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FROM THE EDITOR

SOSHUM Jurnal Sosial dan Humaniora [Journal of Social Sciences and Humanities] is supposed to be an academic forum for documentation, spreading, and dissemination of outcomes of researches accomplished by scholars of various interests in the fields of social sciences and humanities. It has been published by the Centre of Research and Social Services of Politeknik Negeri Bali since 2011. From the *SOSHUM* edition of 8th volume, March 2018 onwards the entire articles are published in English. **[ojs.pnb.ac.id/index.php/SOSHUM/].** Formerly they were mixed up of *bahasa Indonesia* and English. With this way, communication may be enlarged and the articles published can be read widely. Call for papers to authors to be published with blind peer reviewers. Articles of research outcome or library study are most welcome. The guide line or template of writing the paper can be found at template section in ojs. or the inside back cover of hard copy.

A number of articles have been submitted to us within four months. After undergoing reviewing process, only ten of them are recommended by the reviewers to be published for the present edition. Its author comes from different education insitutions with various academic backgrounds from four countries. In this volume a number of topics of research like sociology, Buddhism, , language teaching, education, tourism, communication, law, and culture colour the publication of this volume. The titles of the articles are: "Cultural Values of *Tri Hita Karana* in Teaching and Learning Bahasa Indonesia for Foreign Students", "Analysis of Creative Product Potentials of Pandawa Beach, Kutuh Village, Bali", "Implementation of Case Legal Foundation of Cybercrime in Indonesia", "Analysis of the Use of Standard Indonesian Vocabularies in the Lecturers' Scientific Writings of Politeknik Negeri Bali", "Facebook, WhatsApp and Twitter: Journey towards Education", "Psychology Reflected in Buddhism & Western Psychology: A Brief Elucidation", "Mainstreaming the Re-orientation Approach in Communication Education: Nepal's Perspective ", "*Kulkul* in Global Era of Communication Advancement", '' An Aspect of Mahāyāna Buddhist Ethics: The Culture of Generosity (dāna) ", and "Integrating Innovative Experiential Learning in Cyclic Teaching Sessions of English Speaking Classes""

We would like to express sincere thanks and appreciations to those authors, reviewers, editors, and authorities of the Centre of Research and Social Services of Politeknik Negeri Bali for their contributions, helps, and kindness in the process of publishing this volume. We wish that this publication may have some benefits to the readers.

Editors

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Tri Hita Karana Values in Teaching and Learning of Indonesian Language for Foreign Students

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Article Info

ABSTRACT

Tri-Hita-Karana (*THK*) is one of the values of the Balinese people. It is believed that the inclusion of local culture into the language learning of *Bahasa* Indonesia (Indonesian) for foreign learners is not only good in enhancing students' cultural knowledge but also in adding interest and challenge to the teaching and learning process. Appropriate teaching methods are in need to teach *THK* values to foreign students, so that the learners understand *THK* cultural values well. This study is aimed at finding the appropriate method to teach *Bahasa* Indonesia to foreigners with the inclusion of *THK* values. This study was conducted with ten foreign students who learned *Bahasa* Indonesia in Politeknik Negeri Bali, in 2016 *Darmasiswa* class. Question and observation were employed to collect the data. These methods were further complemented with participatory speaking techniques. The data collected then analyzed with coherence method. 96.7 % of the participants responded that the method used for teaching *THK* is very appropriate to support the process of teaching and learning of *Bahasa* Indonesia for foreign students. Based on the study of the responses given by the foreign learners of *Bahasa* Indonesia, it could be summarized that 96.7 % the respondents indicated that the methods which incorporated *THK* were very appropriate to support the teaching and learning process of *Bahasa* Indonesia for foreign students. This study also revealed that there were some methods which were more appreciated by the learners, such as: guessing pictures, running dictation, observation, video documentation, immersion, and debate. Amongst the methods, immersion was the most preferred, because through this method, learners could directly feel and experience the cultures of Balinese daily life.

INTRODUCTION

Culture is one of the aspects of language learning (Duranti, 1997; Ghazali, 2013, p. 61). Language and culture are closely interrelated. Without language, a culture cannot be preserved or transmitted to others. On this regard, Zoetmulder views the relationship of language and culture as the development of all possibilities and forces of nature, especially of human nature, under the guidance of reason (as cited in Poespowardojo, 1993, p. 218). This means that culture encompasses all dynamics as well as its realization toward perfection or maturity. With respect to the realization of human talents and abilities, culture also shows certain patterns of thought and action revealed in life's activities, including language activity.

With respects to the relationship between language and culture, it could happen in learning *Bahasa* Indonesia either for Indonesian nationals or foreigners. *Bahasa* Indonesia teaching and learning cannot ideally be separated from Indonesia as a whole and local culture, where the language is studied. Indonesia is rich in culture and it can be attained by learning the language especially for foreigners. Learners will feel the nuance of Indonesia-ness from learning its language and culture because language also reflects its culture. It sounds interesting and challenging when *Bahasa* Indonesia learning is set up for foreign speakers (BIPA-*Bahasa Indonesia bagi Penutur Asing*) a chance to introduce and teach culture to foreigners.

In the last ten years, the needs of learning *Bahasa* Indonesia has been increasing significantly and students from all over the world join courses either in Indonesia or abroad, and this fact requires a competence teacher to design as well to teach them without spoiling principles or arts of language teaching and learning. However, the practice of teaching and learning *Bahasa* Indonesia for foreign students is not yet interested in using local materials or indigenous culture rather teacher or book author uses common culture prevalent anywhere to present a piece of language function or grammar. It is also due to the insufficient knowledge possessed by the teacher to utilize local culture. It is perhaps also the teacher feels not confident in introducing local culture. There has not been any specific findings which elucidate the implementation of cultural values of THK in teaching *Bahasa* Indonesia for foreign students. It was only an integration of common cultural values in the form of teaching vocabulary or cultural notes.

Owing to this fact, this article attempt to discuss the inclusion of *Tri-Hita-Karana* (*THK*), one important Balinese cultural value in teaching and learning *Bahasa* Indonesia for foreign students by profiting teaching materials originated in the concept of THK. In using it, various methods have been tried involving students. The ideas come from experiences in the same field and found that the inclusion of culture can make the teaching and learning process more interesting, challenging, and fun provided that teacher has the ability to design the teaching process using appropriate approach.

METHODS

This study aimed at investigating responses of students towards methods used in teaching, especially in integrating cultural values of THK in teaching and learning *Bahasa* Indonesia for foreign students. Data was collected through administering questionnaire and methods of participatory in listening and speaking. Data collected was analysed using the coherence method (Sudaryanto, 2016, p. 15; Mahsun, 2005, p. 90). At the end of teaching presentation, a questionnaire was given to evaluate students' responses towards methods used. Based on data

analysis of the students' responses, it is known as the best method administered in the teaching of THK culture in teaching foreign students learning *Bahasa* Indonesia. This study would give a positive contribution to implementing teaching *Bahasa* Indonesia for foreign students. Knowing effective method, the teaching of national and local of cultural values would be easily received by foreign students in learning *Bahasa* Indonesia.

RESULTS AND DISCUSSION

Based on the implementation some teaching method we knew that the integration of *THK* materials in *BIPA* learning was very interesting for BIPA students in enriching their understanding of language and culture. The addition of insight in the field of *THK* convinces them of the value of the philosophy of life, diversity, functional significance, cooperation, balance, and order of processes to be able to live a peaceful and harmonious life to achieve happiness. Active learning methods that are piloted to support the planting of *THK* value also get a positive response because in the process of presentation they learn and experience so that learning becomes more meaningful. In this case, the learner contextualizes the material with the real world so as to encourage them to connect between their initial knowledge and its application in the real world. Table 1 below presents their response to the pilot method.

Number	Method applied	Activity tested	Scoring scale					ΣX	n	%	Criteria
			1	2	3	4	5				
1.	Picture guessing	Guessing pictures: nature, houses, holy places	0	0	0	3	7	47	50	94	Very feasible
2.	Running dictation	Text about history: Goa Gajah	0	0	0	1	9	49	50	98	Very feasible
3.	Observation	Observe activity: the covered tree, *Saiban* ritual, arrangement of building location	0	0	0	2	8	48	50	96	Very feasible
4.	Video making	Making video of *Banjar* as a learning center	0	0	0	2	8	48	50	96	Very feasible
5.	Immersion	Perform *Cak* Dance, cook traditional food, making *Canang Sari*	0	0	0	0	10	50	50	100	Very feasible
6.	Debate	The topics debated: sanitation, transportation, education, life style	0	0	0	2	8	48	50	96	Very feasible
	Average percentage									**96,7**	Very feasible

Table 1: Students' Response to *THK* Teaching Methods in Teaching BIPA

Based on the response of students on table 1 it can be read that in general, almost all methods tested are interested BIPA students. This fact is proven by the range of response they gave which ranges around good score and it is very good with the score the average 96,7 %. Even for the immersion method, all students have responses in a very good manner. Immersion method is the most method liked because they directly involved in the real activities in society. With this fact, they directly experience and involve which cause the sooner comprehends the content. An aspect

of learning especially speaking is directly practiced with involvement directly with the language community of *Bahasa* Indonesia.

Tri Hita Karana: A Bird's View

Tri Hita Karana (*THK*) is rooted in Balinese culture and tradition which is getting widely known recently. *THK* has a universal meaning and nature and its spirit is present in every holy book of the world's great religions (Windia, 2007, p. ix) since it promotes peace and happiness. It is a concept of ethics having wide dimensions of life. In brief, *Tri-Hita-Karana*, a Sanskrit term, means three (*tri*) causes (*karana*) for happy and prosperous life (*hita*) as per the Balinese philosophy of life. According to this principle, causes of happiness of human being is due to being able to keep or maintain three balance and harmonious relationships, viz. between human being and human being, between human beings and nature/environment (either physical or non-physical), and between human beings and the God/divinity, known as *Pawongan*, *Palemahan* dan *Parhayangan* respectively (Suamba and Sutama, 2017, p. 73; Pemayun and Meirejeki, 2017). The relation is centralized in the divinity which pervades all components which construct the system. A further implication is that the first place is social, second is natural /environmental, and third is spiritual in nature. They cannot be separated rather they form a whole unit in which human being is the core. This shows that happiness is not awarded by God, nature or human being without effort to keep balance and harmonious relationship within and the external world (Suamba and Sutama, 2017, p. 73; Purana, 2016, p. 69).

Formerly it was only Balinese people used it to pronounce it in the contexts of Balinese life and development. It becomes the spirit and the strength on which Bali development is accomplished including tourism. Nowadays it is so popular and it seems every one of Balinese knows the meaning of it. This concept further causes the Balinese man strongly attached to traditional villages or traditional customary law communities characterized by various collectivities of socio-religious activities (Pitana, 1999, p. 121). Attempts have been done to introduce this concept to the world as it has universal values. The modern way of life and thinking needs such local views but has intrinsic and universal appeals.

Active Learning

The method used in handling the class is active learning in which teacher functions just as a facilitator in learning, setting up the opportunity for the students to engage and learn in enjoyable and challenging ways. When students are active, the class becomes interactive and living and the students are the centre of learning. Everyone takes part in learning as per the teacher design. In this way, the learner will actively use the brain, either to find the underlying idea of the subject matter, to solve the problem, or to apply what they have just learned into a real-life experience. With active learning, learners can participate in all learning processes, involving not only the mind but also physical entities. In this way, the learner will feel involved in a more pleasant atmosphere so that learning outcomes can be maximized.

Active learning is one way to tie information that has just been received by the teacher to be stored in the brain (Zaini, *et al*, 2002, p. xiii). To be able to store well it requires some actions, such as repetition of information, questioning information, sharing with others, observation, and

practice directly. Another consideration for using active learning strategy is the reality that learners have different ways of learning. There are students who prefer to read, there are happy to discuss, play, and there are also happy to practice directly. This is often called a learning style (Zaini, *et al*, 2002, p. xv). To help learners to be maximal involvement in learning, the learning is supposed to be interesting and challenging as much as possible. To be able to accommodate these needs, it can be done by using variations in learning strategies involving the sense of learning.

Active learning has a wide chance to utilize local culture. The learning should be meaningful through the introduction of cultural and ethical values of *THK*. As it is new features for foreign students, it has an appeal to be included in teaching and learning. When a teacher teaches the language function of describing objects, e.g. some local objects/pictures associated with *THK* may be used. Why do Balinese people perform *Tawur* religious function every the month of March, e.g. is a matter of maintaining harmony and balance relationship between man and nature. Various pictures of religious functions and natures may be used accordingly.

Implementation *THK* Method Learning in *BIPA* Course

There are several methods that have tested in integrating *THK* cultural values in teaching *Bahasa* Indonesia for foreign learners (*BIPA* teaching). These methods have been selected based on the characteristics of *BIPA* learners and the level of difficulty of the teaching materials when it is presented. The methods used can be explained as follows.
  a. Picture guessing

Picture guessing method is implemented with cards containing colored images, such as natural environment (like mountains, rivers, and seas), places of worship, types of houses or buildings, and types of musical instruments. The purpose of this learning method is to enrich the vocabulary of the learners related to culture and environment. To use it, it can be worked out in pairs. The teacher may have chosen students in balance partners. Presenting the cards, one student is guessing and the other affirms or refuses the expression of the partner. In guessing students vocabulary storage, he/she is elicited to produce words till the correct one. In here it takes times for him/to reproduce his/her vocabulary. Leaner is not only encouraged to produce word but also to speak using the words produced. The winner is the student who guesses the most right. At the end of the session, the teacher can explain how Balinese people look at the mountain as a source of prosperity and happiness.

  b. Running Dictation

Running dictation method is accomplished in pairs as well during the teaching session. Teachers have prepared reading texts related to THK cultures such as those related to traditional irrigation (*subak*), shrines, history, and traditions. In using it, this text is posted outside the classroom on wall or board. One of the students goes out of the classroom, faces up and reads the text quickly. After getting the message of the text, he/she whispers it to his/her partner who is waiting in the class. The partner who is in this class writes what was whispered to him/her about the message of text form. The winner is the fastest that can finish the pair, and the level of similarity is the highest with the text pinned on the outside. The text used may also be discussed in both vocabulary, grammar, and the culture or tradition associated with the reading.

Running dictation method is used to sharpen skills of reading, speaking, listening, and writing. In practice, this method requires readiness of the partners both of one who is whispering and writing the message.

Example of text: **Goa Gajah Temple**

Picture 1: *Goa Gajah Temple*
[Source: *Object dan Daya Tarik Wisata Bali II*, 1992, p. 33]

Goa Gajah was discovered in 1923. The name of Goa Gajah has been mentioned in *Nagarakertagama* written in 1365 AD In 1954, rediscovered the bathing pool in front of the cave which was followed by the repair of the shower statue which originally located in front of the cave in a state of no complete. The historical characteristics of Elephant Cave can be divided into two parts.
Elephant cave among locals is better known as Pura Goa. This temple is located at west of Bedahulu Village, Blahbatuh District, Gianyar Regency, about 27 km from Denpasar. Visits to this temple can be done easily because it is located just a few meters below Tampaksiring highway. This temple is built in the valley of the river Petanu with beautiful natural scenery (adapted from the *Object and Attraction of Bali II*, 1992, p. 33)

c. Observation Method

This method of observation can be used to observe directly the activities of the language user community. There are three activities that are tested. BIPA students can be divided into groups to select each activity. First is community activity on the environment, especially vegetation. In Bali, the tree preservation effort is done by giving the blanket "*poleng*" around the plants that want to be protected, such as Picture 2.

Picture 2: *Banyan tree "wrapped" in "poleng" (checkered) blanket*
[Source: authors' documentation, 2017]

People's love for plants is protected by the blanket and no one dares to cut it down. Eventually, the protection of this tree also has a religious impact. Some passing vehicles honking a sign for permission to pass because the place is believed to be sacred and there are inhabitants. Another rule for crop conservation is the unwritten rule that on Sundays should not cut bamboo. This rule also indicates that bamboo is a very important crop in the life of Balinese people. In addition, the Balinese also specifically worship the god of plants on the day of *Tumpek Uduh / Pengatag* namely on Saturday *wuku Wariga*.

The second activity to be studied is behavioral learning. Since childhood, the Hindu community is taught to thank God before eating. This activity is called Saiban. Saiban is a sacrifice on a small scale in the form of miniatures what we eat is also presented before to God. This is done as a thank for the day we can eat.

In the third activity, students are asked to observe directly how the Balinese organize the building in the yard; where to place holy places, kitchens, barns, buildings for girls' bed (*meten*), building for ceremony and death (*bale dangin*). All of these use special rules to keep the house occupied feel comfortable and serene. Below is presented the traditional rules how the Balinese position the layout of the buildings in the yard.

Picture 3: *Map of Traditional Balinese Housing Complex*
  [Source: Susanta, 2017, p. 30]

The application of these three methods can be assisted by structured interview methods to enrich new vocabulary and THK cultural values contained therein. Students are assigned to interview people's views of the three activities so that the values contained therein can be understood.

In practice, to conduct an interview with language community, students should be equipped with lists of structured questions as guideline for systematic and better writing.

d.   Documentation Method using Video

Documentation with video can be a model of learning to instill cultural values built into human relationships (*pawongan*). Students are assigned to make a video about how the Balinese people make *banjar* hall as a learning center and various activities both traditional and modern. All activities undertaken informally in *banjar* include several activities; among others are learning to dance, beat, sing a traditional song (*Shanti*), maternal and child health post, elderly activities, meetings, and even modern gymnastics for PKK mothers. Video example: the activity of one of the *banjars* in Bali (© video 1).

The use of this video documentation is also indirectly enriching the knowledge of the learners in looking at various daily activities of Balinese in the attempt to educate youngsters to preserve Balinese culture.

e. Immersion Method

Immersion method is done by directly involving the learners in the activity to be explored. There are three optional activities given: dancing *cak*, traditional cooking (cooking class), and making *canang sari* (one of the simplest means of *upakara*/ ritual equipment). Students are welcome to choose activities to be occupied. They will be mentored by professional teachers in their fields.

In practices, these methods are opted by the majority of students because they can directly practice the activity or tradition to which they involve. Students are always enthusiastic to join this activity until they feel confident to make the offering equipment.

Picture 4: *Canang Sari* (one kind of Balinese offering) making workshop
[Source: BIPA Documentation]

f. Debate Method

This method is done to provide a critical and sharp assessment of a phenomenon they face in society. The learner is divided into two groups. There is a pro group (which supports the criticized theme) and there are counter-groups (who argue). Each group consists of 3 people. Each person is given 2 minutes to stand up to his or her opinion by expressing critically and sharply his arguments according to his or her experience of the topic discussed. In this debate also students automatically learn: spelling, fluency, vocabulary, grammar.

CONCLUSION

THK as cultural values of Balinese may be included in teaching *Bahasa* Indonesia to foreign students. They make the teaching interesting if they are incorporated through appropriate teaching method. The *BIPA* student's response to the use of active learning methods in integrating THK values is an excellent qualification with an average grade of 96.7%. This means that the method used is very feasible to support the learning of *BIPA*.

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Analysis of Creative Product Potentials of Pandawa Beach, Kutuh Village, Bali

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Article Info	ABSTRACT
	This research was conducted in coastal tourist area of Pandawa village of Kutuh, sub-district of south Kuta Badung. The goal is to identify the potential of Pandawa beach area, formulate creative tourism product, and to know the perception of tourists toward the natural conditions of Pendawa beach, the socio-cultural conditions, and the condition of tourism infrastructure at Pandawa. Data collection was done by using survey method, questionnaire, interview, documentation, focused group discussion, and literature study. Analytical tool used to analyse data is quantitative analysis in the form of descriptive statistic with the help of Likert scale, and using qualitative analysis technique in the form of descriptive analysis. The analysis shows that there are five identifiable natural potentials at Pandawa beach namely the towering limestone cliffs, white sandy beaches, seaweed, clear blue sea, and Coral Garden. From the socio-cultural aspect, include: traditional dance and dance performances in the form of Ramayana Ballet, cremation ceremony, communal cooperative system, temple and statue of Dewi Kunti and Panca Pandawa on the cliff along the road to Pandawa beach. Creative tourism products that can be formulated on the beach Pandawa, namely in the form of: maritime museum and seaweed cultivation and culinary. The perception of tourists to the natural conditions of Pandawa beaches, socio-cultural, infrastructure, and the existence of tourism facilities are good category, with an average score of 3.07 (foreign) and 2.90 (domestic). Of the four components of tourism products assessed, the best value is the condition of the natural environment with a score of 3.23 (domestic tourists) and 3.19 (foreign tourists), while the lowest score is the existing tourism facilities in Pantai Pandawa with a score of 2 , 97 (domestic tourists), while for foreign tourists the lowest score is public infrastructure with a score of 2.30 including less category.

INTRODUCTION

Pandawa Beach is one of the tourist areas in Kutuh Village, located approximately 3 km from Nusa Dua Tourism area and Uluwatu Temple of South Bali. This beach was hidden behind a row of rocky hills that were only overgrown with bushes, but the Badung regency is aware of the tourism potential of Pandawa beach. And starting in 2002 access road to Pendawa Beach was made so it was easy for vehicles to pass and attract visitors. The map to the beach Pandawa as in the picture below.

Picture 1: *Pandawa Beach Map*

In December of 2012, Pandawa Beach was officially opened that began with the Pendawa Beach festival. The main potentials are beach scenery with clean white sand, and calm waves, free of pollution and merchants so that tourists can do marine tourism activities freely. Many emerging food stalls selling fried rice, fried noodles, grilled sea fish and some western food. The food stall provides sun loungers with umbrellas that can be rented. With the development made by the Badung Regency government, Kutuh Village, and Pandawa Beach Management Agency, there is more and more tourist visit the place. Where the level of tourist visits both foreign and domestic tourists from February 2013 to January 2014 quite fluctuate where in April, July, September, and October decreased, but overall increased by 26.59% for domestic tourists and 34.37% for foreign tourists. For twelve months from February 2013 to January 2014, the average monthly rate of 32,760 persons for domestic travelers and 4,603 for international travellers. Pandawa Beach has a strategic location, if connected with 4A concept, ie distance and travel time to destinations measured from the airport "accessible" from Ngurah Rai airport Tuban and hotel in southern Badung. The attraction of "attractions", Pandawa beach has the potential for marine tourism attractions and paragliding, the existence of tourism facilities "amenities, which is currently still being revamped and the existence of tourism agency" ancillary "that is the governing body of Pendawa beach. Developing tourism in Pandawa Beach means agreeing to also develop tourist attraction "attractions" especially man-made tourist attraction, while for natural appeal and culture is only required for structuring and packaging. Because the distance and travel time to the "accessible" destinations close to Ngurah Rai Airport will eventually encourage the government

to build a proper highway for tourist transport to Pandawa Beach, which is currently ongoing on the road to Pandawa , while facilities supporting tourism "amenities "Such as hotels, inns, restaurants have also started to be prepared.

With the growing number of tourist visits to Pandawa Beach, a Joint Decree the head of the governmental village (*Prebekel*) and head of tribal village (*Bendesa Adat*) of Kutuh Number 01 the Year 2013 was issued. It is about the Improvement of the establishment of Kutuh Beach Regulation Team (PKPK) which regulates the arrangement of beaches in Kutuh area covering Pandawa Beach, Timbis Beach and Gunung Payung beach. Specifically, the establishment of the Kutuh Beach Regulatory Body Team including the rights, obligations, and powers that include: 1) Obligations consisting of: a) carrying out data collection and mapping of potentials in the coastal area of Kutuh, b) creating master plan and detailed plan, c) to formulate work programs, grouping activities and carry out physical activities in accordance with the needs of the field referring to short term development plan of the village for the year of 2010-2015, d) undertake structuring, supervision and guidance on activities caused by communities or groups in the Kutuh beach area in accordance with the authority constraints , e) carrying out the management of income sources in relation to existing activities, as long as the absence of a special management body has been set, f) recruiting required personnel in accordance with existing financial needs and conditions, g) reporting on the tasks to the heads of Kutuh village each month, 2) Rights consisting of: a) can manage the operational fund concerning the cost of structuring, technical operational costs and other operational costs derived from the results of the management of the beach Kutuh area or other sources of income provided by the governmental and tribal Kutuh village and third party assistance in accordance with the provisions provided by the head of the governmental village (*Perbekel*) and head of tribal village (*Bendesa Adat*) of Kutuh village, b) the operational funds referred to in letter an above in its designation may be further regulated by the PKPK Team, 3) the authority consisting of: (a) to improve the management of the PKPK Team to cooperate with the village authorities or other parties by first coordinating with *Perbekel Kutuh* and *Bendesa Adat Kutuh*, (b) seeks other sources of income to sustain the organizing and operational costs of the PKPK Team.

As a new tourism destination, the Kutuh Coastal Regulation Team together with Kutuh Village together with Badung Government have started to organize Pandawa beach in hopes to become the object and interesting attraction even become a new paradise on the Island of the Gods. However, in order for the arrangement and development in accordance with market demand, its development is directed, in line with the meaning of Sapta Pesona which has been stipulated by Decree of Minister of Tourism, Post and Telecommunication Number: KM.5 / UM.209 / MPPT-89 which can create a sense of security, Order, Hygiene, Coolness, Beauty, Friendliness, and Memories that will be expected to become the leading tourist destination and sustainable. For that reason, it is necessary to maximize the existing potential, find the input to the perpetrators of tourism, academics and tourists to compiled blueprint creative tourism product development in Pendawa Beach.

According to the Law of Tourism No. 10 the Year 2009, it is stated that marine tourism is an effort to conduct tourism and water sport, also infrastructure and suprastructure and other services which are managed commercially in the sea, beach, river, lake, and dam. Indonesia with its 17,504 islands and 95,181 km of coastlines, beautiful beaches and the highest sea biodiversity

in the world means that Indonesia has the biggest potencies of marine tourism in the world (Allen, 2002). Water has restorative qualities, passive observation of the maritime environment in itself has been described as a fundamental tourism activity (Miller and Ditton, 1986). The unique character of the coastal environment gives to various types of tourism development. While tourism is a component of integrated approaches towards coastal and marine management, the natural environment and tourism are inextricably linked (Mason, 2003). The development of marine attraction must be supported by developing villages-tourism to create some businesses in the society (Bakkara and Sunantri, 2012). Development of marine tourism needs the right system and management and accurate target (Siti, 2001).

In fact, where tourism has been a major issue in coastal areas and despite differences in locale and levels of economic development, there is strikingly similar evidence of environmental changes, mostly negative (Johnston *et al*, 1991). The utilization and development of marine tourism potential must still ensure the environmental sustainability and cultural wisdom of local communities, with the aim (Nurif, 2017): to keep the ecological process going; protect biodiversity and ensure the sustainability and utilization of species and their ecosystems. The development should also guarantee the environment conservation and the local genius and culture in order to keep the ecological process; to protect biodiversity and to guarantee the preservation of the species and its ecosystem (Peter Mason, 2003). In the last decade, Turkey has become a popular cruise tourism destination in the Mediterranean basin and share in the global cruise tourism industry (Dogan & Carbone, 2015).

Based on those matters, the purpose of this research is to describe the potential and attraction of existing tourism at Pandawa beach, formulate creative tourism product in accordance with potency exist in Pandawa coast, and to know the perception of tourists to tourism product in Pandawa beach.

METHODS

The number of samples taken as many as 5 times the number of variables in accordance with that proposed by Malholtra, (in Widayat 2004: 27) so the number of samples 5 x 20 = 100 tourists. The technique used is Accidental Sampling (Arikunto, 2015). Data were collected by survey method, questionnaires, interviewing both manager and traveller, and conducting FGD (focus group discussion). The data were analysed by quantitative analysis technique, that is, an analytical technique to analyse quantitative data by using descriptive statistics used to measure the nature, opinion, and perception of a person or group about the social phenomenon (Umar, 2005: 69). And descriptive analysis techniques to identify the potential of tourist attraction Pandawa beach, as well as the physical condition of facilities and infrastructure, natural potential, culture, and attractions.

RESULTS AND DISCUSSION

Location of Pandawa Beach Bali

Pandawa Beach Bali is the latest popular tourist spot in the southern tip of the island of Bali, located in Kutuh Village, South Kuta district, Badung regency. It is about 18 km from Ngurah Rai airport or approximately an hour depending on congestion on the way. The interesting thing

about the location of Pandawa Beach is, it is hidden behind the cliff, so this beach is called the secret beach, or hidden beach. Many people call it is a hidden paradise, so they are tempted to go on an excursion to Pandawa beach in Bali.

Before entering the Pandawa Beach area, we will enjoy a view of towering limestone cliffs on the left and right of the road and a beautiful view of the beach in front. Pandawa Beach is located at the southernmost tip of the island of Bali where in this region the beaches are known as beaches with clean and soft yellowish white sand, crystal clear sea water and quite far from the crowd. When the sea recedes, the view at Pandawa Beach will look more beautiful than when the tide.

The cliffs around Pandawa Beach is decorated with 5 statues of Pandawa and Kunti, which is why this beach finally named Pandawa Beach. The statues can be seen after passing the signature orange Beach Pandawa. These statues are engraved on the left bank of the road, ranging from the statue of the Goddess Kunti, followed by 5 Pandawas including the statue of Dharma Wangsa (another name Yudhisthira), Bima statue, Arjuna statue, Nakula statue and Sahadewa statue which is the main character of the Mahabharata story. Each of the statues has a height of 5 meters with a width of 2.5 meters which the picture as below.

Picture 2: *Statue of Five Pandawas at Bali Pandawa Beach's Cliffs*

The existence of these statues is taken from one of the fragments of the story of Mahabharata when these five *Pandawa* are confined in Goa Gala-Gala. The five *Pandawas* survived after they made a tunnel that led to a jungle. In this forest, then the *Pandawas* set up the kingdom of Amertha. That story is the inspiration of the people around the *Pandawas* coast. They symbolize the philosophy of the existence of *Pandawas* beach that was once hidden behind the cliff until finally made the road so that now this *Pandawas* beach can provide benefits and as a new kingdom for the surrounding community. Pandawa Beach has a length of 2 kilometres which is limited by high limestone cliffs, so the view from the top of the cliff or from below the cliff will look very charming. Pandawa Beach is also currently accessible easily because the road to the beach is quite smooth.

Potencies and Attractions in Pandawa Beach

Pandawa Beach has a variety of potentials that can be developed into tourist objects and attractions as well as a medium to do tourist attractions, which include: (1) The limestone cliffs towering on the edge of the beach Pandawa is a very interesting scenery, so these potencies can be natural tourist attractions. (2) The white sandy beach that stretches 2 km in the Pandawa beach area is adorned with yellowish white sand and enchanting is a fascination for tourists who visit the beach Pandawa. Beach with yellowish white sand gives a very cheerful feel, so it is very potential to be developed some attractions and tourism business, which are: the sailing and tourism business in the form of long chair leasing, beach umbrella, and traditional massage. (3) Seaweed, where before Pandawa beach is open, i.e. in 2012, the community effort in the village of Kutuh mostly as fishermen and seaweed cultivation. Seaweed cultivated in Melasti beach (before being named Pandawa Beach) is a source of income from the community in the village of Kutuh. Where the seaweed produced is sold to the beverage and *rujak* traders, some of them are exported. Seaweed produced potentially to be developed into various snacks or cakes and a variety of beverages that can be packed into souvenirs for tourists who visit the beach Pandawa or can be enjoyed directly at the time of visit. Seaweed cultivation can serve as an agro-tourism attraction that can be enjoyed by tourists, ranging from planting, maintenance, harvesting, and processing of seaweed. 4) Clear blue sea, where the sea view Pandawa beach is calm and friendly with the wave that is not so big that spoil the eye, especially in the afternoon with the sunset it is amazing. The potential of the sea in Pandawa beach is very great to be developed some into some tourism products and services, which include various businesses which include: canoe rental, fishing boat rental, and surfing which is a tourist attraction of the sea. 5) The coral garden is still virgin, where for the future potential coral reefs on the beach Pandawa is very strategic for diving and snorkelling, considering the location of Pandawa beach is very close to the popular tourist area, Nusa Dua and Kuta. The image of all these potentials is as below (**Error! Reference source not found.**).

Picture 3: *Lime Cliffs*   Picture 4: *Sea and Pandawa Beach*

| Picture 5: *Seaweed* | Picture 6: *Coral reefs* |

For the social and cultural potential of which is the potential that existed in the life of Kutuh villagers in the form of various types of regional arts and customs. Where the people still preserve traditional dance and dance performances in the form of Ramayana Ballet which is regularly performed during a ceremony at Pura Kahyangan Tiga (Pura Desa, Puseh Temple, and Dalem Temple) in Kutuh Village. This dance is also often performed at the Pandawa beach stage along with *Kecak* dance and barong dance. There are also customs in the form of traditional ceremonies and traditions in the form of cremation ceremonies that have a special attraction that can be witnessed by tourists and communal cooperative system (*gotong royong*). There are cultural objects in the form of a temple with Balinese style buildings with ornaments and there are statues of Goddess Kunti and *Panca* (Five) *Pandawas* on the cliff along the road to the beach Pandawa. On the Pandawa Beach, there is also a beach area which considers being sacred by local residents. There are at least six sacred places in this area, namely Cupid Stone area, *Melasti* ceremony, Dalem Segara Temple, drinking water wells of villagers, *Sawan Wela*, and *Sawan Sambang*.

As for the potential human resources, senior citizens who used to work as fishermen or seaweed farmer are now working in the tourist-related field. They are all empowered in the development of Pandawa Beach attractions, for example, rental for canoe, long chairs, fishing boats, traditional stepping-over, selling souvenirs, and culinary (food and beverage) businesses. All businesses of the local community of Kutuh village are under the arrangement and supervision of the management of Pandawa Beach. While the young generation is still largely educational, so it is very potential for the development of Pandawa beach effectively in the future become a popular tourist attraction. Especially for those who still take education, most take the field of tourism studies.

Formulation of creative tourism products

According to Richards (2001), outline, creative tourism service providers (such as museums, event organizers, etc.) should attract tourists' wetness with the aim that tourists get more experience by participating to feel/empathize with what tourist attractions are offered. To get this experience, tourists have to do 'parts' to make creative tourism products to 100%. Creative and

innovative products are a product with new innovations using the creativity and ability of people in using technological advances. The community also continuously develops, preserves, and exploits the existing tourism potencies (Suryana, 2013)

By looking at the potential of Pandawa beach, and based on creative product criteria analysis, which is innovative, community-based creativity, and supported by the ability to use a technology involving tourists, there are two creative tourism products that will be developed in the future:

a. Maritime Museum

   Maritime Museum is a museum that stores collections related to marine and fishery. Before the opening of Pandawa beach as an object and tourist area in 2012, the occupation of the community of Kutuh Kuta Selatan village is mostly seaweed farmers and fishermen. But with the rapid development of Pandawa beach as a tourist area, those professions were left behind and switch professions as business travelers and workers in the tourism sector. To remind the existence of the village community Kutuh to the younger generation who will come and can serve as a tourism product, then there is an idea to develop a tourism product in the form of Pandawa Maritime Museum. Although a visit to the museum is still small, at least this tourism facilities can enrich the variety of tourism products on the beach Pandawa.this is in accordance with the marketing strategy, where the more variations of products offered the more sales can be achieved. So with the increasing number of tourism products offered on the beach Pandawa, then there is a tendency will be an increase in tourist visits. Collections to be displayed in this museum are among the used by seaweed farmers and fishermen.

b. Seaweed Cultivation and Culinary Tour

   Although the existence of seaweed farmers on the beach Pandawa has changed the function and the younger generation no longer want to plunge as a lawnmower, the potential of seaweed that exists on the beach Pandawa still exist. By looking at potential seaweed potential to be developed as an object and tourist attraction, then the management of Pandawa beach there is a future idea to empower people to exploit that potential. The system applied in reviving seaweed farmers in the labor system, where people who want to become seaweed farmers will be paid monthly or given daily wages, so there are tourist attractions in the form of seaweed cultivation offered to tourists and tourists can be involved in the cultivation procession. While the seaweed cultivation can be sold to local traders, exported, can even be processed into culinary tourism products.

Tourists' Perception about Pandawa Beach

To know the perception of tourists to tourism products in Pandawa, value range in different categories as the basis for the assessment is used. Where the perception of tourists to tourism products contained in Pandawa beach include the perception of tourists to the natural environment, socio-cultural conditions, public infrastructure, and tourism facilities that are components of tourism products.

The range of values used are as follows:

Value	Range	criteria
4	4 3.26 - 4.00	Very good
3	3 2.51 - 3.25	Good
2	2 1.76 - 2.50	Good enough
1	1.00 - 1.75	less

Table 1: Value range of perception

Based on the research results obtained by the assessment of the natural environment, socio-cultural conditions, public infrastructure, and tourism facilities such as the following table

No.	Product Component	Perception Result					
		Dmst	Rmrk.	foreign	Rmrk.	Avrg.	Rmrk.
1	Culture	3.23	good	3.14	good	3.19	good
2	Sosio-cultural	3.04	good	3.04	good	3.04	good
3	Public infrastructure	3.05	good	2.30	less	2.68	good
4	Tourism facilities	2.97	good	3.10	good	3.04	good
Total average		3.07	good	2.90	good	2.99	good

Table 2: Tourists' Perception about Pandawa Beach' Condition

From the table above shows that the perception of both foreign and domestic tourists to tourism products Pandawa Beach gets an average score of 3.07 for domestic tourists and 2.90 for foreign tourists so both are in good condition. Of the four components of tourism products assessed, the best value is the condition of the natural environment with a score of 3.23 for domestic tourists and 3.19 for foreign tourists, while the lowest score is the existing tourism facilities in Pandawa beach with a score of 2.97 for domestic tourists, while for foreign tourists the lowest score is public infrastructure with a score of 2.30 belongs to less category. Anyhow, the average perception of tourists to Pandawa Beach tourism products is good.

CONCLUSION AND SUGGESTION

Based on the result of the analysis that has been done, some conclusions can be drawn as follows:

1. Potential and attraction of Pandawa Beach that can be developed into tourist objects and attractions or tourism products, including towering limestone cliffs, white sandy beaches, seagrass, clear blue sea, coral garden (coral garden)
2. Creative tourism products that can be developed by looking at the potential of the beach Pandawa is a maritime museum and cultivation and culinary tourism grass.

3. The perception of tourism to the natural condition of Pandawa beach as a whole in good category, to the overall socio-cultural condition related to Pandawa beach in good category, to the general infrastructure that exist in the good category, but the perception of foreign tourists in the category enough to get attention management of Pandawa beach, to the existing tourism facilities at Pandawa beach in good category

4. Strategies that need to be done for the development of Pandawa beach as a popular tourist attraction in the future are: arranging the natural environment in Pandawa beach, preserving existing customs and increasing the creation of art and culture, increasing capacity, quantity and quality of public infrastructure on the beach Pandawa, increasing the number and quality of tourism facilities operating in Pandawa's coastal areas and improving environmental management and Pandawa's coastal operations management based on professionalism

Given the potential that has not been utilized optimally, especially coral reefs, it is advisable to make a feasibility study on the development of coral reefs as objects and attractions leading attractions that can be offered to the visitors. In addition to the perception of foreign tourists on the condition of public infrastructure is still lacking, it is advisable to increase the capacity, quantity, and quality of public infrastructure and need to improve services related to information required by tourists.

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Law Implementation of Cybercrime in Indonesia

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Article Info	ABSTRACT
	Cybercrime is a criminal act that is prohibited by every country in the world. Cybercrime cases have occurred and gave negative impacts on Indonesian computer users. This study explains that common cybercrime patterns consist of cracking, carding, twitter hijacking, cybersquatting, use of someone else's account, identity theft or data leakage, data forgery, online probing and port scanning, sabotage and extortion, against government and against property, and virus attacks. This research uses qualitative descriptive approach, with statute approach analysis technique and empirical juridical method. Data collection was done through document studies on articles and case reports in Indonesia. The patterns and forms of cybercrime in Indonesia are stated in articles 27 to 35 of Law Number 11/2008. The criminal act against cybercrime applies chapter 45 to article 52 of Law Number 11/2008. The application of the legal basis of cybercrime cases that has occurred in Indonesia is subject to articles 263, 362, 363, 378, 282 paragraph 1 of the Criminal Code, articles 29 and 56 UURI Number 44/2008, article 8 and 303 of Law Number 7/1974.

INTRODUCTION

Information technology such as the internet is very important in human life today. Many human activities are done in connection with the Internet. The development of the Internet can be analogous as coins, on the one hand, change from the inefficient world to become more fast-paced and instant, on the other side of the internet also raises a new problem of sophisticated crime called cybercrime. Information technology can bring positive and negative impacts on people's lives. The positive impact of internet information technology, among others, can be used as a communication media (chatting), can be used as a media to search information (Google and Youtube), can be used as data exchange media (email, newsgroup, world wide web), can be used to ease the activity of transacting and doing business in trading. While the negative impacts of information technology are all kinds of criminal activity on the Internet such as can be misused or contain the risks of its security, especially security when the transfer of data on the network. Data passing through a computer network can be tapped, stolen, or tampered with. The stolen and misused data are then used for personal gain, can even be used for criminal acts such as pornographic media, information media of cruelty, fraud, gambling, and theft of money. Therefore, cybercrime can be called a new phenomenon in the world of crime and criminals are always one step ahead compared to law enforcers' actions. Information from Raymond (2016) social network users are generally unaware of the nature of friendship containing crime programs through the links they receive, for example, brought to a dangerous site.

Based on http://tekno.liputan 6.com described in Akamai Report, State of The Internet Report, Symantec Internet Security Threat Report, Indonesia including the top five users of social networking in the world, ranked 6th as internet users and become the most cyber-attack country (38%) of the ten countries in the world, where attacks appear to be the largest in the country itself. According to Setya (2015) Deputy Director of Special Economic Crimes Police Criminal Investigation that in the last three years recorded 36.6 million cybercrime attacks occurred in Indonesia. According to Ramli (2004) with the issuance of Law Number 11/2008, the government has actually tried to overcome the problems of cybercrime or cybercrime, with the law is expected to minimize the number of crimes in this category. Based on this, the determination of the legal basis for the violations that occurred is governed by the Intellectual Property Rights Act Number 19 of 2002 and the ITE Law (Information and Electronic Transactions) Number 11 of 2008 discussed below.

The formulation of the issues discussed in this paper is as follows.
a) How the patterns and forms of cybercrime occur in Indonesia.
b) What are the legal grounds applied in Indonesia relating to cybercrime?

While the general purpose of this research is listed as follows.
a. Pattern and form of cases of cybercrime that occurred in Indonesia.
b. The legal basis applied in Indonesia related to cybercrime.

Internet in terms of writing can be reviewed from two aspects, namely: a. internet (with an initial lowercase "i") is a computer network where the computer can connect and communicate. Internet network (with initial uppercase "I") is a collection of networks consisting of millions of computers that can communicate with each other with the same communication rules. While the

term telematics is originated from the French term "Telematique" to show the meeting of the communication network system with information technology, while the information technology is limited to the development of information processing devices technology. The definition of cybercrime according to Fernando (2016) is a crime using computer technology as a major crime tool. It can also be said to be unlawful acts that utilize computer technology based on the sophistication of the development of Internet technology. Li (2017) explains the concept of his research in China that cybercrime is a computer crime which targeting computer information system.

According to Clough (2015), in general, there are three classes of cybercrime, namely: a. Crime in which a computer or computer network. Infringement act where the computer as a target, such as the use of malware (malicious software), conduct denial of service attacks, and so forth, b. Crime in which the use of a computer is the incidental aspect of the crime commission. According to Fawn Ngo (2017), there are 4 types of cybercrime: a. Cyberstalking (this type of crime is committed to disturb or harass a person resembling terror). b. Carding (a crime committed to stealing credit card numbers belonging to others and used in trade transactions on the internet). c. Hacking and Cracker (referring to someone who has a great interest in learning the computer system in detail and performing acts of destruction on the internet, d) Cybersquatting and or typo squatting (a crime by registering another company's domain name and then attempting to sell it to that company with a more expensive price or a crime by creating a lookalike domain).

According to Fernando (2016), cybercrime can be distinguished into three categories: cyberpiracy, cybertrespass, and cyber vandalism. Cyberpiracy deals with the use of computer technology to reprint software or information, and distribute information or software through a computer network Cybertrespass deals with the use of computer technology to improve access to an organization's or an individual's computer system, as well as a password-protected website cyber vandalism deals with the use of computer technology to create programs that interfere with the process of electronic information transmission, which can escalate into destructing data in computer and computer network, so as to be called cybercrime. According to Lizamainardianty (2012) differentiates cybercrime through two approaches, namely based on the motive and by type of activity. Based on the motives, cybercrime is classified as pure crime, grey crime, individual crime, criminal acts of property/copyright and acts of attacking the government. Based on the type of activity, cybercrime is classified as Unauthorized Access to Computer System and Service, Illegal Contents, Data Forgery, cyber espionage, cyber sabotage and extortion, an offense against intellectual property, infringements of privacy, cracking, carding.

METHODS

The object of this research is the application of legal basis of cybercrime case. The source of this research data comes from secondary data. According to Pabundu (2006: 57), data can be obtained from books, reports, decree. This type of research is reviewed from data collection including secondary research which according to Erwan (2011: 36) is research by reviewing and conducting library study based on data compiled by another party. According to Hamid (2011: 3) legal research including the type of research without samples, data analysis used with the approach of normative law and statute approach and empirical juridical methods. The empirical

juridical method according to Abdulkadir (2004) is a field study that examines the implementation and implementation of laws and regulations in the field.

RESULTS AND DISCUSSION

Cybercrime phenomena force cyber and digital technology users to form rules and legislation that protect the interests of every individual who uses the network. Patterns and forms of cybercrime in Indonesia are outlined in accordance with Law Number 11 the Year 2008 in Chapter VII of Article 27 to Article 37. The implementation of the rules is as follows.

Article 27: (1)   Any person who intentionally and without the right to distribute and/or transmit and/or make accessible electronic information and/or electronic documents that have content that violates morality.

(2)   Every person intentionally and without the right to distribute and/or transmit and/or make accessible electronic information and/or electronic documents that have a gambling charge.

(3)   Any person intentionally and without the right to distribute and/or transmit and/or make accessible Electronic Information and/or Electronic Documents with defamatory and/or defamatory content.

(4)   Every person intentionally and without the right to distribute and/or transmit and/or make accessible Electronic Information and/or Electronic Documents that have a blackmail and/or threatening charge.

Article 28: (1)   Every person intentionally and without the right to disseminate false and misleading news resulting in consumer losses in Electronic Transactions.

(2)   Every person intentionally and without the right to disseminate information aimed at generating a sense of hatred or hostility towards certain individuals and/or community groups based on ethnicity, religion, race, and intergroup (*Suku, Ras, Agama dan antar Golongan, or SARA*).

Article 29:   Every person intentionally and without the right to send Electronic Information and/or Electronic Documents containing threats of violence or intimidating personally addressed.

Article 30: (1)   Any person who knowingly and without rights or illegally access the Computer and/or the Electronic System of another Person in any way.

(2)   Any person who knowingly and without right or unlawfully access the Computer and/or Electronic System in any way for the purpose of obtaining Electronic Information and/or Electronic Documents.

(3)   Any person who knowingly and without right or unlawfully access the Computer and/or Electronic System in any way by violating, breaching, surpassing, or breaking the security system.

Article 31: (1)   Any person who intentionally and without rights or against the law intercepts or intercepts Electronic Information and/or Electronic Documents in a particular computer and/or electronic system of others.

(2) Any person who intentionally and without right or unlawfully intercepts the transmission of Electronic Information and / or Electronic Documents that are not public to, from, and within a particular Computer and / or Electronic System belonging to another person, whether or not causing any change or cause of any change, disappearance, and / or termination of any Electronic Information and / or Electronic Document being transmitted.

(3) Except for interception as referred to in paragraph (1) and paragraph (2), interception is done in the framework of law enforcement on request of police, prosecutor, and/or other law enforcement institution stipulated by law.

(4) Further provisions on interception procedures as referred to in paragraph (3) shall be regulated by a Government Regulation.

Article 32: (1) Any person who knowingly and unlawfully or unlawfully in any way alters, adds, subtracts, transmits, damages, removes, transfers, conceals any Electronic Information and/or Electronic Document belonging to any other person or public property.

(2) Any person who knowingly or unlawfully or unlawfully in any way transfer or transfer Electronic Information and/or Electronic Documents to an unauthorized Electronic System another person.

(3) In respect of the acts referred to in paragraph (1) which result in the release of Electronic Information and/or Electronic Documents with confidential nature becomes accessible to the public with the integrity of data that is not as it should be.

Article 33: Every person who intentionally and without right or unlawfully take any action which resulted in disruption of Electronic System and/or causes Electronic System to be not working properly.

Article 34: (1) Every person intentionally and unlawfully or unlawfully produces, sells, commits to using, imports, distributes, provides, or possesses:

    a. Computer hardware or software designed or specifically developed to facilitate acts as referred to in Articles 27 to 33;

    b. Password via Computer, Access Code, or similar matters intended for the Electronic System to become accessible for the purpose of facilitating the acts referred to in Articles 27 to 33.

(2) The action referred to in paragraph (1) is not a criminal offense if intended to conduct research activities, testing Electronic System, for the protection of Electronic System itself legally and not against the law.

Article 35: Every person intentionally and unlawfully or unlawfully manipulates, creates, alters, omissions, destruction of Electronic Information and/or Electronic Documents in order to make Electronic Information and/or Electronic Documents considered as authentic data.

Article 36: Every person who intentionally and without rights or against the law commits an act as referred to in Article 27 to Article 34 which causes harm to others.

Article 37:   Every person intentionally engages in prohibited acts as referred to in Article 27 to Article 36 outside the Indonesian territory of the Electronic System in the juridical territory of Indonesia.

Based on the pattern and form of violation of the illicit action in Chapter VII, also set the rules of criminal action in Chapter XI Act Number 11/2008. The implementation is as follows.

Article 45: (1) Any person who meets the elements as referred to in Article 27 paragraph (1), paragraph (2), paragraph (3), or paragraph (4) shall be punished with imprisonment for a maximum of 6 (six) years and / a fine of at most Rp1,000,000,000.00 (one billion rupiahs).

(2) Any person fulfilling the element as referred to in Article 28 paragraph (1) or paragraph (2) shall be punished with a maximum imprisonment of 6 (six) years and/or a maximum fine of Rp1,000,000,000.00 (one billion rupiahs).

(3) Anyone who meets the elements as referred to in Article 29 shall be liable to a maximum imprisonment of 12 (twelve) years and/or a maximum fine of Rp2,000,000,000.00 (two billion rupiahs).

Article 46: (1) Any person who meets the elements referred to in Article 30 paragraph (1) shall be liable to a maximum imprisonment of 6 (six) years and/or a fine of not more than Rp600,000,000.00 (six hundred million rupiahs).

(2) Any person fulfilling the element as referred to in Article 30 paragraph (2) shall be punished with imprisonment of not more than 7 (seven) years and/or a fine of not more than Rp700,000,000.00 (seven hundred million rupiahs).

(3) Any person who fulfills the element as referred to in Article 30 paragraph (3) shall be punished with imprisonment for a maximum of 8 (eight) years and/or a maximum fine of Rp800,000,000.00 (eight hundred million rupiahs).

Article 47:   Any person who fulfills the elements referred to in Article 31 paragraph (1) or paragraph (2) shall be subject to imprisonment of not more than 10 (ten) years and/or a maximum fine of Rp800,000,000.00 (eight hundred million rupiahs).

Article 48: (1) Any person who fulfills the element as referred to in Article 32 paragraph (1) shall be punished with imprisonment for a maximum of 8 (eight) years and/or a fine of not more than Rp2,000,000,000.00 (two billion rupiahs).

(2) Any person fulfilling the element as referred to in Article 32 paragraph (2) shall be punished with imprisonment of not more than 9 (nine) years and/or a maximum fine of Rp3,000,000,000.00 (three billion rupiahs).

(3) Any person who fulfills the element as referred to in Article 32 paragraph (3) shall be punished with imprisonment for a maximum of 10 (ten) years and/or a maximum fine of Rp5,000,000,000.00 (five billion rupiahs).

Article 49:   Any person who meets the elements as referred to in Article 33 shall be liable to a maximum of 10 (ten) years imprisonment and/or a maximum fine of Rp10,000,000,000.00 (ten billion rupiahs).

Article 50:   Every person who fulfills the element as referred to in Article 34 paragraph (1) shall be liable to a maximum imprisonment of 10 (ten) years and/or a maximum fine of Rp10,000,000,000.00 (ten billion rupiahs).

Article 51: (1)   Any person who meets the elements as referred to in Article 35 shall be liable to a maximum imprisonment of 12 (twelve) years and/or a maximum fine of Rp12,000,000,000.00 (twelve billion rupiahs).

(2)   Any person fulfilling the element as referred to in Article 36 shall be liable to a maximum imprisonment of 12 (twelve) years and/or a maximum fine of Rp12,000,000,000.00 (twelve billion rupiahs).

Article 52: (1)   In the case of criminal acts as referred to in Article 27 paragraph (1) concerning decency or sexual exploitation of a child shall be subject to a one-third reduction of the principal penalty.

(2)   In the event that the acts as referred to in Article 30 through Article 37 are directed to Electronic Computers and/or Electronic System and/or Electronic Document owned by the Government and/or used for public services are criminally charged with one or more third.

(3)   In the case of acts as referred to in Article 30 to Article 37 is directed to Electronic Computers and / or Electronic System and/or Electronic Documents owned by the Government and/or strategic bodies including but not limited to defense institutions, central banks, banks, finance, international agencies, aviation authorities are threatened with maximum criminal penalty of each Article plus two thirds.

(4)   In the case of criminal acts as referred to in Articles 27 to 37, the corporation shall be punished with a principal penalty plus two thirds.

Based on the results of data collection from HTTP: // deluthus.blogspot.com there are also some legal bases that have been implemented as the settlement of real cases happening in Indonesia, as described below.

a. Cases of embezzlement of Rp372.100.000,00 in private banks by the computer by two students based on news of *Suara Pembaruan* Newspaper edition of January 10, 1991. The settlement is based on the law of article 362 of the Criminal Code or Article 378 of the Criminal Code.

b. The video case of two artists *Luna Maya* and *Cut Tari* whose personal attack mode by RJ, subject to the rules of article 29 UURI Number 44 of 2008 on pornography, article 56 on the length of punishment and article 282 article 1 KUHP about a fine of at least Rp250 million to 6 billion.

c. The case of hackers, carding, and cracker in Bandung. The settlement under the law of article 406 of the Criminal Code, article 378 of the Criminal Code on fraud, article 363 on theft and article 263 on falsification of identity.

d. Online gambling case in Semarang, December of 2006 in risking European football battle. The settlement is based on the legal basis of article 303 on gambling and Law 7/1974 article 8 on the threat of a sentence of more than 5 years.

CONCLUSION

Based on the results of research and discussion above it can be described in the conclusion in this study. Cybercrime is a criminal act that is prohibited by each country, because it gives negative impact such as the occurrence of cracking, carding, piracy of twitter, cybersquatting, the use of other accounts, identity theft or leakage data, forgery of data, online gambling probing and port scanning, sabotage and extortion, against government and against property, and virus spread. The application of the cybercrime legal basis includes articles 263, 362, 363, 378, 282 verses 1 of the Criminal Code, articles 29 and 56 of UURI Number .44 of 2008, articles 8 and 303 of Law Number 7/1974, articles 27 to 35, 45 of Law Number 11 of 2008.

Seeing the existence of many cybercrime cases in Indonesia, it is necessary to overcome with several policies such as modernizing the material criminal law and criminal procedure law and developing computer preventive and security measures, urging the authorities to improve supervision of non-penal policies such as training for officials and law enforcement officers on cybercrime.

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Analysis of the Use of Standard Indonesian Vocabularies in the Lecturers' Scientific Writings of Politeknik Negeri Bali

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Article Info	ABSTRACT
	The purpose of this study is to analyze and describe the use of standard Indonesian vocabulary in the lecturers'scientific writings of Politeknik Negeri Bali especially in Jurnal Bisnis dan Kewirausahaan and Bhakti Persada Jurnal Aplikasi Ipteks. The data in this descriptive qualitative study was collected by using an observational method which was assisted by the technique of note-taking. The data were analyzed by using descriptive qualitative analysis method, which describe the data completely and systematically to get a comprehensive conclusion. Furthermore, the results of the study are presented using formal and informal methods. The use of vocabulary that was found includes non-standard words, uncommon words, inefficient words, and inaccurate words. Nonstandard words are basic and derived words; uncommon words are foreign words; inefficient words include inefficient forms, the use of words that have redundant meaning and function; and inaccurate words caused by usage: improper in the sentence and between sentence connecting words, improper idiomatic phrases, and inappropriate similar words.

INTRODUCTION

In social life, a language is a communication tool used to interact among community members. Someone will convey their thoughts and opinions to others with language. Because of the large role of language for humans, it is not surprising that many scholars make the language an object of scientific study. Similarly, with the Indonesian language.

The use of spoken Indonesian and written on the official and unofficial situation shows that the Indonesian language is dynamic and growing. This condition causes the Indonesian language is always interesting to be studied as a research object. One example of the use of official Indonesian writing (standard) is lecturers' scientific writing of Politeknik Negeri Bali published in Jurnal Bisnis dan Kewirausahaan and Bhakti Persada.

As a scientific writing, Indonesian being used must be standard. However, the fact is still found a lot of problems in using standard Indonesian language in lecturers' scientific writing of Politeknik Negeri Bali in both journals mentioned above. Here are examples of language problems found in the lecturers' scientific writing of Bali State Polytechnic.

1) *Setelah pelaksanaan pelatihan maka tim akan melanjutkan pembimbingan dengan cara pendampingan kepada kelompok mitra sesuai dengan jadwal yang disepakati.*

The word *setelah* and *maka* in the sentence (1) are both conjunctions. The use of two conjunctions at once in such a sentence belongs to the use of ineffective or redundant words. One of the conjunctions in the sentence must be omitted, which in this case is more precisely removed is the conjunction maka.

1a) Setelah pelaksanaan pelatihan, tim akan melanjutkan pembimbingan dengan cara pendampingan kepada kelompok mitra sesuai dengan jadwal yang disepakati.

Based on the above data, it can be seen that the use of Indonesian language in the lecturers' scientific writing of Politeknik Negeri Bali is interesting to be researched. Various problems of using Indonesian language can be found, such as word choice, sentence, and spelling. However, this study is limited only to the problem of vocabulary use.

Many researches on the use of Indonesian language in the scientific writing have been done. Among these are N.K. Wedayanthi et al. (2014) who examines the use of the Indonesian language in an imitative paper entitled "The Effectiveness of Indonesian Language Use in Writing in relation to the Scoring of Indonesian Proficiency Test Session Screening (UKBI) on Teachers". This research includes qualitative and quantitative descriptive using documentation data collection methods. Data were analyzed using descriptive qualitative and inferential methods with Product Moment Correlation Technique. The findings of this research are: (1) the average score of writing sessions in teacher's writing is 439, 89 (middle level), (2) the use of Indonesian language in teacher's writing is quite effective with an average of 70.44, and (3) there is no significant correlation between acquisition score of UKBI writing session and teacher EBI score.

Another researcher is I Nengah Suandi (2014) with a study entitled "Analysis of Indonesian Language Use in Lecturer Research Report at the University of Ganesha Education". Data were collected by documentation method and analyzed by the descriptive method. The results showed that in the research report of the lecturer Ganesha University of Education, it is still found a variety of deviations of language usage, both concerning the sentence, the formation, the order of meaning/diction, as well as the grammar. Irregularities in the sentence order include sentences with no subject and or predicate, sentences without parallelism, sentences with *M-D* patterned phrases, and pleonastic sentences. In the formation it was found deviation of the form of prefix *meN-* and confix *peN - / - an*. Deviation in the meaning is in the form of illogical reasoning and the choice of inappropriate use of words, whereas in the writing it was found the deviation: letter writing, word writing, and the use of punctuation.

When associated with this study, previous research is highly relevant. This is due to the issues discussed is equally the use of Indonesian language in scientific writing. Thus, previous research became the inspiration for this research. This study is also clearly different from existing studies. The difference of research Wedayanthi et al. (2014) with this research lies in the nature of the research, the issues discussed, and the purpose of the research. Similarly, between this study and the research of Suandi (2014) is different in terms of research methods, research subjects, and the research object.

The object of previous research is the use of Indonesian language in the paper in relation to the score of the Indonesian Proficiency Testing (UKBI) writing session on the teacher and the use of Indonesian language on the research report of lecturer at the Ganesha University of Education. This research object is the use of standard Indonesian vocabulary in lecturers' scientific writing of Bali State Polytechnic. The formulation of the problem studied is "How is the use of the standard Indonesian vocabulary in the lecturers' scientific writing of Bali State Polytechnic? Thus, the purpose of this study is to analyze and describe the use of standard Indonesian vocabulary in the lecturers' scientific writing of Bali State Polytechnic.

Indonesian language in lecturers' scientific writings of Politeknik Negeri Bali is an example of the use of Indonesian language in the community, especially the variety of written Indonesian. The use of language in the community on scientific writing is the realm of sociolinguistic field studies. This is because language is a social product of society and not merely as a system that includes the structure of language, such as phonology, morphology, vocabulary, syntax, paragraph, and spelling. That is, various forms of language use in the community emerged due to various social factors of the user community. Therefore, this research is based on Sociolinguistic Theory especially, Applied Sociolinguistics. This theory is supported by several related concepts, such as Good and Correct Indonesian, Indonesian vocabulary rules, and scientific writing.

METHODS

This research is descriptive qualitative and using primary data obtained directly from the object of research that is the use of Indonesian language in lecturers' scientific writing of Politeknik Negeri Bali published in Jurnal Bisnis dan Kewirausahaan dan Bhakti Persada Jurnal Aplikasi Ipteks. The use of Indonesian in both journals is the population of this study. Due to the large population size, it is not possible to research everything. Therefore, sampling is done with a

simple random sampling technique. Simple random sampling technique is random sampling without considering the strata in the population (Sugiyono, 2014: 122). The application of this technique is caused by the population members being homogeneous and all members of the population allow to be selected as samples. Data are collected by a method of referring to advanced techniques in the form of note taking technique. In social science, especially anthropology, the method can be compared with observation method or observation (Sudaryanto, 1993: 133--138, Mahsun, 2005: 92). The data have been collected and have been classified, then analyzed by a qualitative descriptive method with inductive methodological paradigm, that is from specific to general (Mahsun, 2005: 256-257). Descriptive qualitative analysis method means, describing the data in the form of the use of standard Indonesian vocabulary in lecturers' scientific writing of Politeknik Negeri Bali in a complete and systematic way to obtain a comprehensive conclusion. Furthermore, the results of the study are presented using formal and informal methods. According to (Sudaryanto, 1993: 145) the method of informal presentation is to present the results of the analysis with a description or common words, while the method of formal presentation is the formulation with signs and symbols. Both methods are assisted by the technique of combining both methods. That is, the data analysis results are presented with words and signs or symbols.

RESULTS AND DISCUSSION

As mentioned earlier, one of the problems found in the use of Indonesian in the lecturers' scientific writing of Politeknik Negeri Bali is a choice of words. The problem of using the vocabulary can be seen in the following data.

2) Pengembangan *karir* berpengaruh secara dominan terhadap kinerja pegawai pada Politeknik Negeri Bali . (tidak baku)
3) …..tingkat *responsive* dan keramahan yang tinggi dalam memberikan kenyamanan tamu …… (tidak lazim)
4) Alat Total Stasion akan berdiri di *masing- masing* polygon …… (tidak cermat)
5) Jumlah penduduk *mempunyai pengaruh* sangat penting dalam pertumbuhan… (tidak hemat)

The word *karir* (2) is a non-standard word and the standard word is a *karier*; *responsive* (3) is an uncommon word and the common word is *responsive*; *masing-masing* word (4) is a word that is not accurate and the accurate word is *tiap-tiap*; the formation *mempunyai pengaruh* (5) is an ineffective form and the effective form is *berpengaruh*. Therefore, the results of this study indicate that the lecturers' scientific writing of Politeknik Negeri Bali has not used the vocabulary of standard Indonesian vocabulary. Problems of using vocabulary found in lecturers' scientific writings of Politeknik Negeri Bali include: non-standard, uncommon, inaccurate, and inefficient.

1. The Standard Word

Based on the form, the nonstandard words found in this study are differentiated into basic and derived words (derivative). The data can be seen in the following sentences.

6) Untuk mendapatkan *ijin* industri mendaftarkan ke Dinas KesehatanTabanan

7) Fungsi subak pada umumnya adalah untuk mengatur pengairan serta *mengkoordinasikan* hal-hal….

The word *ijin* in the sentence (6) is the basic word because it has not undergone a morphological process and not the standard word. The standard word for these words is *izin*. The word *mengkoordinasikan* in the sentence (7) which belongs to a derivative word (word invention). This word is derived from the basic *koordinasi* combined with *meN-* and *-kan* (*meN - + koordinasi + -kan*). As a result of the meN- combined with word *koordinasi* with initial sound */ k- /* there is a sound change from */ N- /* to */ ng- /*. Therefore, the standard word for *mengkoordinasikan* is *mengoordinasikan*. Compare the sentences (6) and (7) above with the following sentence.

6a)   Untuk mendapatkan *izin* industri mendaftarkan ke Dinas KesehatanTabanan
7a)   Fungsi subak pada umumnya adalah untuk mengatur pengairan serta *mengoordinasikan* hal-hal….

2. The Common Words

In this study, it is found the use of uncommon words, as can be observed in the following sentences.

8) Rasio efisiensi adalah rasio yang menggambarkan perbandingan antara *output* dan *input* atau realisasi pengeluaran dengan alokasi yang dianggarkan oleh pemerintah daerah.
9) ….. sebuah momen pertemuan antara *customer* dan pelayan yang akan memberikan jasanya …………

The word *output, input* (8) and *customer* (9), are foreign words that have their translation in the Indonesian language. Therefore, these words belong to uncommon words in Indonesian. Common words for these words are: *hasil (luaran), masukan,* and *pelanggan*. Therefore, sentences 8-9 can be changed into the following sentences.

8a)   Rasio efisiensi adalah rasio yang menggambarkan perbandingan antara *luaran* dan *masukan* atau realisasi pengeluaran dengan alokasi yang dianggarkan oleh pemerintah daerah.
9a)   ….. sebuah momen pertemuan antara *pelanggan* dan pelayan yang akan memberikan jasanya …………

3. Efficient Word

In the lecturers' scientific writing of Bali State Polytechnic, it is still found the use of words that are not efficient. This can be observed in the following sentences.

10) Informasi akuntansi *mempunyai peranan* penting untuk mencapai keberhasilan usaha.
11) Wisatawan ketika menginap tidak *hanya* memerlukan tempat untuk beristirahat *saja,* tetapi juga membutuhkan hal yang lain, *seperti*: pelayanan yang baik, kondisi lingkungan yang nyaman, fasilitas yang lengkap, dan *sebagainya.*

Forms *mempunyai peranan* in sentence (10) is not efficient, because there is a more efficient formation by using a single word that is *berperan*. The word *berperan* means the same as *mempunyai peran*. Therefore, in the case of word efficiency, it is better to use a more concise form. Thus, the sentence (10) can be changed to the following sentence (10a).

10a) Informasi akuntansi *berperan* penting untuk mencapai keberhasilan usaha.

Similar inefficiency to data in sentence (10) is: *ditarik simpulan, dengan melakukan*, and *memiliki peran.* The frugal form is: *disimpulkan, dilakukan*, and *berperan.*

Besides being caused by the word form as above, the inefficiency is also caused by excessive use of words, such as sentence (11) above. In that sentence, words *hanya* and *saja* mean the same. Similarly, words *seperti* and *dan sebagainya*, serve the same function that is to state the details. Therefore, words with the same meaning and the same function are used only one. That is, between words *hanya* and *saja* used one only, namely: *hanya* or *saja*. Also, *seperti* and *dan sebagainya*, just use one of them. Compare the sentence (11) above with the following sentences.

11a) Wisatawan ketika menginap tidak *hanya* memerlukan tempat untuk beristirahat, tetapi juga membutuhkan hal yang lain, *seperti*: pelayanan yang baik, kondisi lingkungan yang nyaman, dan fasilitas yang lengkap.

4. Accurate Word

In the lecturers' scientific writing of Bali State Polytechnic, it is still found the use of words that are not accurate. The word is not accurate can be observed in the following sentences.

12) Ketepatan penempatan pegawai pada Politeknik Negeri Bali secara umum sudah *sesuai latar belakang* pendidikan, pengalaman kerja, keahlian ……
13) Konsep Nirmana ini sedang diminati banyak orang karena produknya unik tidak tipikal atau tidak ada yang sama *antara* satu *dengan* yang lainnya.
14) Bantuan dalam bentuk IbM Talenan ini diharapkan kegiatan usaha *masing-masing* mitra makin produktif sehingga berdampak pada kesejahteraan mitra.

The use of idiomatic expressions in the lecturers' scientific papers of Politeknik Negeri Bali many do not conform to their norms. The data are in the sentence (12) above. The use of idiomatic phrases in the sentence (12) is not accurate since word *sesuai* is not accompanied with the word *dengan* behind it. In sentence (13) the inaccuracy is due to the inappropriate use of inaccurate connector expression. The connector expression between sentences is *antara*. The right pair of *antara* is *dan* not *dengan*. The use of word *masing-masing* in sentence (14) above is inaccurate as it does not conform to the standard vocabulary rules of Indonesian. In that sentence, word *masing-masing* is followed by a noun *Mitra*. Based on accurate vocabulary rule, word *masing-masing* should not be followed by a noun. The words that may be followed by a noun or something that are made noun are words *tiap-tiap*. Both words (*masing-masing* and *tiap-tiap*) belong to the similar word, but the rules of its use are different. For that, compare sentences 12-14 with the following sentence.

12a)   Ketepatan penempatan pegawai pada Politeknik Negeri Bali secara umum sudah *sesuai dengan* latar belakang pendidikan, pengalaman kerja, keahlian ……

13a)   Konsep Nirmana ini sedang diminati banyak orang karena produknya unik tidak tipikal atau tidak ada yang sama *antara* satu *dan* yang lainnya.

14a) Bantuan dalam bentuk IbM Talenan ini diharapkan kegiatan usaha *tiap-tiap* mitra makin produktif sehingga berdampak pada kesejahteraan mitra.

The above explanation shows that the use of standard Indonesian vocabulary in lecturers' scientific writings of Politeknik Negeri Bali is still problematic. This is evidenced by the discovery of vocabulary choice errors, both non-standard, uncommon, inefficient, or inaccurate. The results of this study are in line with the two previous similar studies conducted by Suandi (2014) and Wedayanthi et al. (2014).

Suandi (2014) in a study entitled "Analysis of Indonesian Language Use in Research Report in Ganesha Educational University" stated that the deviation of language usage in research reports of lecturers of UNDIKSHA is quite varied, including meaning/diction. Quantitatively the deviation of meaning/diction was found for 31 (3.39%). The same thing is also put forward by Wedayanthi et al. (2014) under the title "The Effectiveness of Indonesian Language Use in Writing in relation to the Scoring of Indonesian Proficiency Test Session Scores (UKBI) on Teachers". According to them, of the four components assessed on EBI quantitatively found 69 lexical errors (20.35%). This lexical error is quite a lot when associated with the number of sentences made.

Based on the data found in this study, errors in using words are quite large, both words that are not standard, uncommon, inefficient, or inaccurate. The existence of the error choice of words does not affect the reader in understanding the contents of the paper, it is proven that readers can understand it well. However, as a scientific paper, it should have to follow its rules, that is logical material, systematic, and straightforward language. Especially for the language, a scientific paper as far as possible the author should avoid the mistake of using the standard Indonesian language including the choice of words.

CONCLUSION

Conclusion

Based on the results and the discussion above, it can be concluded that the lecturers' scientific writing of Politeknik Negeri Bali has not used the vocabulary in accordance with the normative vocabulary rules of Indonesian in scientific papers. Errors in using vocabulary found include non-standard words, uncommon words, inefficient words, and inaccurate words.

Non-standard words are found in basic and derived words (invoked words). Non-standard words in the form of derivative words are mostly caused by incorrect morphological processes. The invalidity of the word found in the form of the use of foreign words, whereas the similar words already exist in the Indonesian language. The use of the word that is inefficient includes the form that is not efficient, the use of extra words that have the same meaning, and the use of extra words that have the same function. Meanwhile, inaccurate words are caused by

inappropriate use of intra-sentence and between sentence connecting words, inappropriate use of idiomatic phrases, and inappropriate use of similar words.

Suggestion

The perfection of a scientific paper is not only determined by the logical and systematic material but also straightforward language. A straightforward language is the use of Indonesian language that is easy to understand and in accordance with applicable Indonesian rules. Therefore, the writer of a scientific paper should also pay attention to the Indonesian language used to conform to the rules including the rules of the vocabulary.

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Facebook, WhatsApp, and Twitter: Journey towards Education

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ABSTRACT

Social Media has become a routine activity for everyone. Today's digital citizens use to start their day with the notifications and end up by checking the newsfeeds on these sites. People use to celebrate important events of life, celebrate the festivals, create and participate in events, show their mood and reflect their thoughts and beliefs on these sites. Thus, Social Networking Sites (SNSs) have become the necessary part of life which cannot be separated from social, professional, academic or individual life. Social media originated strictly as a personal tool to communicate with people around, such as friends and family, but the innovative technology advancements paved the way to use web-based and mobile technologies to turn communication into interactive conversation. Through the present paper, the author tried to explore the features of selected social media, suitable for integrating these in education on the basis of a review of the previous studies and literature available. For the purpose, Facebook, WhatsApp and Twitter have been selected considering their popularity and relevance in the teaching-learning process. The paper provides an outlook to motivate teachers and students to use social media wisely and face the possible challenges smartly. It showcases a journey of social media platforms to begin or flourish its path towards education.

INTRODUCTION

Social Media and education are not directly linked with each other. Glowatz & O'Brien (2015) argued that when researchers and educators consider the usability of social media for academic purposes, they "should bear in mind that Social Media was not intended for teaching and learning while it was built for social purposes and was later adopted as an academic tool in some institutions" (p.3). As it is defined earlier that Social media provide a space for collaboration, interaction, and reflection, it has potential to be used in education as well. But, anything cannot be considered for its potential value solely. There are many educational institutions practically applying social media tools for teaching and learning purposes.

The technological advancement and innovations in information & communication technology paved the way to use the internet as a daily routine activity for digital society. Today, mostly 16-24-year-old people are regularly connected with internet through wired or wireless technology to incorporate various features in the same device such as listening music, calling, internet surfing, instant messaging, social networking and so on (Barn & Mattson, 2009). Students are using Smartphone which attracts them more towards using various social media platforms as their daily routine and 24X7 access as well (Al-harrasi & Al-badi, 2014). Thus, broadly considering the association between social media and education, the further discussion is directed toward positive as well as negative prospects. Selected social media platforms (Facebook, WhatsApp, and Twitter) and their feature outputs connected with education are discussed in detail in the present paper to provide an insight to teachers and students to use these platforms more wisely considering the challenges to be faced.

FACEBOOK: A BRIEF INTRODUCTION

The most successful and largest social networking site is Facebook with more than 1.5 billion users (Statista, 2018). Before creating the facebook.com, Mark Zuckerberg, in 2003, initiated a site named as Facemash, for which the founder of Facebook was charged with privacy violation of college students through the notice of administration and consequently the Facemash was shut down. In, 2004, the facebook.com was launched by Mark Zuckerberg in collaboration with Dustin Moskovitz, Chris Hughes and Eduardo Saverin with the purpose of connecting students of Harvard University where they were students at that time (Malone, 2010). In 2005, the word 'The' was dropped from its URL and it became 'Facebook' (Ahmed & Qazi, 2011). Facebook was designed initially to support distinct college network only, inconsistent with the existing SNSs at that time. In beginning, Facebook was limited to Harvard – only SNS which can only be accessed by the users having a harward.edu, the specific institutional email address. Later on, Facebook decided to operate for other schools and institutions, however, the users still required to have the institution associated email addresses that kept the site relatively closed and limited to private community, but by September 2005, Facebook expanded to include high school students, professionals inside corporate networks, and eventually everyone by 2006 (Boyd & Ellison, 2007, p.8). Thus, since 2006, Facebook is an open platform for everyone with having a valid email except the children below 13 years of age (Bosch, 2009).

Facebook empowers users to associate with each other through private or public groups formed on various authorization layer in the network and unite with other cluster members and contribute text with others. Resembling other online social media users describe itself through an online profile that associate and put their expression or share knowledge with other members (Tiryakioglu & Erzurum, 2011). Reviewing the origin and history of Facebook tell the story of a profile based SNSs which gave a platform to create, share and react on different multimedia contents and stay connected anytime at any place via online connections.

As Facebook itself explains on its own Facebook information Page:

"*Millions of people use Facebook every day to keep up with friends, upload an unlimited number of photos, share links and videos, and learn more about the people they meet*" (http://www.facebook.com/).

In general, Facebook is profile-based internet community that facilitates to communicate through contents posted on the user's personal page or group page. The profile page includes a username and photograph of the member and personal information describing his or her interests, both of which provide information about one's identity. Members can view one another's profiles and can communicate through various applications, such as sending public or private online messages or sharing photos online (Pempek, Yevdokiya, Yermolayeva, and Calvert, 2009). Facebook allows users to connect primarily with their known relations. Ross et al. (2009) articulated that most of the online friends are known friends or family members, hence, people do not prefer to meet new people online.

Facebook also use the added applications to enhance the users' experiences. Facebook plays a vital role in people's social and academic interactions (Visagie & Villiers, 2010). Facebook allows users to communicate with others in chat rooms through synchronous and asynchronous messages, as well as share music, photos, Internet links, and other content (Ophus & Abbitt, 2009). It provides the user the opportunity to make groups, subgroups of member founded on common interests. Facebook comprise assistance such as of multiplayer online games, polls, chat room and texting services all of which support the concept of communicating and interplay with others. Personalization of user profile such as background image/pictures and page layouts also grant a path of interplay through interpretation of involvements or sharing these images. It gives a collection of gadget and application which offers users to swiftly connect to SNSs and to contribute their information on these websites with others (Wheeldon, 2010).

Furthermore, the users can blog under the "My Notes" section of Facebook. The user can join groups based on interests, profession, or school and post events, and messages can be easily exchanged between the users (Roblyer, McDaniel, Webb, Herman & Witty, 2010). Facebook News Feed is a core feature automatically generated for all Facebook users on their home page every time they sign-in or open their account on facebook app which shows the personalized feed of friends' updates. This provides an easy-to-read customized digest of recently edited digital content (Miller & Jensen, 2007, p.2).

Thus, there are many features of Facebook which allow the users to stay connected with their friends, relatives, and people with same interests. The communicative features of Facebook are chat, messages, comments, likes, status updates and so on. Along with plenty of features, it explores new ones to attract more people toward it. Recently, a new feature called "What friends are talking about" to increase the frequency of conversations is in the testing phase (Deccan Chronicle, 2016). The new feature of reactions on postings of Facebook along with like is also introduced March 2016 allowing users to signal love, haha, wow, sad, and angry as their responses (Verma, 2016). The idea of social globe or global village has been translated into reality through Facebook connecting millions of people from all around the world through its different features (Ahmed & Qazi, 2011, p.5023).

FACEBOOK: ITS PATH AS AN EDUCATIONAL TOOL

Considering the use of Facebook as an educational tool lead the discussion towards present practices, potential, and challenges of integrating it in the informal system of education. As Facebook developed initially for an academic institution, it has some background in academia. Facebook has quickly become the social networking of choice by college students and an integral part of the "behind the scenes" college experience (Munoz & Towner, 2009). There are a huge number of people using Facebook apps which is available and one of the main ways of discovering these new tools comes from the automatic feeds you receive when one of Facebook friend adds an application to their profile. One of the relevant features of Facebook is "Virtual Bookshelf applications which enabled discussions about prescribed readings across many courses" (Griffith & Liyanage, 2008, p.79). However, the popular SNS is equipped with bulletin boards, news feed, reactions, instant messaging, video calling, and the ability to post videos, pictures, and other information. The personalized experience of learning is supported by these applications which can complement the formal teaching and learn to set (Griffith & Liyanage, 2008).

There are plenty of studies describing the educational use of social networking. One of such study by Manca & Ranieri (2013) identified five main educational uses of Facebook on the basis of review of existing literature that are "*supporting discussion and allowing students to learn from each other through mutual understanding and critical thinking exercises, to develop pieces of multimedia content, sharing resources, delivering content to expand the curriculum and expose students to external resources, lastly, using it to support self-managed learning" (p. 498).* Thus, Facebook promotes student engagement along with sharing resources, however, it facilitates "high levels of collaboration and academic discussion, which ultimately prompted deeper engagement" (Glowatz & O'Brien, 2015, p. 2 & 3). Munoz & Towner (2009) discussed Facebook is useful for interaction among students and with their instructors. Furthermore, it helps the instructors to connect with their students, post assignments, instructions, coming events, useful resources and hyperlinks to bridge the gap of classroom activities. Besides helping to connect students and instructors, it further offers a platform for building peer supported collaboration among students. Students are able to create groups with people of similar interests and share resources on these owned and self-controllable platform (Ryan, Magro & Sharp, 2011).

Despite positive practices and potential of Facebook as an educational tool, it also showcases some challenges of integrating it in Education which hinder its usability for educational purposes. Higher education teachers are not ready to adopt/adapt the technology advancement and remain laggards when it comes to adopting SNS and other technology innovations towards academic directions (Roblyer et.al, 2010, p.134). Chanania (2012) in her article addressed the challenges of Facebook integration in education including superfluous waste of time, addictive nature, and privacy issues.

WHATSAPP: A BRIEF INTRODUCTION

The rapid development and dissemination of smartphones opened the innovative ways of instant messaging services. WhatsApp is one such "cross-platform instant messaging application enabling users to send and receive location information, images, video, audio and text messages in real-time to individuals and groups of friends at no cost" (Church & de Oliveira, 2013, p. 352). According to Whatsapp.com, WhatsApp, name comes from the phrase What's Up, is being used by more than 1 billion people across 180 countries with the purpose of staying connected with friends and family, anytime and anywhere through freely offered, simple, secure, reliable messaging and calling features having access to phones all over the world.

The mission defined by its own platform explains:

"WhatsApp started as an alternative to SMS. Our product now supports sending and receiving a variety of media: text, photos, videos, documents, and location, as well as voice calls. Our messages and calls are secured with end-to-end encryption, meaning that no third party including WhatsApp can read or listen to them. Behind every product, decision is our desire to let people communicate anywhere in the world without barriers" (WhatsApp.com).

The features of WhatsApp include (WhatsApp.com):

1. Keep in touch with family and friends.

2. Create a group and connect people around with sharing messages, photos, and videos. The group limit of WhatsApp is up to 256 people at once. The group admin or the members both can name their group, mute or customize notifications and share posts on the platform. The mute application for incoming alerts can be enabled for the duration of 8 hours, a day, or a whole week.

3. WhatsApp calling service allows users for national and international calling with an internet connection.

4. WhatsApp is downloadable on the phone as well as desktop. However, the chats can also be sync on the web that provides the convenient use for this instant messaging app on different devices.

5. The end-to-end encryption secures the personal chats between two people. It secures the messages and calls between two users who only can read and listen, not even WhatsApp.

6. WhatsApp provides the file sharing facility that enables the users to share PDFs, spreadsheet, slideshows or more up to 100 MB.

7. Lastly, the voice-recording feature allows the users to record a quick or longer voice message.

WHATSAPP: ITS PATH AS AN EDUCATIONAL TOOL

The digital era started with high penetration of smartphones allowing the growth of WhatsApp use "as a communication platform for various student groups, and more recently for groups of teachers and their students as well" (Bouhnik & Deshen, 2014, p. 219). WhatsApp is a social networking app with the convenient instant messaging feature allowing students and teachers to keep in touch with more interaction opportunities in a supervised environment. According to Ghailan (2016), the informal learning outside classroom supported by the teacher influence students that they are being cared and supported by their teachers outside the formal learning environment by using WhatsApp, However, they are learning vocabulary with enhancing reading and writing skills. She further presented that it is an innovative way to engage students in learning anytime-anywhere through the comments and clarifications with validation by the teacher and further the transcripts of students can also be used by the teachers for language analysis and progress (Ghailan, 2016). In addition, students believe that WhatsApp learning activities "facilitates learning, helps students find solutions to learning difficulties and easily construct and share knowledge, and supports research into useful information for learning" (Barhoumi, 2015, p. 232).

Furthermore, Bouhnik et al. (2014) explored the WhatsApp group advantages for teachers and students with focusing on educational advantages, they stated that it facilitates with pleasant atmosphere, belonging to the group, quality of expression among students, helping each other by sharing materials, teacher availability, anytime anywhere learning access, immediate correction of mistakes, secure environment and so on. The WhatsApp is a new application popularized over the last one to two years should be further explored for getting best practices of using it as an educational tool.

TWITTER: A BRIEF INTRODUCTION

The well-known micro-blogging services provider Twitter allow the users to publish short messages publicly or within contact groups. It allows users to quickly tweet about any topic within the limit of 140-character including spaces and follow others to receive their tweets within the same limit. Twitter says that its mission is "to give everyone the power to create and share ideas and information instantly, without barriers" (twitter.com).

In addition, twitter engages users in constantly updated conversation and contact with their online networks. Twitter is also a device friendly networking that allows the user to broadcast and receive messages from a smartphone, laptop, desktop, tablet or iPad as well. Although twitter does not allow to directly share web pages, video or other media, the users can share embedded links of these media on their tweet. The profile page of the users of twitter consists information about them including their hobbies, interests, profession, and/or location posted by them (Risser, 2013).

TWITTER: ITS PATH AS AN EDUCATIONAL TOOL

Twitter is being used in many institutions for educational interactions and up-to-date activities for students, teachers, and administration. The twitter makes the interaction dynamics and provides a platform for sharing resources with anywhere anytime access (Smith, 2016). It can be used to create an account of any educational institution for sending and receiving instant updates and posts by teachers as well as students such as homework or project, polls and quizzes, or convey other timely information (Knezek, 2008). Although Twitter can be used for private conversations between users, the use of the hashtag (#) also allows the users to "categories a series of tweets around a topic or an event" (McCool, 2011, p. 4). This indicate that when an individual post the specific word with hashtag such as a tweet on education with a hashtag #edchat after the information posted will automatically allow the twitter to tracks and trends the word edchat, which furthermore allows users to allow a topic-specific discussion and focus on that as well (Soluk, 2014).

The stakeholders accept that Twitter is an effective and quick way to communicate and interact with people. Hamidon et al. (2013) found that "Twitter is seen as the most suitable learning tool for community college students to use the target language effectively, effortlessly even outside their classroom" (p. 726). Managing the rapid communication and interaction between students and with their teachers about scheduling of lectures, tests, exams or other academic activities is emerged to be easy with Twitter which further develop critical thinking by using it to tackle content issues such as social issues, political communication and so on (Manca & Ranieri, 2016).

Thus, the above discussed social media platforms (Facebook, WhatsApp, Twitter) are being used in education, however, also have the potential to be used for educational purposes. Along with the positive usage of these social media as an educational tool, it also acts as a distraction for learning as experienced by other researches. These discussions about challenges pertaining to social media usage by educational stakeholders have been covered further in detail.

CHALLENGES OF INTEGRATING SOCIAL MEDIA IN EDUCATION

There are plenty of research findings and theoretical articles which support social media as a tool to enhance teaching and learning experiences (Ghailan, 2016; Manca & Ranieri, 2016; Smith, 2016; Barhoumi, 2015; Bouhnik & Deshen, 2014; Soluk, 2014; Munoz & Towner, 2009; Knezek, 2008). At the same time, they also lead to many challenges that hinder the use of social networking for general social interaction and particularly in education as well. Thus, the social networking coin presents two faces having many potential benefits and uses on one side and some significant challenges on the other, which need to be addressed. These challenges will lead to help the users to strengthen their social networking experiences and to decide the appropriate use of these sites, maybe for a particular academic purpose and resolving the problems.

The popularity of SNSs lead to challenges related to safety and security of the personal identity further leading to privacy concerns. These challenges detect "the disclosure of personal information by the students themselves" (Henderson, Zwart, Lindsay & Phillips, 2010, p.5). A platform which encourages creating and sharing contents with others challenges the users in malevolent and insidious ways through some unwanted users who turn this platform into unsafe places. Yang (2015) explained that we actively work on privacy setting to ensure that when we post any information on a social platform, that information can be seen by authorized friends only, "but we have no idea who else can view it, and what exactly is visible" (p.11). Chewae, Hayikader, Hasan, & Ibrahim (2015) also highlighted the same by stating that with growing numbers of social networks, everything posted on it, is shared by default settings. These default settings and lack of awareness issues lead to security risks through unwanted contacts, identity theft, computer security issues, harming the reputation, offensive posts and so on. Thus, problem pertaining to confidentialities, privacy threats, identity theft, misuse of information and social network dependence are undeniable facts. However, to be particular privacy issues are expressive when the students are able to view teachers' posts and pictures and vice-versa (Chanania, 2012). These concerns lead to creating and updating privacy policies and awareness campaign to use these sites in a safe and comfortable environment (Pullen, 2011).

Apart from privacy concerns, lack of awareness and experiences with the latest technology hinder the academic use of it. Barnes and Tynan (2007) argued that this is not surprising as many university teachers were themselves taught in a classroom and so as teachers who have not had much personal experience of online learning, they are likely to continue to teach in a way that is familiar to them. Rennie & Morrison (2013) discussed the limitations of user-generated content, the Internet comprises of surplus dubious, impure information and majority of the users have lack of proper knowledge, expertise/ability to pass this abundant mixture of material. The critical skills will develop with experiences.

Another challenge that is often overlooked is the major time commitment or even wastage of time. The more SNSs that one person signs up to, the more time is involved. Chanania (2012) impulsively dismiss social network sites as a superfluous waste of time. Madhusudhan (2012) found that students use social media more frequently with longer friends list and spend their time on social media accordingly. People use SNSs as procrastination tools that distract them from formal settings of learning. There should be proper guidance for students to utilize their social networking time more productively. On the other hand, educators may well be using social networking services themselves, but may not recognize the educational potential and opportunities for their learners, or understand the potential risks, both for themselves and their learners, therefore, it generates major challenge of using SNSs without knowledge (Childnet International Report, 2008).

Furthermore, technical issues also hinder the use of social media platforms in education. A certain amount of technical knowledge is required to join a social networking platform. After joining the platform, some features can be utilized with basic computer knowledge such as uploading photographs, posting comments, sharing information, checking the authenticity of the material to be posted, showing reactions and so on. Many social media platforms offer detailed help and FAQ (frequently asked questions) pages that can help to utilize the features of the particular SNS (Pullen, 2011).

For developing country like India and Indonesia, there are issues related to accessibility and affordability. Due to digital gaps, infrastructural challenges hinder the use of internet among students from various socio-economic backgrounds. Whitaker and Parker (2000) found the challenges of virtual communities which refer to SNSs also. These challenges hinder the online interaction and include lack of infrastructural facilities, accessibility, speed and information search facilities.

CONCLUSION AND SUGGESTIONS

Despite having the educational features or features to be adopted by students and teachers, social media usage confronts many challenges also which need to be addressed for using these platforms appropriately and productively in education. Students should be encouraged by their teachers to use these sites carefully and utilize the innovative features for social interaction and collaboration. While social media are useful for bringing people together in cyberspace, students and teachers need to be aware of security issues with these platforms if they are going to use them. They have to use good judgment skill when deciding what information to share and what not to share on these sites. Problems arise when users do not take advantage of the privacy settings offered by the sites and sharing or re-share an online posted information without authenticity check. Despite the use of social media, students can balance their time between studies and their usage of these sites socially and particularly for academic purposes which can sustain good social networking habits to maintain their academic performance. Finally, social media are facing these challenges, but, at the same time filled with possibilities providing positive potential in education and presently used for academic purposes as well.

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Psychology Reflected in Buddhism & Western Psychology: A Brief Elucidation

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Article Info	ABSTRACT
	This paper exposes in brief universally adoptable stance of Buddhist Psychology vs. western psychology and how Buddhist psychology is capable of interacting with modern psychology contributing to both theory and practice. Psychology was introduced to the western world several centuries after the advent of Buddhism. The primary resolution of Buddhist doctrine is to expose through the universal causes of suffering (dukkha) in the continuous existence of individual and the society disclosing the true nature of the phenomenal existence, individual and mind in order to get rid of the human predicament. Comprehensive and profound psychological expositions that deal with the root causes of mental disorders and problematic behaviors are adopted in 'Buddhist Psychology and Psychotherapy' and the Abhidhamma entails highly systematized psychological elaborations of mind. Although several psychoanalytical observations based on superficial causes experimented by defiled minded scientists have been introduced in western psychology in analysis, 'Buddhist psychology' revealed by the Impassionate One is based on the universal central teachings such as the three universal root causes, the three universal characteristics, the theories of Four Noble Truths, Dependent co-arising etc. Hence, the objective of this paper is to provide a brief elucidation of how psychology reflected in Buddhism overlooks western psychology.

INTRODUCTION

Man, in terms of Buddhist view, is a psychophysical combination of mind and matter (*nāma* and *rūpa*) which is the five aggregates (*pañcakkhandha*). Four of the five aggregates, sensation (*vedanā*), perception (*saññā*), mental formations (*saṅkhārā*) and consciousness (*viññāṇa*) form the mind (*nāma*) while *rūpa* made of the four great elements (*cattāri mahābhūtāni*) form the body of a man. In other words, the four non-physical factors of the aggregates collectively known as *nāma* in Pāli form the immaterial conditions of man while the physical factors collectively

regarded as *rūpa* in Pāli form his corporeal conditions. The Sangīti Sutta (DN) explains *nāma* as the psychological basis and *rūpa* as the physiological basis of the human being. Thus, four terms are used to indicate the psychological basis while only one term is used for a physiological basis. In the process of the behavioral and spiritual development, the mind is the most prominent or pivotal factor both in the wholesome and the unwholesome. This is clearly elaborated in the first two stanzas of the Twin Verses (*Yamakavagga*) of the Dhammapada. "Mind is the forerunner of (all evil) states. The mind is chief; mind-made are they. If one speaks or acts with a wicked mind, because of that, suffering follows one, even as the wheel follows the hoof of the draught-ox." [1] "Mind is the forerunner of (all good) states. The mind is chief; mind-made are they. If one speaks or acts with pure mind, because of that, happiness follows one, even as one's shadow that never leaves." [2] This shows that Buddhism highly concerns the psychological aspect of the human being. Such an objective elaboration is not exposed in western psychology although diverse psychological approaches and therapeutic systems based on ever-changing subjective theories from time to time have been introduced. Hence, this paper elucidates aspects of psychology reflected in Buddhism and the western tradition.

A Brief Introduction to Psychology in Buddhism

The prime purpose of Buddhism which originated several centuries ago before the introduction of the western psychology was to expose the true causes of suffering (*dukkha*) in the continuous existence of individual and the suffering in the society, show a moral and spiritual path to alleviate individual and social suffering and to guide person to achieve the end of suffering – *Nibbāna*. In other words, Buddhism had no any notion to reveal psychological concepts, make research into such studies or divide the teachings into such classifications. On the contrary, the objective of Buddhist teachings was to disclose the true nature of the phenomenal existence, individual personality and mind in order to get rid of the human predicament. The goal, according to Buddhism, is essentially attainable through one's own effort depending on one's own wholesome behavioral and psychological potentials.

Therefore, a great deal of psychological content, explicit psychological theorizing and many of the others present psychological assumptions and much material of psychological relevance can be found in Buddhism. For instance, the Abhidhamma contains a highly systematized psychological exposition of human behavior and mind. The translation of the Dhammasaṅgaṇī, one of the Abhidhamma texts, was given the title "*A Buddhist Manual of Psychological Ethics*" by its translator, Caroline Rhys Davids when it was first published (1900). In the Sangīti Sutta (DN), *nāma* is explained as the psychological basis and *rūpa* as the physiological basis of the human being. Thus, four terms are used to indicate the psychological basis while only one term is used for a physiological basis. This shows that Buddhism highly concerns the psychological

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[1] *Manopubbaṅgamā dhammā – manoseṭṭhā manomayā, mansā ce paduṭṭhena – bhāsati vā karoti vā , Tato naṁ dukkhamanveti – cakkaṁ' va vahato padaṁ.*

[2] *Manopubbaṅgamā dhammā – manoseṭṭhā manomayā, mansā ce pasannena – bhāsati vā kariti vā, Tato naṁ sukkamanveti – chāyā' vā anapāyanī.*

aspect of the human being. In Buddhism, the personality of man is conditioned and sustained by the activity of *citta* and consequently, the character of a man is also determined by *citta*.

The mind is defined in Buddhism as a non-physical phenomenon which perceives, thinks, recognizes, experiences and reacts to the environment. The mind has two main aspects: clarity and knowing; this means that the mind is clear, formless and allows for objects to arise in it and that the mind has awareness, a consciousness which can engage with objects. The mind is also defined in Buddhism as a series of elements of thoughts, occurring only one at a time. The mind is not something permanent but changes every moment. viz., the mind is an ever-changing, constant, quick-moving process. One element of thought has two major components, *citta* or consciousness, and *cetasika*, the associated mental factors. Psychological aspects of Buddhism with its universally adoptable stance can be exposed in the Dhammapada, Sutta Piṭaka and especially in the Abhdhamma Piṭaka.[3]

According to the Loka Sutta and the Mūla Sutta, the mind of an ordinary person is overwhelmed by the noxious trio – passion (*lobha*), aversion (*dosa*), and delusion (*moha*). Lobha (desire or craving) can be divided into three forms: craving for sense gratification (*kāma-taṇhā*), craving for self-preservation or existence, (*bhava-taṇhā)* and craving for self-annihilation (*vibhava-taṇhā*) reflect immense psychological principles in Buddhism.

Individuals are basically motivated by these three forms of desires or craving to survive in this life and in the society, these desires are obstructed by many barriers. When one fails to achieve his *lobha* (passion or greed), *dosa* (aversion or hatred) arises in his mind; then he becomes unable to see the reality as it is. The real circumstances around individual are impermanence, unsatisfactoriness and no-soul (*anicca*, *dukkha*, *anatta*), and the ordinary individual cannot see them as they are. This state of mind is called *moha* (delusion or ignorance).

Nettippakaraṇa, the expository text says that craving is of two kinds, wholesome and unwholesome. While the unwholesome kind goes with the unsatisfactory worldly existence, the wholesome kind leads to the abandonment of craving. As a whole, the path towards the achievement of the ultimate goal of Buddhist teachings is the Noble Eightfold Path which is usually classified into three constituents as morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*). The factors in morality are the behavioral development which is also propelled by volitional actions (mental actions) and the factors in concentration and wisdom are especially of psychological basis. The major psychological attainments in the path are Stream–entry

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[3] the Citta Vagga of the Dhammapada, the discourses in the Sutta Piṭaka such as Roga Sutta, Loka Sutta (UD 2.10), Mūla Sutta (AN), Sacitta Sutta (AN), Vatthūpama Sutta (MN), Pabhassara Sutta (AN), Vipallāsa Sutta (AN), Nīvaraṇa Sutta (AN), Salāyatana Vibhaṅga Sutta (MN), Nibbedhika Sutta (AN), Sallatha Sutta (SN),   Anusaya Sutta (AN), Alagaddūpama Sutta (MN), Sallekha Sutta (MN), Madhupiṇḍika Sutta (MN), Mahā- dukkhakkhandha Sutta (MN), Mahā-hatthipadopama Sutta (MN), Saṅgīti Sutta (DN), Sangāravo Sutta (SN), Vitakkasanṭhāna Sutta (MN), Sabbāsava Sutta (MN), Rathavinīta Sutta (MN), Saṅyojana Sutta (AN), Mahā- taṇhāsankya Sutta (MN), Mahā-nidāna Sutta (DN), etc.

(*sotāpanna*), Once– returning (*sakadāgāmi*), Non–returning (*anāgāmi*) and the Purified state (*arihat*). On the basis of the above suttas and many other discourses in the Sutta Piṭaka and Abhidamma Piṭaka, a classification of mental conditions – nature of mind, its frailties and potentials that cause behavioral and mental characters can be made and how problematic mental states and behaviours are solved. Thus, this process gives rise to form the explicit basis for Buddhist Psychology that surpasses the western psychology although certain similarities and contradictions are found in interpretations, approaches, and applications in the western psychology.

Stance in Psychology

Psychology deals with topics such as sensation, perception, emotion, motivation, cognition, mind, and consciousness. The basic teaching of Buddhism is to reduce suffering and increase happiness. Prof. Padmasiri de Silva points out how more attention is given to psychology in Buddhism than in any other major spiritual discipline.

Levine (2000) suggests a number of commonalities between Buddhism and Western psychology: Both are concerned with alleviating human suffering. Both focus on the human condition and interpret it in natural rather than religious terms. Both see humans as caught in a matrix of forces, including cravings and drives, based on biology and beliefs. Both teach the appropriateness of compassion, concern and unconditional positive regard toward all beings. Both share the ideal of maturing and growth. And both acknowledge that the mind functions at a superficial (shallow) and deep level.

Conjunctive Psychology

The integration of Eastern and Western thought is called "Conjunctive Psychology." The integration takes place across four levels - biological, behavioral, personal, and transpersonal. (1) The biological level is the domain of the body, (2) the behavioral level is the activity of the body (including cognitions) (3) the personal level concerns the conscious personal reality, including the sense of self and will and (4) The transpersonal level includes forces and domains that are superordinate to the self-centered personal reality.

Behaviors of the Mind

"Behaviours of the mind", unique to Conjunctive Psychology (Mikulas, 2002), is helpful in clarifying the nature of and differences between concentration and mindfulness. A critical distinction is between contents of the mind and behaviors of the mind. Contents of the mind include the various objects that arise in a person's consciousness such as perceptual experiences, verbal and visual thoughts, reconstructed memories, attributions and beliefs, and cognitive aspects of emotions and attitudes. Behaviors of the mind are those processes of the mind that select and construct the contents and that provide awareness of the contents. Western psychologists and philosophers often confuse the contents of the mind with behaviors of the mind.

There are three fundamental behaviors of the mind: clinging, concentration, and mindfulness. Clinging refers to the tendency of the mind to grasp for and cling to certain contents of the mind.

Concentration refers to the focus of the mind, and mindfulness involves the awareness of the mind including properties of breadth and clarity.

Dukkha

A very broad and central concept in Buddhist psychology is "*dukkha*" (Claxton, 1992), which is usually translated as "suffering"; but actually, means something closer to "unsatisfactoriness." It includes anxiety as described in Western psychology.

Dukkha arises when discrepancy (disagreement, inconsistency) causes undesired emotions such as anxiety, anger, frustration, jealousy, etc. Dukkha then often impairs one's behavior such as one's thinking. This dukkha is often part of the motivation that leads people to religion, spirituality, drugs, psychotherapy and other possible cures.

Clinging

The mind has a tendency to crave for and cling to certain sensations, perceptions, beliefs, expectations, opinions, rituals, images of the self, and models of reality. This craving and clinging is the cause of *dukkha*.

In Buddhism one of the "Three Marks of Existence" is impermanence (*anicca*), the principle that everything changes. If one clings to something or someone, then one will suffer *dukkha* when it changes. Clinging results in psychological inertia (inactivity), that is a resistance to change. Thus, clinging hampers behavioral change and personal growth (Maul & Maul, 1983) and reduction of clinging improves them (Mikulas, 2004). In addition to *dukkha*, clinging (resistance to change) may also produce distortion in perceptions (e.g., seeing things in ways to fit one's beliefs) and impairment in thinking (e.g., holding on to some assumptions, decreased mental flexibility, etc.).

Concentration

Concentration is the learned control of the focus of one's attention; it is the behavior of keeping one's awareness, with varying degrees of one-pointedness, on a particular set of contents of the mind. In Western psychology concentration is generally seen as one aspect of attention (Moray, 1969), sometimes discussed in terms of focused attention, controlled attention, sustained attention or vigilance. In Western psychology, such as sports psychology (Moran, 1996), most research and theories about concentration are based on information - processing models and variables that affect these processes rather than how to teach people to have better concentration as a learned skill. For instance, some Western research (Murphy & Donovan, 1997), and reports suggest that developing concentration can have a wide range of applications in therapy, education, sports, art, etc. Students can learn how to keep their minds from wandering while studying. Listening skills can be improved in counselor training and communication therapy. Athletes can learn not to be distracted by the crowd and stay focused on the sport (e.g., keep one's eye on the ball). Artists can learn to fully immerse themselves in their creations. If a person sits quietly and practices a concentration form of meditation, then the mind becomes calm and relaxed, which often relaxes the body. This biological relaxation is the most researched effect of meditation in the Western literature (Andresen, 2000; Murphy & Donovan, 1997). If a Western psychology text mentions

meditation, it is usually in terms of relaxation and or stress reduction. Concentration-produced relaxation can be an effective treatment for anxiety (DelMonte, 1985).

Mindfulness

Mindfulness, as a behavior of the mind, is defined as the active maximizing of the breadth and clarity of awareness. It is the behavior of moving and sharpening the focus of awareness within the field of consciousness. This definition corresponds to how mindfulness is usually described in Buddhism. Other times in the Buddhist literature mindfulness is described more as a property of the mind, in which case the above definition corresponds more to the cultivation of mindfulness, rather than mindfulness itself.

Mindfulness involves simply observing the contents and processes of the mind; it is just being aware, bare attention, detached observation, choiceless awareness. It is not thinking, judging or categorizing; it is being aware of these mental processes. The essence of mindfulness training is simply noticing whatever arises in consciousness.

In a therapeutic situation, mindfulness training would focus on clinically significant factors such as thoughts and feelings related to anxiety. Mindfulness could be assessed in terms of its effects on the clinical problem (e.g., anxiety). Bennett-Goleman (2001) combines mindfulness and "schema therapy," and suggests that mindfulness helps in becoming more aware of causes and effects in emotions and the dynamics of related schemas, and helps catch these earlier in the chain of events. In the last decade, mindfulness has become very popular in Western approaches to therapy, including psychotherapy (Boorstein, 1997; Germer, Siegel, & Fulton, 2005; Horowitz, 2002; Segall, 2005) and cognitive behavior therapy (Baer, 2003; Smith, 2004; Witkiewitz, Marlatt, & Walker, 2005). Mindfulness has been identified as a "core psychotherapy process" (Martin, 1997) and a theme "across schools of psychotherapy" (Horowitz, 2002). The Buddha and his disciples practiced and recommended mindfulness for pain control (Dr. Padmal de Silva, 1996). More recently Jon Kabat-Zinn developed a stress reduction clinic at the University of Massachusetts Medical Center to treat stress and pain (cf. Kabat-Zinn, 1990). Over 16,000 medical patients have gone through this program, now called "mindfulness-based stress reduction" (MBSR).

Treatment components include mindfulness meditation and homework assignments, mindful yoga practices, body scans (slowly sweeping attention through the body noticing sensations), awareness of breathing and stress, noticing sensations and thoughts non-catastrophically, developing concentration, communication training and discussion of stress and coping.

Mind Development - Meditation

Meditation is the most recommended and utilized practice for improving the health of body, mind, and spirit; it is the central practice of Buddhism. There is a large Western research literature on meditation (Andresen, 2000; Murphy & Donovan, 1997) and a fast-growing interest in the psychotherapeutic uses of meditation (e.g., Kwee, 1990; Marlatt & Kristeller, 1999). There

is no agreed-upon definition of "meditation," and in the United States, the term is often used for guided imagery, deliberation, and daydreaming.

In Conjunctive Psychology, the practice of meditation is divided into four discrete components – form, object, attitude, and behaviors of the mind. Form refers to what one does with one's body during meditation. The Buddha suggests four basic forms: sitting, walking, lying, and standing.

Although all the major meditation practices contain both concentration and mindfulness, concentration is mostly emphasized. The emphasis is given to mindfulness in Buddhism. In the western Psychology, meditation can be psychotherapy in a therapeutic context with a therapeutic object.

Buddhism relates to four very different schools of Western psychology – (i) Cognitive Science, (ii) Behavioural Modification, (iii) Psychoanalysis and (iv)Transpersonal Psychology.

Cognitive Science

In the United States' academic psychology, the dominant and usually exclusive cognitive science is the information-processing computer-simulation model. In this theory humans are information processors, the brain is the major or only vehicle for this processing, and computers are models for how the brain functions.

A behavior of the mind is an alternative cognitive science with the strength of obvious suggestions for therapy, personal or spiritual growth, education, sports, etc. Buddhism, in general, has much to offer Western cognitive science (e.g., Varela, Thompson, & Rosch, 1991) as it includes a very comprehensive cognitive science in Abhidhamma (deCharms, 1997; Lancaster, 1997).

Abhidhamma is the further philosophical and psychological development of Buddhism (Bhikkhu Bodhi, 1993; Guenther, 1976; Nyanaponika, 1976; Nyanatiloka, 1971). Abhidhamma (ultimate teaching) is a critically-analyzed, detailed map of the mind, divided into sequences of conscious and mental factors. For some people, "Buddhist psychology" refers to the Abhidhamma. This Buddhist cognitive science includes a detailed dissection of mental processes and experiences, plus an explanation for how they all fit together. The Abhidhamma includes many different systems of categorizing and grouping dhammas and other basic components of the mind and consciousness. One is the 52 mental factors (*cetasikas*) – components associated with consciousness. Abhidhamma also includes lists of unhealthy factors and healthy factors (Goleman, 1988). These factors impair or help meditation, and can be the basis for personality and mental health. Therapy consists of cultivating healthy factors that counterbalance unhealthy factors. For instance, cultivating the healthy factors of insight and mindfulness reduce the unhealthy factor of delusion, which could cause paranoia (suspicion and mistrust of others or unjustified jealousy). The unhealthy factors include delusion, perplexity, shamelessness, remorselessness, egoism, agitation, worry, greed, avarice, envy, contraction, torpor, etc. The healthy factors include insight, mindfulness, modesty, discretion, uprightness, confidence, non-attachment, non-aversion, impartiality, composure (calmness, self–possession, and self-control), etc.

Behaviour Modification

The term "behavior modification" is used here in the broadest sense to include behavior therapy, cognitive behavior therapy, and applied behavior analysis. Dr. Padmal de Silva who has many publications interrelating Buddhism and Western Psychology (e.g., 1996, 2003), including two articles describes how the Buddha and other early Buddhists utilized and advocated practices that can be called behavior modification (1984, 1985). According to Dr. Padmal de Silva in a full article (1984, pp. 666 – 667), the Buddha helped king Kosala who had trouble because of overeating. A prince was instructed to watch the king eat and when the king was down to one handful of rice, he would stop the king with a verse from the Buddha about moderation in eating. The next day the meal was only as large as what was eaten the previous day. Later the king added that he would give away a thousand pieces of money if he had to be reminded by the prince. The king learned to eat in moderation and became lean and energetic.

Since the beginning of the field of behavior modification, counterconditioning has been a basic approach to reduce respondent-based behavior, particularly unwanted emotions such as anxiety. Counterconditioning is also a major and prevalent practice in Buddhism. One example, mentioned above, is the use of health factors to reduce unhealthy factors. When counseling lay-people, instructions such as cultivating friendliness to counterbalance ill-will or sympathetic joy to counterbalance jealousy are given. Another example, common in the Buddha's time, was to meditate in charnel grounds on dead bodies in varying degrees of decay, as a way to reduce body-related craving such as lust or vanity. Counterconditioning also naturally occurs during meditation; when a thought or memory with negative effect arises, if the meditation-produced calm or relaxation is dominant to the negative affect, counterconditioning will occur. A popular and powerful example of Buddhist counterconditioning is loving-kindness (*mettā*) meditation, which takes many forms (cf. Salzberg, 1997). For example, one person has a hierarchy of people beginning with someone who is much loved, moving through people liked to people disliked, and ending with a hated person. The practice consists of gradually going through the hierarchy, meditating on the people, while maintaining a feeling of loving-kindness.

Psychoanalysis

There is a large diverse literature comparing psychoanalysis and Buddhism (e.g., Aronson, 2004; Epstein, 1995; Molino, 1998; Rubin, 1996; Safran, 2003; Suler, 1993). Similarities between psychoanalysis and Buddhism that are commonly mentioned include the following: Both are primarily concerned with reducing the suffering of everyday life. Both utilize an experiential approach to explore the dynamics (subtleties or changing aspects) of the personal reality including perceptions, emotions and the sense of self. Both cultivate clear perceiving, knowing reality, and insight into the nature of the self, in ways that transform one's being. And both encourage personal development and freedom from oppressive forces. Epstein (1995) suggests that the Buddha may have been the first psychoanalyst, and both Freud and the Buddha applied their procedures to themselves (Dr. Padmal de Silva, 1992).

Psychodynamic Inquiry and Mindfulness-based Inquiry

There are also important similarities between psychodynamic inquiry and mindfulness-based inquiry as in Vipassanā meditation. Sitting or lying form is used in both systems (e.g., sitting in a

chair or on a cushion, lying on a couch or on the floor), as a way to simplify the situation for inner discovery, restrict action and acting out, and minimize escape. In both the journey is guided by well-established instructions and practices, such as free association in psychoanalysis and looking for specific mental dynamics (subtleties or changing aspects) in Vipassanā (e.g., the interplay of mind and body, or the rising and falling of mental contents in consciousness). Both encourage people to open their consciousness to new and repressed material and to actively notice what arises (Boorstein, 1997). And both may lead to the transpersonal.

Differences between Psychodynamic Inquiry and Insight (*Vipassanā*)

There are, however, important differences between psychodynamic inquiry and Insight (*vipassanā*): In psychoanalysis the therapist is more involved with the client during inquiry, interacting with the client and encouraging and guiding the client; while in insight (*vipassanā*) the meditator usually works alone, based on instructions and feedback from between meditation sessions. Insight is more concerned with the processes of the mind than the content, while psychoanalysis is often very concerned with content (Epstein, 1995). In psychoanalysis, the client is often encouraged to engage and work through contents, rather than simply notice them as in most mindfulness practices. When clients should immerse in the contents and when they should mindfully disengage is an important clinical issue (Cortright, 1997). And insight into psychoanalysis is usually more verbal and rational, while Buddhist insight (*paññā*) is more non-verbal and non-conceptual.

More generally, there are many ways Buddhism and psychoanalysis can complement each other. Psychoanalysis could learn from Buddhism about levels of being and development beyond the current psychoanalytic limits, Buddhism could learn about unconscious interferences with meditation and personal/spiritual growth and the influence of the person's overall psychological and social development (Rubin, 1996; Suler, 1993). And Buddhism long ago perfected a technique of confronting and uprooting human narcissism (excessive or erotic interest in oneself and one's physical appearance), which is a goal that Western psychotherapy has only recently begun even to contemplate" (Epstein, 1995, p. 4). Buddhism introduces three unwholesome roots of motivation - greed, aversion, and delusion; Freud suggests two primary forms of motivation: ego and thanatos. There are similarities between greed (*lobha*) and ego and between aversion (*dosa*) and thanatos; and the id deals with greed and aversion, while the eros deals with delusion (de Silva, 2000; Metzger, 1996). An important difference is that in Freudian theory ego and thanatos are innate while in Buddhism they can be overcome.

Moral Behaviour and Development of Morals

In Buddhism, moral behavior is based on the development of *Sīla* propelled by conscious mind restraint or volitional mind control. There are levels and degrees of morality that enhances one's life, family, and the society. A person with wholesome behavior is endowed with a balanced personality which is wholesome to all beings, environment and the world. Buddhism continues to moral qualities to a higher level termed as moral purification in the upward process of spirituality.

Life Instincts (*Eros*) and Death Instincts (*Thanatos*)

Sigmund Freud's theory of drives initially describe a class of drives known as the life instincts and believed that these drives were responsible for much of behavior. Eventually, he came to believe that these life instincts alone could not explain all human behavior. Freud determined that all instincts fall into one of two major classes: the life instincts or the death instincts. According to Freud humans have a life instinct (*eros*) and a death instinct called thanatos (a Greek word for death). The concept of the death instincts was initially described in Freud' s book "*Beyond the Pleasure Principle.*" In Freud's view, self-destructive behavior is an expression of the energy created by the death instincts. When this energy is directed outward onto others, it is expressed as aggression and violence. The death drive (*thanatos*) is interested in negativity, risk, destruction, and that it takes the 'born to die' approach. The life drive (*eros*), on the other hand, is concerned with the preservation of the human species and life. It controls the *libido* which is the sex drive. It also controls our needs for health and safety in the form of food, sleep, and shelter. It focuses on positivity, pleasure and takes the 'born to live' approach.

Eros (the life drive/instinct, libido) is concerned with the preservation of life and the preservation of the species. It thus appears as basic needs for health, safety, and sustenance and through sexual drives. It seeks both to preserve life and to create life. *Eros* is associated with positive emotions of love, and hence pro-social behavior, cooperation, collaboration and other behaviors that support harmonious societies. *Thanatos* (the death drive/instinct, mortido, aggression) appears in opposition to *Eros* and pushes a person towards extinction and an 'inanimate state.' *Thanatos* is associated with negative emotions such as fear, hate, and anger, which lead to anti-social acts from bullying to murder.

Repetition

Freud also notes that a man has a strong drive to repeat things, even to the point where it is harmful. This is at the root of several disorders, in particular, Obsessive Compulsive Disorder (OCD). According to Buddhism, a person's character is developed according to mental qualities and behavioral qualities conditioned by the mind. According to the Puggalapaññati of Abhidhamma, many discourses of the Sutta Piṭaka and the Visuddhimagga, the individuals' characters are determined by psycho-ethical contents.

Psychoanalytic Theory of Personality

Freud who separates personality into 3 major components; namely, the **Id,** the **Ego**, and the **Superego** says that these forces work to create a person's behavior and interact with each other and eventually determine personality. **The Id** is the very immature component of personality. It operates only on the pleasure principle with no regard for anything else. One could say that it is completely instinctual. Freud refers to the **id** as the reservoir of psychic energy. It only consists of our basic biological needs. To eat, sleep, excrete, etc... The **id** is only a primary process thinker, so it is primitive, irrational, and illogical. For instance, a hungry boy who only has an id sees a piece of cake in a box, he takes it for himself.

The Super Ego is one's morals, principals, and ethics. It considers the social standards for social behavior and guides us on what is right and wrong. The superego begins to develop

between 3 and 5 years of age. It is mostly shaped by what we learn as young children from adults. Eventually, we accept this training as a part of who we are. We put pressure on ourselves to live up to how we think we should behave. For instance, For instance, a hungry boy who only has a superego sees a piece of cake in a glass box, his superego tells him that it is someone's piece of cake and that it is not acceptable to take it.

The Ego is the moderator between the ego and the superego. It operates on the reality principle. It makes the decisions that command behavior. The ego also considers social realities, norms, etiquette, rules, and customs when it makes a decision on how to behave. It seeks to delay gratification of the id's urges until appropriate outlets can be found. It uses secondary process thinking to avoid negative consequences from society. For instance, a hungry boy's ego would tell him that he should not take the piece of cake from the box, but instead, he can buy a piece of cake form a shop. In a nutshell,

Id is the seat of our impulses, **Ego** negotiates with the id, pleases the superego and **Superego** keeps us on the straight and narrow

The Id

1. The id is the only component of personality that is present from birth.
2. This aspect of personality is entirely unconscious and includes the instinctive and primitive behaviors.
3. According to Freud, the id is the source of all psychic energy, making it the primary component of personality.

The Ego

1. The ego is the component of personality that is responsible for dealing with reality.
2. According to Freud, the ego develops from the id and ensures that the impulses of the id can be expressed in a manner acceptable in the real world.
3. The ego functions in the conscious, preconscious, and unconscious mind.
4. The ego operates based on the reality principle, which strives to satisfy the id's desires in realistic and socially appropriate ways.

The Superego

1. The last component of personality to develop is the superego.
2. The superego is the aspect of personality that holds all of our internalized moral standards and ideals that we acquire from both parents and society - our sense of right and wrong.
3. The superego provides guidelines for making judgments.
4. According to Freud, the superego begins to emerge at around age five.

There are two parts of the superego:

1. The ego ideal includes the rules and standards for good behaviors. These behaviors include those which are approved of by parental and other authority figures. Obeying these rules leads to feelings of pride, value, and accomplishment.

2. The conscience includes information about things that are viewed as bad by parents and society. These behaviors are often forbidden and lead to bad consequences, punishments or feelings of guilt and remorse.

The superego acts to perfect and civilize our behavior. It works to suppress all unacceptable urges of the id and struggles to make the ego act upon idealistic standards rather that upon realistic principles. The superego is present in the conscious, preconscious and unconscious.

Transpersonal

In North America, transpersonal psychology is the branch of psychology that deals with levels of development and being beyond (trans-) the personal self-centered level (cf. Copyright, 1997; Walsh & Vaughn, 1993; Wilber, 2000); this includes experiences that "encompass wider aspects of humankind, life, psyche, and cosmos" (Walsh & Vaughn, 1993, p. 3). In Buddhism, uncovering the transpersonal is fundamental, and all other benefits of Buddhist practice are subordinate to this goal.

Dr. Padma de Silva says, "Historically, Buddhism and Western psychology have struggled to interact in any meaningful way since the Buddhist approach to the investigation of the mind is most definitely 'unscientific' as defined by Western science. Science attempts to create conditions where impartial, objective observations may be recorded. The scientist concerns him or herself with a hypothesis, designs an experiment which will allow this hypothesis to be tested, and notes the results. If the results can be replicated and if all other possible reasons for the recorded result have been eliminated, the scientist concludes that his or her hypothesis is robust and will submit their findings to the scientific community. If the scientific community after testing the hypothesis itself, is satisfied that the experiments were properly conducted according to its own criteria, the hypothesis becomes a law. A law is the closest thing to 'truth' that science acknowledges. This law is supposedly independent of any kind of bias, such as the particular views of the scientist, or of the culture within which the experiment took place. Buddhism, on the other hand, is not concerned with laboratory conditions, control groups, or 'objectivity' in the sense of the experimenter being separate from and impartial to the subject. Indeed in Buddhism, the person conducting the 'experiment' and the subject is the same. Buddhists too seek truth, objectivity and an unbiased view, but have an entirely different approach to achieving it. The mind of the unenlightened scientist, according to the Buddha, is defiled and thus cannot possibly be objective: This mind is brightly shining, but it is defiled by defilements which arrive. But this is not understood as it really is by those who are spiritually uneducated, and so they do not develop the *citta*.

CONCLUSION

Buddhist doctrine in its overall objective is a system of psychology based on universal expositions of mind and behavior of the individual and 'Buddhist psychology' is intertwined with moral development, spiritual and cognitive enhancement. The practice of Buddhist psychology is based on the Noble Eightfold Path that provides grounds for the development of inner character and handling day to day circumstances through the threefold training (*tisikkhā*)– moral enhancement (*sīla-sikkhā*), mind cultivation (*samādhi-sikkhā*) and developing wisdom (*paññâ-sikkhā*) that encompass all eventualities in the practice of life propelled by mind. Therefore,

Buddhist psychology has much to offer western psychology that has no spiritual objectives and potentially makes a profound contribution to it without compromising the basic stance of Buddhism. In the broader context, Buddhist psychology is likely to keep interacting with modern psychology rather than achieving integration with it through new conceptualizations, theories and approaches based on universally adoptable Buddhist doctrinal theories.

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Mainstreaming the Re-orientation Approach in Communication Education: Nepal's Perspective

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Article Info

ABSTRACT

Though communication education in Nepal is largely remained focused on the exogenous source(s) for a long time ongoing endeavors in the recent years – especially in the field of communication theory – have been forwarding the agenda of a paradigm shift in the communication discipline. The ongoing paradigm shift is looking beyond de-Westernization and forwarding the notion of "Re-orientation." De-Westernization has been the dominant perspective while critiquing the theorization of communication, but there needs "Re-orientation" for re-centering indigenous perspectives in any discipline. Hence, it is pertinent to observe and promote the re-orientation initiatives in the discipline. Drawing on instances both from the East and the West, an appraisal on contemporary endeavors to re-orient communication theory towards philosophical and cultural heritage of Nepal has been presented.

INTRODUCTION

As it has been discussed elsewhere (Adhikary, 2011a, 2012a, 2013a, 2013c, 2014a), as a modern discipline, communication has been problematic in the context of non-Western countries like Nepal. Whereas communication is familiar to them as a process which is inherent to every human being, it was institutionalized as an exogenous discipline in the academia. Consequently, communication education in Nepal largely remained focused on the exogenous source(s) for a long time.

The non-Western countries, including Nepal, had three options while they were developing curricula of communication and/or allied disciplines. First, they could have drawn on native perspectives thereby primarily incorporating indigenous concepts, if not theories and models, of communication. Second, it was much easier for them to adopt solely the Western discursive paradigm. Third, they could have adopted comparative approach thus incorporating both indigenous and Western contents, and facilitating 'indigenization'[1]. Of these, the adoption of the Western paradigm has been the general practice as it suits the project of globalization, which legitimizes unidirectional gateway for the flow of information.

Meanwhile, even though Westernization-as-Globalization perspective is still dominant for the discipline of communication, the emerging practices signify an ongoing paradigm shift. The ongoing paradigm shift is not limited to the discourse of de-Westernization; rather, it is forwarding the agenda to more advanced level in which the emphasis is on re-orientation of the discipline for re-centering Nepal/ *Bharatavarsha* in the scholarship. In fact, an increasing emphasis, though in a very slow motion, to re-orient communication scholarship in order to embrace indigenous communication tradition(s) can be observed.

DISCUSSION

Re-Orientation: Beyond De-Westernization

Communication scholars across the world are beginning to realize the multicultural, multidisciplinary and multi-paradigmatic nature of the discipline. Theorizing communication from Asian perspectives is advancing thereby generating the discourse of *Asiacentricity*[2]. The advancement is expected to open further avenues in the field of communication research and theory. The notion and discourse of de-Westernization have certainly contributed for critiquing the theorization of communication and opening avenues for non-Western scholarship. However, the framework of de-Westernization is insufficient for furthering the agenda of re-centering indigenous scholarship in the communication discipline.

Now, the time has come for communication scholars to put the agenda beyond de-Westernization. They should not be limited to de-center the Western discursive paradigm only; rather, locate themselves to different cultural centers such as South Asia. In other words, the communication

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[1] The two terms – indigenous and indigenization – have been distinguished thus: Whereas indigenous theories are native, rooted in specific cultures, and emphasize the human experience in specific cultures; indigenization refers to processes of transforming U.S. theories so that they are appropriate in other cultures (Gudykunst, 2005, p. 85).

[2] For further discussion on Asiacentricity, see: Miike, 2010a, 2010b, 2012.

scholarship should not be limited in just de-Westernizing communication theory[3], but, more importantly, the emphasis should be given to re-orient communication theory towards, for instance, *Bharatavarshiya* culture for mainstreaming indigenous theorization of communication. As discussed elsewhere (Adhikary, 2014b), the communication discipline requires re-orientation and there are sufficient grounds for that.

The importance of re-orienting communication discipline in general and communication theory, in particular, should be well understood. *Bharatavarsha* represents old civilization with a known history of thousands of years and has a distinct cultural identity of its own. *Bharatavarsha* is the inheritor of a culturally rich civilization rooted to Veda, and also home to many non-Vedic and post-Vedic cultures. Communication is not a new concept for *Bharatavarsha*. Likewise, communication theorization is also not alien endeavor here. Rather, both communication and theorizing communication are indigenous here. There are many traditional, theories and methods, which can be unearthed to garner their contemporary relevance and significance.

By virtue of insights on fundamentals of human communication, many classical Sanskrit treatises have contemporary value even in the age of mediated communication (Adhikary, 2014a, 2015). Even a mere perusal of the contents of many classical Sanskrit texts, including *Natyashastra*, *Vakyapadiya*, Jaimini's *Mimamsa Sutra*, and so on, shows that they treat of the basic concerns of any treatise on communication. In fact, the abovementioned treatises have been explored from communication perspective in order to theorize communication (for instance: Adhikary, 2003, 2009, 2010, 2012c, 2014a, 2016).

Moving ahead of de-Westernization and re-orienting the communication discipline is crucial for realizing communication theory as an indigenous (as opposed to exogenous) entity that is part and parcel of own scholarship. Communication scholars have apparently shown their vitality in multicultural turn of communication discipline and in this regard the role of non-Western in general, and Nepali communication scholars, in particular, is crucial.

From Theory to Methodology of Theory Building

Theorizing communication from different perspectives is advancing. There seems growing emphasis on theory in recent years even in Asia and *Bharatavarsha*. In 2003, the *Sadharanikaran* Model of Communication (SMC) was developed and presented (Adhikary, 2003). The SMC has been further discoursed, revised and improved in due course of time (Adhikary, 2009, 2010, 2011a, 2011b, 2012a, 2012b, 2014a, 2014c, 2016). Thus, there have been 'formulations' of the SMC. Moreover, there is scope for further revisions, improvements, and adjustments in the model.

The SMC is a representation of communication process from *Bharatavarshiya*/Hindu perspective. It is a systematic description in diagrammatic form of a process of attaining mutual understanding, commonness or oneness among people. It illustrates how the communicating parties interact in a system (i.e., the process of *sadharanikaran*) for the attainment of saharidayata. *Sahridayata* is the core concept upon which the meaning of *sadharanikaran* resides. It is the state of common orientation, commonality, mutual understanding or oneness. Communicating parties become

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[3] Also see: Ayish, 2003; Curran and Park, 2000; Dissanayake, 2009; Gunaratne, 2008, 2010; Kim, 2002; Miike, 2010a; Ray, 2012.

Sahridayas with the completion of the process of *Sadharanikaran*. In this light, the SMC envisions communication for communion.

Another communication model has been developed from *Mimamsa* philosophy (Adhikary, 2012c). In this course, first the Bhatta School of *Mimamsa* philosophy has been explored from the perspective of communication and its relevance for the communication discipline has been examined. Then, classical *Mimamsa* texts have been drawn on in order to theorize communication thereby constructing various elements of the communication process as envisioned in the philosophy. Finally, it presents the *Bhatta-Mimamsa* model of communication, in which the elements of communication can be classified under four key-themes (namely: *Karta*, *Sadhan*, *Itikartavyata*, and *Sadhya*). The model shows how the *Bhavakas* (communicating parties) accomplish communication and the persuasion for Karma is attained.

In fact, there are many traditional concepts, theories and methods in South Asia, which can be unearthed to garner their contemporary relevance and significance. The terminologies, approaches, strategies, assumptions, and findings may be different; but there exist a vast number of texts, which are relevant to communication studies, even from Western paradigms. These must be consciously explored, appraised and interpreted. And, they are to be rearticulated in such a way that they bear own cultural-intellectual identity, and also have a vision for contemporary society.

Through an exposition from a classical Sanskrit text *Charaka Samhita* (Adhikary, 2013b), it is shown that there existed *Bharatavarshiya* version of theory and theorization. As discussed in the exposition, the definition of theory outlined in the classical Sanskrit text corresponds to the notion of theory in the strict sense of modern natural science. Meanwhile, it is broader enough to embrace modern definitions of theory in the humanities and social sciences disciplines too. In addition to defining theory and its typology, an approach of theory building is also presented there (ibid.).

This indicates toward the vast scope of classical Sanskrit texts for developing a methodology of theory building. In other words, the evidence of theorization and methods of theory building in ancient Sanskrit texts certainly encourages for re-orienting the discipline of communication. Now, communication/media scholars should move further, and explore and employ indigenous research methodology in order to theorize the practice and to practice the theories.

CONCLUDING REMARKS

A cursory search of the curricula of many South Asian universities shows inclusion of at least some classical concepts from Hinduism, Buddhism, Islam, and others into the course contents. For instance, the theory of *Rasa* and theory of *Sadharanikaran* have got broad acceptance across South Asian universities as basic communication theories. A growing interest on classical Sanskrit texts is significantly witnessed in conferences and seminars of communication scholars in Nepal and India these days. Such endeavors substantiate that the field of communication theory has been witnessing a paradigm shift thereby promoting multicultural and multidisciplinary theorization of communication. In fact, such instances mark a forthcoming trend of communication scholarship.

The ongoing paradigm shift has moved the communication discipline beyond de-Westernization and put forward the agenda of re-orientation. Institutional support from universities and sustainable efforts by the academia are essential in order to promote the re-orientation initiatives in the

discipline. Only then, the vision of re-centering indigenous scholarship of Nepal and India – and of many other countries – through the field of communication theory can become a reality.

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Kulkul in Global Era of Communication Advancement

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Article Info	ABSTRACT
	Communication is a form of interaction between the communicator and the communicant, requiring certain media in order for the message to be conveyed well. *Kulkul* as a communication medium has a significant role and several functions as a means to unite the community. For the people of Bali, *kulkul* has a high spirit of togetherness. Every time the sound of *kulkul* is heard, the residents will be present at the place previously agreed upon. With the power of its sound, *kulkul* is able to create unwritten rules. It is obeyed by all members of the community. It does not matter whether they are officials, farmers, caste people or ordinary people, all of them have to gather when they hear *kulkul*. This is because the sound of *kulkul* is a significant order that must be obeyed by the members of the community. The development and advancement of information and communication technologies in various forms of digital media, which make all activities more effective and efficient cause *kulkul* function as a traditional communication medium in an intense pressure from electronic media. *Kulkul* as traditional communication medium for the Balinese is deemed to be able to bridge the communication among the Balinese. ©2018PoliteknikNegeri Bali

INTRODUCTION

Human beings are created as multidimensional creatures. They have the intelligence to think, the ability to interact personally and socially, that have spiritual capabilities; therefore, human beings are referred to as unique creatures. By nature, as social beings, human beings are incapable of living alone, both physically and in the socio-cultural context. In the socio-cultural context, human beings always need other people to do collaboration in fulfilling their needs. To complete all the needs, people build their social interaction or communication actions with one another. Communication is a prime necessity for human beings in carrying out their life harmoniously (Webster, 2005).

Communication is a symbolic activity that is the activity to communicate uses meaningful symbols, carried out both verbally and nonverbally. Human beings really realize that all their needs can be met only if they communicate with others. People always engage in communication, because they find it impossible to live without communicating (Kumar, 2013). Communication is actually a process of exchanging information, ideas, and feelings is conveyed not only through verbal modality but also through written one, as well as through body language, style or self-expression, or artifacts (Bala, 2014).

Information technology and communication have encouraged people to develop increasingly complex relationships. Moreover, Oktarini (2017) describes that communication process may in questions and answer sequences in multi-party conversations. Communication development has progressed very rapidly because it is supported by technology. Information and communication technology bring our world closer in unity (Webster, 2005; Kumar, 2013). Marshall Mc Luhan calls our current world a *global village* because the technology keeps us communicative in our own culture and encouraged us to develop increasingly complex social relations. In this regard, globalization is defined as an internationalization process of cultural values of life from one cultural space to another cultural space.

In essence, communication is a form of interaction that occurs between the communicator and the communicant so that information is received more quickly. Therefore, communication medium is required (Bala, 2014). In the past, people had a very simple communication via traditional communication media, such as a drum, bells, *kulkul* in some areas, commonly called *kentongan* (wooden bell). Along with the development of technology, in fact, the communication system began to come due to and the effect of information technology and modern communications. The emergence of the internet-based computer becomes the starting point of the power of human interaction, in which communication can be done anytime and anywhere (Pemayun & Swabawa, 2014). Having high pressure from the use of modern technology, Kulkul remains important as a communication medium in all religious ceremony in Bali. It can gather people to gather immediately for a number of collective reasons (Antara, 2015; Saraswati, 2006)

Communication is an essential process for people to convey their thoughts or feelings. Thoughts can include ideas, information, opinions, and others. The feeling can be faith, certainty, doubt, worries and so forth that arise from the heart (Uchyana, 2000). Therefore, the scope of communication includes questions relating to the substance of the social interaction of the people in the community, which is carried out directly or by using communication media (Bala, 2014). In order that the message can be received well, the role of media in communication cannot be ignored. The media used as a means of communication constantly change following the developments of technology and lifestyle. Communication is fundamental for the survival of human life. Moreover, Astuti (2016) affirmed that Bali as a main tourist destination in Indonesia requires highly conducive social stability, therefore communication is really needed by all community members.

Communication is absolutely necessary to build relationships in everyday life. *Kulkul* is a sound instrument that is used as a Balinese traditional communication medium and placed on the high tower called *Bale*

Kulkul. Bale kulkul is not merely for a place of *kulkul* but it also gives character effect towards the temple building and community hall building (Saraswati, 2006). Through the *"pasuara kulkul" banjar* or *pakraman* community members can establish communications to reach all the people in the banjar or *pakraman* community. This indicates that *kulkul* as a traditional communication medium is still highly usable for the Balinese community especially in getting together for religious and customary activities (Antara, 2015; Saraswati, 2006).

In social dimension, the initial action of the alignment of the social functions and the needs of mankind begins with a social interaction or communication actions of each other. Activities of social interaction and communication actions are carried out both verbally, non-verbally or symbolically. Though people already have verbal language, a verbal language is not strong enough to describe the various concepts that exist in a common life in society, and hence the support of messages conveyed via signs or nonverbal symbols is needed. *Kulkul* is still widely used in Bali although its existence has been threatened by the development of modern communication media (Gelgel, 2015; Udayana, Sukardja, & Pandtja, 2017).

Electronic culture allows the dissemination of ideas without space, time and the use of the print media. Liliweri (2007: 150) suggests that some of the electronic cultural characteristics are as follows: 1) sharing information very quickly; 2) the multiplication process and a lot of copy can be obtained in a simple way; 3) one copy accessible to many people; 4) The new lesson is now called linear reading; 5) there is a kind of consensus for long periods, but with a more balanced participation; 6) pressing the status and social order through certain signs; 7) etiquette is not too Stringent so you can always expand the norms that are exchanged; 8) real-time collaborative work, 9) communication can divide the cultural aspects of oral and written; 10) contribution to the renewal and utilization of the new organization; 11) special tools required as a condition for participation; 12) there has been a verbal message enrichment.

It is no doubt that modern communication technology is also useful for the Balinese community. As a matter of fact, almost all Balinese are familiar with modern communication systems. However, the use of *kulkul* as a medium of communication is still an effective way of gathering people to the Banjar hall or to the temple building. This phenomenon is certainly very interesting to be investigated thoroughly to reveal the existence of *kulkul* and its functions in the community.

METHODS

This study aims at investigating the existence and function of *Kulkul* as a traditional medium of communication in Bali in this millennium era where electronic communication becomes phenomenal ways of communication among the community. In-depth interviews were undertaken with selected Balinese leaders in several villages. Direct observations were also conducted to gather the real use of *kulkul* in nominated villages. The data of the interviews were triangulated with the data obtained from direct observation. This was done to establish valid and reliable findings of the functions of *Kulkul* in the society.

RESULTS AND DISCUSSION

Kulkul is made from wood or bamboo. *Kulkul* is made from a piece of wood or bamboo, the length is a half a meter to two meters or as needed. *Kulkul* is round elongated. An elongated hole was made alongside of the wood or bamboo, and this part is the voice-box that serves as a resonator and both ends of the wood remain closed. The type of wood that can be used to make *kulkul* such as *Ketewel* (jackfruit) wood, *Teges* (teak) wood, *camplung* wood, yellowish *intaran* (old pandanus trees) wood. To get a better sound quality then *kulkul* must be made from a good material. The best wood used as a *kulkul* is jackfruit wood because Jackfruit wood fibers are denser than those of other types of wood.

Wood is chosen as the main material of *kulkul* because in Balinese wood (*kayu)* means thought. Making *kulkul* from the wood into a sound instrument is sacred and hallowed, demanding a long process. From the selection of materials and determination, logging or cutting of materials up to the manufacturing process, and then a series of ceremonies should be conducted. In making *kulkul* a highly regarded term is *"a ayuning dewasa",* e.g. the calculation of the good or less good day to make *kulkul.* After *kulkul* is completed, a ceremony *"pemelapasan" kulkul* will be held. The ceremony is meaningful to give magical powers in order that *kulkul* is seen as valuable sacred objects. Furthermore, *kulkul* will be placed in a building called *"bale kulkul".*

Picture 1. *Kulkul* building in front of temple building

Picture 2. *Kulkul* building in the first courtyard of a Balinese temple

The existence of *Kulkul* in Balinese society is significant. Functionally *kulkul* symbolizes a means to promote togetherness and unity, because every community member will comply with sound symbols produced by *kulkul.* The meaning of *kulkul* sound is really an unwritten agreement delivered through *"pasuara kulkul".* Therefore, every *kulkul* being sounded without any command, community members will come because people have known what the meaning of *kulkul* sound. On that basis, the *kulkul* is not just a sound of an instrument but a cultural symbol that has been institutionalized in the lives of the people of Bali.

When *kulkul* is sounded, community members present, it indicates compliance with the rules of *banjar* or *pakraman,* because *kulkul* sound indicates the principle of togetherness and being a family. It implies a value of encouraging a spirit of mutual cooperation. *Kulkul* sounds contain symbols that can create paradigmatic relationship patterns that can trigger every community member to the awareness of what is seen, heard, and felt that they attribute to signs that are not visible. This means that when people heard the sound of *kulkul* then immediately their imagination will be directed to a values system that is the spirit of togetherness, unity, ethnicity, locality and the identity of a particular community.

In the past, *kulkul* had a strategic role, as a multi-functional means of communication, such as a vehicle for the delivery of important news or announcements, as a marker of time, and even functioned as an alarm. *Kulkul* can be used to gather the masses, the people who hear the *kulkul* sound to gather at the place of the *kulkul* sound to listen to the news or important announcements with regard to their lives. Even nowadays *kulkul* still can bring people to *Banjar* hall immediately in a a very big crow. It seems that *kulkul* is much more effective than modern electronic communication systems.

Picture 3. A long hole of *Kulkul*   Picture 4. A round shape of *Kulkul*

Kulkul, as shown in the picture above, is a typical simple form of *kulkul* made from a long, rounded wood and a long hole on one side is made to create a different sound when it is struck by a wooden stick. This kind of wooden bell has meaningful usability for the Balinese. It is not just a wooden bell sound produced by *kulkul*. There are a number of sound differences which represent different meanings.

Based on the interviews with Balinese leaders and spiritual people in Bali, here is a briefly summary of the function of *kulkul*. (1) Signs of regular meetings. On each communion, in Bali people usually meet at least once a month. Ahead of the meeting *kulkul* is always sounded, producing its thundering sound to all corners of the *banjar* or *Pakraman*. *Kulkul* sound is a call to all banjar members to immediately gather in a place that has been agreed, (2) Signs of labor mobilization. In addition, the sound of *kulkul* also implies exertion, either already planned or of sudden nature. Planned activities include *ngayah* (working without any payment) to prepare a ceremony at a temple. Exertion system here begins by sounding *kulkul,* which function to call the community members to immediately gather to prepare *ngayah* to prepare a ceremony. (3) Signs of natural phenomena. *Kulkul* sound often also is used as a sign of natural phenomena, such as when there is an eclipse of the moon, earth quake, land slide, fire, high flood, etc. In this regard, usually, *kulkul* is sounded with a fast rhythm, loud, and longer known as *"kulkul bulus"*. *Such* sound of *kulkul* is a sign that residents should come soon and get ready to anticipate all possibilities that may happen.

Balinese life is getting more modern and they are also more advanced in using modern communication technology. People are familiar with mobile phone applications and they use them in various communications both for business and social purposes. However, *kulkul* is still widely used as a medium of communication especially during the customary and religious events In line with the dynamic life of Balinese, there are four types of *kulkul* communication signals popularly used by the people of Bali, such as *Kulkul Dewa, Kulkul bhuta, Kulkul Manusa, kulkul hiasan*.

The first type is *Kulkul Dewa.* It is used by the Balinese when performing the ceremony for the God called *Dewa Yadnya*. *Kulkul Dewa* is categorized as a sacred *kulkul*, and is always placed in temples. *Kulkul* cannot be separated from *temple ceremony,* because it functions as a part of ceremonies. In the guidelines for ceremony implementation in Bali, it is mentioned that there should be a ceremony called *panca gita*. *Panca* means five, *gita* means song. *Panca gita* includes *kulkul* sound*,* the noise of *genta/bajra* of holly man/priest, the sound of hymns (songs of praise to God), *Sunari* sound (bamboo propeller), and the sound of gamelan. *Kulkul Dewa* is sounded as a sign that the ceremony in the temple has been started, to call God or as a mark of the coming of God in the temple related to the various activities of the procession, like *lunga kepesiraman* (to holy baths), *memasar* (to the market) etc. *Kulkul* is sounded in a very slow rhythm with two tones, namely *tung . . .* , *tit . . .* and so forth.

The second type is *Kulkul bhuta.* It is used during the ceremony *bhuta yadnya*. *Kulkul bhuta* is sounded during the ceremony that serves to call the *bhuta kala* in order to neutralize the natural state of the universe to be safe and secure. *Kulkul bhuta* in Balinese society is generally called *timplugan*. The Balinese believe that when *kulkul timplugan* is sounded during the cleansing ceremony, all the bad spirits will disappear and

the area becomes fee from the negative effects of a bad spirit. This type of ceremonial activity definitely can be replaced by modern technology.

The third type is *Kulkul Manusa.* It is used in connection with the activities carried out by customary community organizations such as Desa pakraman, customary banjar, Subak, and other organizations that exist in society. The Rhythm of *kulkul Manusa* for routine activity is slow and short, while for a sudden activity, such as fires, the sound is faster and longer called *kulkul bulus.* Because of the various distinctive sound of *kulkul manusia* in which each sound represents a different human phenomenon, then it is almost impossible to be replaced by modern communication technology. Additionally, modern technology does not have the effect of heart touching feeling for some old Balinese because of some misuse of its purpose.

The fourth type is *Kulkul hiasan.* As its name implies *kulkul hiasan*, this *kulkul* is given ornaments to add to its beauty of the building. Some houses in Bali are decorated with *kulkul* in order to beautify the family buildings. *Kulkul* can be used to uplift the character of Balinese architectures and create nuance of real Balinese. Some hotels nowadays are decorated with *kulkul* to create more Balinese appealing. Some people even put an offering on it so the God of kulkul guards the surrounding areas keeping them from bad spirits. This kind of beliefs and tradition certainly cannot be replaced by modern technology. Therefore, *kulkul* will always exist in Bali for long period of time and used as a medium of communication even there is a high pressure of use of modern technology.

The history of the development of modern communication cannot be separated from the advancement of information and communication technology itself. The role of digital media makes all the activities run effectively and efficiently. This means that nowadays the role of *kulkul* as a means of delivering information in some cases has been replaced by electronic communication equipment, in line with the vast information today causing human beings to become so dependent on electronic media. However, *Kulkul* is still used in all villages in Bali in which all villages in Bali have *kulkul*. The reason why the Balinese always comply with cultural symbols, such as the sound of *kulkul* itself is because kulkul is already in the heart of all Balinese and they respect the sound of kulkul more than the sound of the mobile phone. Therefore *Kulkul* in Bali is so unique and becomes a culture with distinctive symbolic significance compared with other regions in the archipelago.

Picture 6. Two different sizes of *kulkul* placed in one *kulkul* tower

Picture 7. Five different sizes of *kulkul* placed in one *kulkul* tower

Kulkul is held at a high tower in community hall so its sound can be heard by all member of the community. When *kulkul* is sounded, all members of the community come and gather in the community building near the kulkul tower to find out what they need to do. This indicates that *kulkul* is very useful for Balinese. It can bring a big crowd of Balinese in just a few seconds. This also means that *kulkul* is even more effective than modern communication systems which need to be seen by the receivers to know the message. Therefore, the use of *kulkul* is still significant among the Balinese community.

Kulkul as a communication medium is very different from the telegraph, telephones, televisions, mobile phones, fax, radio, internet, facebook, twitter, and others. *Kulkul* is one type of communication a tool of the past which has its own meaning and symbols. The symbol and meaning of *kulkul* are distinguished by its sound rhythm. The sound rhythm of *kulkul* has no basic standard because every community or every region has a different rhythm in accordance with the philosophy of *"desa kala patra"* or *"desa mawa cara"*.

The influence of culture on a dynamic community causes a shift in the culture, and this will affect the mindset of people to accept the cultural heritage of its predecessor. With the advent of information and communication technology, *kulkul* is often viewed as a medium of communication that is outdated. But before the sophisticated modern communications where discovered, *kulkul* was one of the most powerful media of communication used by the people of Bali.

Kulkul in its various forms has functions and meaning as a cultural heritage of the past, a local identity that must be maintained and preserved by the people of Bali. Although today's information and communication technology are becoming more sophisticated, *kulkul* as a traditional communication medium is still being used by Balinese community, in line with the effort of Balinese people in maintaining, and preserving the customs and culture.

CONCLUSION

Kulkul is a traditional communication medium, which bridges the communication in Balinese society, between man and God, man and natural rulers, and between man and all men. *Kulkul* is a traditional communication medium for all Balinese community members. Through kulkul sound, it is believed that a sense of unity in the Balinese community life can be created. The *kulkul* sound can evoke a sense of social solidarity among the people of Bali. *Kulkul* as traditional communication medium is a form of the local wisdom of Bali, which can convey messages or symbols which are loaded with meaning that can be understood through the beat/rhythm which reflects the values of solidarity, social friendship, sense of unity and the togetherness of the entire Balinese community. The dynamics of culture and society have developed so rapidly, especially in the field of information and communication technology with the presence of a variety of new digital media, so that all activities run more effectively and efficiently, but the existence of *kulkul* as a traditional medium Bali still exists and will never be replaced as long as the Balinese hold on to their tradition and culture.

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An Aspect of Mahāyāna Buddhist Ethics:
The Culture of Generosity (*dāna)*

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Article Info	ABSTRACT
	Buddhist ethics deals with do and don't pertaining to individual behavior by transforming inner mental process towards harmony of external phenomenon. The major ethical practices of Mahāyāna is the six perfections (*pāramitā*), viz. the perfection of giving or generosity, the perfection of morality, the perfection of fortitude, the perfection of effort, the perfection of concentration, and the perfection of wisdom. *Dāna* or generosity is the first of the six perfections, dealing with from four points of view. It can be considered to whom a generosity is given, what is to be given, how it is given, and why and with motivation it is given. In this paper I presented specifically what can be given in detailed way as traditional Buddhist texts describe generosity (*dāna*) in terms of the four stages. They are the generosity of material things, the generosity of freedom from fear, the generosity of spiritual teaching which entails offering comfort, concern and advice to support other's psychological and emotional well-being, and the generosity of love.

INTRODUCTION

It has been almost two thousand and five hundred years since the Buddha imparted the teachings of the four noble truths to help all sentient beings to eliminate or even discard pains and sufferings from life. Compassion, love, and generosity are three amongst those cardinal teachings of the Buddha. They give colors to the entire teachings of the Buddha. He put very much concerns on the problems of human life, and he takes them as the starting point to philosophize life.

In the course of time of its developments, today, there are two major schools of Buddhism, viz. Theravāda and Mahāyāna with its sub schools. Despite of evident differences in their approaches

to life, the focus of all Buddhist schools remain the same based on the teaching and practice of the Four Noble Truths, dependent origination, and the Eightfold Paths. Generosity as one cardinal principle in Buddhist ethics has a very important role in the attempt to lift our being to perfection. No matter how good it is the principle if there is no sufficient attempt to habituate it in daily life; there will no point to learn it without practicing it.

In this paper, I would like to highlight the ethical part of the principle of generosity (*dāna*), which is one of the six perfections (*pāramitās*) in the practice of Mahāyāna Buddhism. Definition, nature, kinds of generosity, and the significance of practicing it will be elucidated in light of Buddhist sources in the following sections. It is worth to discuss since acquiring good understanding of generosity either from Theravada or Mahayana school of Buddhism will make the practice is more meaningful.

DISCUSSION

Definition and Nature of Generosity

There are many faces of generosity. This generosity varies when it comes to ordinary and extraordinary Buddhists as the meaning of the word differs greatly from the one that is a part of our common vocabulary. The definition of this extraordinary generosity is given in the Bodhisattva Bhūmi as The Jewel Ornament of Liberation, translated by Khenpo Konchog Gyaltsen Rinpoche (Gampopa 1998:185) "a mind co-emergent with non-attachment with that motivation, fully giving things". Further it is said in the Bodhisattva Bhūmi that, "what is the nature of generosity? It is the intention accompanying bodhisattva's disinterested non-attachment to all their possessions and their body, and, motivated by this, the physical and verbal actions of giving the things to be given". Therefore, the Buddha taught in general that it is the extremely virtuous mind which is free from attachment and negative emotions. The Bodhisattvas perform activities with pure positive motivation for the sake of other sentient beings without discrimination. For, in Buddhism there are three doors of action (*karma*) these are the body, the speech and the mind where all actions are determined by the mind. The practice of generosity is not quite concerned with removing the scarcity of beings rather than eliminating the root of attachment and grasping of one's possessions.

In Buddhist philosophy, karma theory plays an important role. In accordance with this theory all karma is governed by the mind. It is said that, Ethics of Tibet: Early works to 1800, Bodhisattva stages (Mahayana Buddhism) -- Early works to 1800, Paramitas (Wayman, 1991, p.12) "the virtuous volition is the nature of giving, and the body and speech karma are aroused by it. Now, the fulfillment of the perfection of giving does not concerned removing the poverty of living beings by handing over to another the material to be given. Otherwise, there being poor persons, the former Jinas would not have taken giving to its fulfillment, thus, body and speech do not govern, but mind governs". However, when we talk about bodhisattva-level generosity that means one must have proper realization of selflessness or emptiness. To perform the spiritual activities, it is significant to have the knowledge of clairvoyance to know what is needed for beings and when it is needed and where it is needed etc. Therefore, Atisha says in his work called *Bodhipathapradīpa* that birds cannot fly without wings; in the same manner bodhisattovas cannot help others in the absence of clairvoyance. Hence, clairvoyance helps the bodhisattovas to act

accordingly by knowing others wishes and needs. According to Mahāyāna text, it says that perfection of generosity is achieved at the first level of the ten bhūmi.

The discussion on the definition of extraordinary generosity therefore fails to apply to ordinary people. This is only because most ordinary people are either unaware or half aware of the disadvantages of attachment and desire and will subsequently not be able to realize the potential and benefits of the meaning of generosity of this level. But Buddhism still encourages us to practice the generosity which comprises of the giving away of material goods, the generosity of love etc. Regarding the practice of generosity H.H. the Dalai Lama says, Beyond Religion: Ethics for a Whole World (Dalai Lama 2013:150) "It is important to recognize that generosity here refers not just to giving in a material sense, but to generosity of the heart. As such, it is closely connected to the virtue of forgiveness. Without generosity of the heart, genuine forgiveness is impossible". We have so far seen that the value of generosity is an invaluable part of the ethical practice of Buddhism, particularly in Mahāyāna Buddhism. According to Buddhist texts there are different ways to practice the perfection of generosity as giving material help etc. but the generosity of the teachings is the highest form of generosity in Buddhist thought. The various stages of generosity shall be outlined in the subsequent sections.

Different Kinds of Generosity:

Traditional Buddhist texts describe generosity in terms of the four stages. They are the generosity of material things, the generosity of freedom from fear, *Beyond Religion: Ethics for a Whole World* (Dalai Lama 2013:152) "the generosity of spiritual teaching which entails offering comfort, concern and advice to support other's psychological and emotional well-being" and the generosity of love. Each of them will be described as follows:

1.   Generosity of material things

In general, there are many material things that one can give and similarly, things which should not be given in the form of generosity. It is said that gifting someone left over food and drink is an inappropriate form of generosity. In the same way is to give food and drink which are infected or polluted. One should not give alcohol, meat, garlic, and onion, etc. to ones who do not eat them. According to Mahāyāna Buddhism, Buddha instructed the *bodhisattvas* to display generosity with compassion and sincerity without any degree of expectation of getting something in return. *Boddhisattavas* always practice the giving away of material things which brings immediate feeling of happiness and gets rid of pain and suffering of others. Therefore, it is said that, The *Great Treatise on the Stages of the Path to Enlightenment,* Vol-II, translated by the Lamrim chenmo Translation Committee, Tsong-kha-pa (2002: 130) "*boddhisattvas* should give to others those things which immediately produce in the recipients' pleasurable feelings that are free from the causes for a miserable rebirth and which ultimately will benefit them, either eliminating their sin or setting them in virtue. Even these things do not immediately bring happiness, they should give them if they are beneficial in the end they should not give things which immediately produce pain and ultimately cause harm. Or, that which bring immediate pleasure but are ultimately harmful".

In the Mahāyāna text there are series of passages dealing with the ways and manner in which one should cultivate the practice of generosity. According to Mahāyāna when we are giving the gifts we should give it with smile on our face and with respect and honesty. One should be able to bear the hardship when you give it. It says, *The Great Treatise on the Stages of the Path to Enlightenment,* Vol-II, translated by the Lamrim chenmo Translation Committee, Tsong-kha-pa (2002:129) "By charity out of a sense of service, you will receive service from others such as your relatives; by using your own hands when giving you will obtain people who serve you; by giving when appropriate you will accomplish your aims on time". While you give something to someone you should not hurt anyone else. Non-violence is the first precept of Buddhism in general. Being a Buddhist, one should abstain from violence. Hence it is not the right way to practice Buddha's teachings that you are doing good things on the one hand and bad things with the other. It is just like killing a fish and giving it to a dog. It says, *The Great Treatise on the Stages of the Path to Enlightenment,* Vol-II, translated by the Lamrim chenmo Translation Committee, Tsong-kha-pa (2002: 129) "by charity without hurting anyone else you will obtain stable resources; by giving while bearing unpleasantness you will have intimate companions".

In terms of generosity of material things related to our body, there are numbers of Jataka stories which tell us that Buddha practiced the perfection of generosity in his previous life before attaining enlightenment. As it has been mentioned vividly in the passage of nature of generosity, ones who have pure intention and pure motivation are encouraged to make the perfection of generosity of even their body and its parts. But Mahāyāna texts say that though you are asked to give your body and its parts you are not supposed to give it till you have developed the feeling of great compassion. Even one should not make the generosity of their body for some sort of a small purpose. Ācārya Shantideva says *The Great Treatise on the Stages of the Path to Enlightenment,* Vol-II, translated by the Lamrim chenmo Translation Committee, Tsong-kha-pa (2002:133) "for something trifling does not harm your body, which is for practicing the sublime teachings; in this way you will quickly fulfill the aims of living beings". In the same manner *Śikṣāsamuccaya* says, *Ethics of Tibet: Early works to 1800, Bodhisattva stages (Mahayana Buddhism)--Early works to 1800, Paramitas*, (Alex Wayman 1991:127) "what there would be if a man of weak strength should undertake heavy work; or if out of due time; or if a man whose conviction is immature should undertake a difficult task like giving away his flesh. He has given his embodiment to the sentient beings, but he must prevent an untimely usage". But those, who have developed the attitude of great compassion, are encouraged to make generosity of their own body and its parts as Buddha himself practiced the perfection of generosity to attain the enlightenment for the sake of all sentient beings who are in the position of helplessness and experiencing pain and suffering of saṃsāra from the beginningless of birth. Therefore, *The Jewel Ornament of Liberation*, Translated by Khenpo Konchog Gyaltsen Rinpoche, (Gampopa 1998:187) Namyāna Requested Sūtra says, "you should give your hand to those who desire hands, should give leg to those who desire legs, should give your eye to those who desire eyes, should give your flesh to those who desire flesh, should give your blood to those who desire blood and so forth". So, we do not need to worry too much about our motivations or expect to have pure intentions when we give. As it says, *A Guide to the Bodhisattva's Way of Life*, translated by Stephen Batchelor, (Shantideva 1979: 48) "those who lack the pure intention of compassion

should not give their body away. Instead, both in this and future lives, they should give it to the cause of fulfilling the great purpose".

It is also a fact that it would be tough to practice generosity as per the text but one should practice it slowly day by day. It is with the belief that surely one day one will reach such a level where you can practice generosity with any difficult. Practically it may seem inconvenient for us to act for the sake of others. As a human being everyone wants to be happy by trying to avoid unpleasant feeling. Hence, we should try to be able to act in such a way that others will be happy by witnessing our way of doing things in the most unselfish way possible. Even this would count as the practicing of generosity in Mahāyāna Buddhism.

2.   **Generosity of fearlessness**

Secondly, there is the generosity of fearlessness, which is a uniquely Buddhist notion. More than any other religion Buddhism realized the disorder which may be brought in the mind by fear, worry and anxiety, and the consequent importance of developing fearlessness as a basic principle of Buddhist spiritual life. The exact meaning of the generosity of fearlessness means to give protection from the fear of thieves, diseases, flood, earthquake, and road accident so forth. The Bodhisattva Bhūmi says, *The Jewel Ornament of Liberation*, translated by Khenpo Konchog Gyaltsen Rinpoche, (Gampopa 1998:189) "The generosity of fearlessness is protecting from things like lions, tigers, crocodiles, kings, robbers, thieves, rivers, and so forth". This is the generosity of fearlessness, which gives the comfort and safety to someone, who feels constantly threatened in their life. In fact, this is the gift, which makes someone fearless which leads to a more peaceful and harmony life. Today we have no security at all. We see numbers of road accident while going back home from office. There have been series of cases of kidnappings and robberies in the city. Rape cases are to be seen in every day newspaper as well as increasing population of the country year by year. Hence, Buddhism encourages us to give security to every sentient being by establishing a more peaceful society. As far as natural disaster is concerned countries like India face many problems in the form of landslides and floods every year. Recently Nepal has been devastated by an earthquake, which took thousands of lives and left many injured and homeless. However, Mahāyāna Buddhism ethically gives the theory of the generosity of fearlessness and practice of the generosity of fearlessness. This is one of the most important aspects of spiritual practice on the path to enlightenment.

In a deeper sense, fearlessness in Mahāyāna Buddhist text is recognized as complete fearlessness which is synonymous with enlightenment. It states, *A Survey of Buddhism* (Sangharakshita 2006:474) "In the present context, however the generosity of fearlessness means that the bodhisattvas attempts to relieve people of anxiety regarding person, property, and livelihood either by providing material safeguard or psychological treatment. Among the immense Buddhist repertoire of spiritual exercises are many which especially aim at the conquest of fear. Midnight visits to graveyards and other fearsome places concentration on the various stages of decomposition of a corpse, meditation on death are all practices in which fear, stimulated to the point at which it invades the conscious mind, can be faced and overcome. The enemy must be dragged out into the open before it can be slain".

In fact, boddhisattva's efforts are for the moment directed mainly to the creation of a feeling of confidence and security in the minds of men and animals.

3.   Generosity of spiritual teaching (dharma)

Thirdly there is the principle of the generosity of *Dharma* in the Mahāyāna Buddhist text. It is considered to be the highest form of generosity. Mainly it is encouragement of practice of generosity to the monks and Buddhist practitioners those who don't possess material things to make the practice of generosity to attain enlightenment or Buddhahood for the sake of all sentient beings. Beings as it were in possession of the means to get enlightenment, the bodhisattva out of compassion desires to share it with all sentient beings. Even out of compassion, Buddha himself made the generosity of *Dharma* to his five disciples in Varanasi at Sarnath as soon as he attained Buddhahood under the bodhi tree in Bodhgaya. Therefore, in the same way *A Survey of Buddhism* (Sangharakshita 2006:476) "wisdom gives birth to compassion and compassion in its turn is productive of various methods, technically known as skillful means (*upaya*) by means to which the bodhisattva enables beings to participate in his own transcendental experience. One of the most important of methods is to communicate at the intellectual level through the spoken or the written words". The generosity of *Dharma* requires interest of the recipient. This is not something that can be done with force and vigor. One cannot receive the *Dharma* until you completely agree and accept the possibility that you already have some different view in your life. It is to be given to someone who is interested in Buddha teaching and interested in *Nirvāṇa. Dharma* is the method that gives the right direction to the path leading to *Nirvāṇa*. The generosity of *Dharma* is sometimes a subject of giving a new standpoint aspect of spiritual practice. *Dharma* gives you the wisdom that enables you to understand that which is or wrong on philosophical issues like metaphysical and epistemology.

Traditionally in the Mahāyāna Buddhism there is an image in Buddhism of the Bodhisattva Manjughosha. He is the *boddhisattva* of wisdom. He is gives wisdom. In his right hand he holds a spiritual text symbolizing the sutras. In his left hand he holds a sword symbolizing the destruction of ignorance. To give the *Dharma* is to eliminate the wrong views. In fact, all problems of life come into being as a result of wrong views which varies from culture to culture and religion to religion. According to Buddhism the right views are rooted in principle of loving kindness. The *Dharma* is given as a key to a meaningful life and helps create a peaceful society.

Now I would like to take consideration of how or in what manner one should give the generosity in terms of explanation in the classical Mahāyāna Buddhist text. The Bodhisattva Doctrine says, *A Survey of Buddhism* (Sangharakshita 2006:477) "He should always be very courteous to the supplicants, and receive them with every mark of respect and deference. He should also be happy and joyful, when he gives away anything. This condition is important and essential. The donor should be happier than the recipient of the generosity. A *bodhisattva* should not repent his generosity after bestowing gifts on others. He should not talk of his charitable deeds. He should give quickly and with a humble heart. He should make no distinction between friends and enemies, but should give to alike. He should give to the deserving and the undeserving, the wicked and the righteous, everywhere and at all

times. But he should not lose the sense of measure and proportion in his charity." The above passage emphasizes that bodhisattva or a real Mahāyāna practitioner is ready to sacrifice even his or her own life for the sake of all sentient beings, practitioners will make such a sacrifice only if it is needed. Whatever the *bodhisattva* gives away has been acquired by honest means and is both logical and moral. Especially in terms of generosity of *Dharma*, it should be given without any mistake and perversion. Therefore, the *Boddhisattva Bhūmi* says, *The Jewel Ornament of Liberation*, translated by Khenpo Konchog Gyaltsen Rinpoche, (Gampopa 1998:189) "In the generosity of the Dharma, the meaning should be shown without mistakes, it should be shown logically, and the disciple should be allowed to practice perfectly the basis of the training."

A good motivation plays an important role in the generosity of *Dharma*. Scriptures advise us to avoid evil thought and maintains good thought when one gives the generosity of *Dharma*. One should give *Dharma* without consideration of wealth, honor, praise, fame, and worldly activities. One should give the generosity of Dharma to others to eliminate pain and sufferings as well as to attain enlightenment. This is the third stage of the generosity in the practice of Mahāyāna Buddhism.

4. Generosity of loving kindness

The last stage of generosity in the classical Mahāyāna Buddhist text's list is the stage of loving kindness. Loving kindness according to the traditional text is explained as a sort of feeling of friendliness towards all beings, where one wishes for the prosperity, happiness, successfulness and sound health of others without any attachment which is known as loving-kindness. Mahāyānists give lot of important to the generosity of loving kindness by saying *The Jewel Ornament of Liberation*, Translated by Khenpo Konchog Gyaltsen Rinpoche, (Gampopa 1998:125) "the mahāyānist practitioners should not separate their minds from loving kindness and compassion for even a moment and all of others' benefit is preserved by love and compassion, not by hatred." We grew up in a society and culture where loving kindness is like a beautiful thread woven into the fabric of human relationship and interaction. Our personality started in the mother's womb and we grew through her endurance of pain and suffering. After we were born she developed our body. When we came to this world we did not bring any provisions. We just came with a naked body and without any material things. It was our mother who fed us when we were hungry. She clothed us when we were cold and she gave us her wealth when we had nothing. So, we were born with this kind of loving kindness relationship. In the ethical notion of Mahāyāna Buddhism, it is said that each and every being were our mothers in our previous lives. Beings do not have certain point to beginning. Each and every being takes births countless times. It is completely beginning-less. It is difficult to point or prove that there is a point of beginning where we started from. All sentient beings hence are our mothers just like the one in the life. Therefore, it is our duty to love all sentient beings. The Beginningless *Saṃsāra Sūtra* says, *The Jewel Ornament of Liberation*, translated by Khenpo Konchog Gyaltsen Rinpoche, (Gampopa 1998:128) "This whole world—if this all were made into pieces the size of juniper berries by one person, and another person were to count them, it is possible to exhaust the whole world. But one cannot count the number of times one sentient being has been our mother". In the same manner Ācārya Nāgārjuna says in his work the Letter to a

Friend says, Nagarjuna's letter to Friend (Ngarjuna 2006: 50) "Using pieces the size of juniper berries, the earth is insufficient to account for the limit of one's maternal lineage." According to Buddhism we are beginning-less each and every time of our birth we need to have a mother. Without mother human life is less possible for ordinary person. She performed the same kind of kindness every period of time as usual. Therefore, a mother's kindness is limitless, so, as sincerely as possible, we should try to develop the generosity of loving kindness in your heart, and desire for each and every beings' benefit and happiness.

I think everyone is able to practice the generosity of loving kindness, which is another word for friendliness. Loving kindness is a basic level of generosity. Loving kindness teaches us to look beyond ourselves to the needs of others and it encourages us to kindly love all sentient beings. This is the real position of care ethics. Mahāyānist would like to encourage everybody to a wholehearted practice of loving kindness. This is the fourth kind of generosity in Mahāyāna Buddhism.

Result of Generosity

In Buddhist thought, the theory of karma is fundamental for all of Buddhist doctrines, because it provides a form of the operation of this world and its beings. Pertaining to the theory of karma it is deeply connected to the four noble truths, which is a fundamental teaching of Buddhism. Karma can be both positive and negative as Buddhism speaks of positive karma as merit and much effort is expanded in acquiring it. In fact, whatever one does has a positive or a negative karma. Some picture it as a kind of spiritual capital like money in a bank account whereby credit is built up as the deposit on a high realm or lower realm rebirth. According to Buddhism making generosity in general and particularly to monk is the best way to accumulate merit for lay persons. Damien Keown rightly pointed out by saying, Buddhism: A Very Short Introduction (Damien Keown 1996:40) "One of the best ways for a layman to earn merit is by supporting the order of monks. This can be done by placing food in the bowls of monks as they pass on their daily alms round, by providing robes for the monks," Even monks give back to generosity of dharma in return to lay followers by listening to dharma and attending religious activities and by donating money for the preservation of monasteries and temples. It is very interesting to say according to Buddhism merit can be accumulated by congratulating other donors and rejoicing in their generosity. Therefore, one can accumulate merit in such an easy way. Somehow this is to say that merit is accumulated as by product of doing what is right and demerit as by a performance of acts what is wrong.

In terms of classical Mahāyāna text dealing with result of practice of generosity, it is divided into two levels. They are the ultimate level and the conventional level. It is fact that Buddhist aim of life is to attain Nirvāṇa. It is always considered to be the ultimate aim of life. Therefore, the Bodhisattva Bhūmi says, *The Jewel Ornament of Liberation*, Translated by Khenpo Konchog Gyaltsen Rinpoche, (Gampopa 1998:192) "all the *bodhisattvas* who fully perfect the practice of generosity will achieve the unsurpassable, perfect, complete enlightenment." In terms of conventional level, one will get great prosperity by the practicing the generosity of wealth etc. Again, the *Bodhisattva Bhūmi* says, *The Jewel Ornament of Liberation*, Translated by Khenpo Konchog Gyaltsen Rinpoche, (Gampopa 1998:193) "One will become strong by practicing the generosity of food. One will achieve a good complexion by making generosity of

cloths. One will become stable by the generosity of conveyances. One will have good eyesight by giving generosity of lamps."

In the Precious Garland by Nāgārjuna, the result of the generosity of *Dharma* is explained as such by saying Nagarjuna's Precious Garland Buddhist Advice for Living and Liberation. Analyzed, translated and edited by Jeffrey Hopkins (Nagarjuna 2007:33) "And through stainless giving of the doctrine. You will attain memory of your continuum of lives." In the same text the fruit of generosity of fearlessness is described by stating *Nagarjuna's Precious Garland Buddhist Advice for Living and Liberation*. Analyzed, translated and edited by Jeffrey Hopkins (Nagarjuna 2007:32) "Through Giving the five essentials as well as non-fright to frighten. You will not be harmed by any demons and will become the best of the mighty".

CONCLUSION

In conclusion, generosity can be said to be the embodiment of Buddhist culture in general and Mahāyāna Buddhism in particular based on the principle of give what you can taking care of others. In terms of principles of bodhisattva generosity is the first step of leading towards Buddhahood. There are ten stages (*bhūmi*); in the first stage called Great Joy *bodhisattva* emphasizes the practice of generosity. As an ordinary person, in the principle of generosity even you can take what you need from others. What we need and what we can give is not different. If fact all sentient beings want to be happy and tries to avoid pain and suffering in their day to day life. Particularly as human beings no one can survive without love, friendship, relative, etc. Therefore, generosity is one of the best means to establish lasting friendships with others and is inevitable to attain Nirvāṇa and Buddhahood. So, these are the four basic forms of generosity, the first pāramitā that the Lord Buddha taught. It is also the easiest form of spiritual teaching to understand as well as practice. This is one of the aspects of the ethical position of Buddhism.

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Integrating Innovative Experiential Learning in Cyclic Teaching Sessions of English Speaking Classes

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Article Info	ABSTRACT
	The ability to speak English confidently and effectively has been valued as the most essential competence in international communication. The present study is aimed at improving English learners' speaking skill through the integration of experiential learning. A classroom action research was conducted in two consecutive cyclic learnings, consisted of four thematic learning sessions. The data for this study were collected by administering a pre-test to figure out the initial reflection of the students' speaking skill, and post-test was conducted by the end of each cycle to find out the improvement of the students' speaking skill after the implementation of Experiential Learning in speaking classes. A set of questionnaires was also administered to reveal the changing behavior of the English learners after learning to speak through experiential learning. The mean score in the first and second cycles showed the improvement of the students' speaking skill compared to mean score of the pre-test. This indicated that the English learners' speaking skill could be significantly improved through the implementation of Experiential Learning.

INTRODUCTION

The advancement of life nowadays requires higher and higher quality of education in order to be able to encounter the various challenges in globalization era. Therefore, having a good quality education guarantees a better employment which leads to better living standard. Those who have a poor education will certainly face tough struggles in getting a good employment. The demand for higher quality of education impacted on the urgent need of having more professional teachers. In order to be professional, teachers need to acquire four competencies. These teacher's competences consisted of (1) pedagogic competence, (2) personality competence, (3) social competence and (4) professional competence (Maba & Mantra, 2018).

Among those competencies, teaching is one of the most important competencies as it is direct incompetence that can be daily experienced by the students in the classroom. Teachers are required to be professional in teaching. Teachers, therefore, need very need a good knowledge of practical teaching practicing in addition to a comprehension of learning material. A teacher who has a good knowledge about teaching can be seen from how she or he conducts the teaching-learning process in the classroom. She or he will always contextualize their knowledge to the current trends of best teaching practices (Mantra, 2017; Widiastuti, 2017).

As a reaction to globalization, English teachers are required to be more professional in teaching English. They need to be more focused on developing students' skill in order to be able to communicate internationally. This is the reason why the new movement in language teaching often begins with the advancement of the old one. At present, the method that is recommended in teaching English in Indonesia is a communicative method with the mastery of four language skills such as listening, speaking, reading, and writing skill (Cahyani, Mantra, & Wirastuti, 2018). In communicative teaching method, aims of teaching English are means of oral and written communication. A good speaking skill is really needed in communication process. This skill allows people giving feedback for something that has been heard, expressing their feeling, telling about something and have an interaction to each other (Mantra, 2017; Widiastuti, 2017). Besides that, the way how we speak will be the first concern when someone asses us for the first time, moreover it is shows level educational, family background and also the character of the speaker (Mantra & Maba, 2018).

To be able to communicate effectively, students need to develop their speaking skill. Practicing speaking skill every day becomes a must to make all students become competent in communicating in English (Permata, 2017). Teachers need to assess their students also regularly to improve their achievement (Mantra, 2017; Widiastuti, 2016). The teacher also must make sure that all students have sufficient skill in speaking and communicate appropriately. Assessment should be conducted for the improvement of communication skill rather than for grading the students' skill (Widiastuti, 2016; Mantra, 2017). Teachers therefore continually modify their teaching styles and always make an effort to find the best way of teaching.

During the teaching and learning process, teachers have to give their students space of time before delivering the concept or theory of the material being learned and let the students do what they will learn first without giving the theory, but they should still be guided by the teachers (Maba & Mantra, 2018). Then students will do a reflection about what they have done and make the conclusion of it. After the process of self-learning, teachers then give the theory

and students are then asked for re-practice what they have learned. This way of learning is called Experiential Learning. This method is a suitable way to increase the students' ability in speaking because they already have the opportunity to practice and experience before they are given the theory.

Experiential Learning Method is a part of humanistic learning which is usually used for scientific learning. Therefore, using this method of improving students speaking English ability is an innovative way and interesting process for the students since they will face an unusual process of learning. In conventional learning process, theories are usually conveyed first before practice. Experiential learning, however, practice comes first. Theories are learnt subconsciously through experiencing the contextualized learning activity, such as role play, drama, dialogue, and oral performance. By applying this method, students' communication hindrances could be more effectively countered. As a result, students' active engagement in learning can be built up and students eventually find communication activities become interesting thing and students become natural speakers of English.

METHODS

The subject of the study was an EFL class consisted of 23 students which consist of 9 female and 14 male. They were chosen as the subject of the study because after the interview was conducted with the teacher in which the result showed the students still had difficulty in expressing their ideas in speaking classes. Therefore, immediate and appropriate teaching-learning process needs to be carried out to solve the problem. This study was classroom action research (CAR) consisted of cyclical processes in which in every cycle there were four interconnected activities such as planning, action, observation, and reflection.

The purpose of the research is to determine the methodology and design of the research. By this design, the researcher is able to do the research step by step. The research design is the conceptual structure within the conducted research. The teaching and learning process was divided into two cycles. Each cycle consisted of two learning sessions which include four interconnected activities. The four interconnected activities are planning, action, observation, and reflection. The results of the reflection and observation from the first cycle were used to revise the planning for the second cycle.

RESULTS AND DISCUSSION

All of the data needed for this study were collected in the classroom by conducting pretest, post test and questionnaire to the students as the subject of this study. The pre-test was administered to the subject to obtain their pre-existing ability in speaking skill. The result of pre-test was used as the consideration of giving treatment that consisted of two cycles. Post-test was administered once in each cycle in order to measure the subjects' progress in speaking skill through Experiential Learning Method. As a result, there were two sets of raw scores obtained for the present study, those were pre-test scores and post-test scores.

Based on the preliminary observation which was done by interviewing the English teacher, it showed that the subjects of the study had low ability in speaking skill. Therefore, to solve the problems, the present study applied a cyclical process of classroom action research. After

carrying out the cyclical process into practice, the findings of the present classroom action research can be elaborated as follows.   The present study was intended to improve students' speaking skill through Experiential Learning. Based on the result of the post-test in the second cycle, it can be confidently proclaimed that Experiential Learning can significantly improve students' speaking skill.

In pre-cycle, the pre-test was administered in a strict testing situation. The mean score obtained by the subjects under study in speaking skill pointed out the mean score of 45.00 in which it was considered as a very low achievement of the students. This low score obtained on pre-test was also based on the problem showed through the observation which showed that the students found difficulty in speaking, particularly in expressing their specific ideas appropriately. In the first cycle, the Experiential Learning was implemented in speaking classes. In session 1, some subjects were still unfamiliar with the Experiential Learning. They were not confused with the technique being applied. In session 2, the subjects were more active than the previous session. At the end of the cycle, after treating the subjects by using Experiential Learning, the post-test was conducted. The result of the post-test showed the increasing figure of 78.00. The mean figure of the post-test scores obtained by the subjects under study was higher than the one of the pre-test. In the first post-test, the higher mean score was achieved because the students had already had less anxiety in speaking. Some of the students were able to express their ideas, but most of them still low on expressing their ideas correctly using correct vocabulary and grammar. The students' scores, however, were much higher compared with the one of the pre-test. This mean figure convincingly revealed the obvious improvement of the subjects' ability in speaking through Experiential Learning. In order to attain higher score reflecting the higher ability of the subjects, second learning cycle was carried to continually improve the students' speaking skill.

In the second cycle, the subjects were treated by using the revised learning plan using the same technique with some modification in learning stages to maximize the students' involvement in speaking classes. In the second cycle, the subjects were more active and they enjoyed the teaching-learning process. In this cycle, the students were reinforced in speaking by giving them more exercises. In the second cycle, it turned out to show the progressing mean score of 85.20. The comparison between the mean score of first and second cycle showed the increased progress significantly. This significant improvement of the mean score suggested that the teaching of speaking in the second cycle through Experiential Learning could be remarked more effective than the first cycle, in the teaching scenarios in the second cycle were accordingly revised by taking into account the weaknesses found out in the first cycle.

In this cycle, most of the students were able to solve the difficulty in expressing their specific ideas they were able to communicate in English sufficiently effective. It could be concluded that Experiential Learning can improve the student's ability in speaking skill. This research could be ended because the success indicator had been decided. Furthermore, this research was regarded as successful based on the criterion of which 80% of total subjects can achieve the minimum passing grade.

The proportional percentage figures of total response of the questionnaire for item A, B, C, and D were 42.62%, 40.62%, 15.76% and 1%. The comparative percentage of questionnaire obtained for the present classroom action study revealed that the subjects under study gave a

positive response, in which their attitude and motivation were changing after having been taught speaking through Experiential Learning Method. This figure showed that 42.62% of the subjects strongly agreed with the application of Experiential Learning Method, 40.62% of the subjects agreed, 15.76% of the subjects quite agreed, and 1% of the subjects disagreed. The positive response was based on the percentage of 42.62% of the strongly agreed item and 40.62% of the agreed item, it could be seen that those items have the same percentage, it means that half of the subjects under study found that the activity was quite fun during teaching-learning process through Experiential Learning Method.

Additionally, based on the description of the questionnaire statement, the students found that Experiential Learning really gave motivation in learning speaking skill. They considered that the technique also improved their creativity in speaking. This can be seen from the result of the questionnaire, there were 15.76% of the subjects quite agreed. That was proved by some students who found that the technique was not fun enough to apply. It could not improve their creativity in speaking. The technique could not give them learning motivation. Moreover, most of the students strongly agreed and agreed with the application of Experiential Learning Method. This result showed that the subjects responded positively to the implementation of Experiential Learning Method. Therefore, based on the data presented above, it could be summed up that students' speaking can be improved through the implementation of Experiential Learning.

CONCLUSION

Experiential Learning is one of the most effective learning strategies that can significantly improve students' learning achievement. In order to convince the usefulness of Experiential Learning in speaking classes, therefore the present study was conducted in a series of cyclic learning cycles. The main data for the present classroom action study were collected through administering pre-test and post-test on the subjects under study and at the end of the second cycle was administered questionnaire for knowing the students' changing learning behavior after being taught speaking skill through Experiential Learning. The purpose of administering questionnaire at the end of the second cycle was to establish the students' interest, motivation, and attitude in learning through Experiential Learning method. The result of the questionnaire was the students were interested in learning through Experiential Learning. In conclusion, based on the result of pre-cycle, first cycle, second cycle, it could be concluded that Experiential Learning could improve the students' speaking skill. Therefore, this finding suggests that Experiential Learning can be utilized intensively to improve students' speaking skill.

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