Institute for Advanced Science,
Social and Sustainable Future

MORALITY BEFORE KNOWLEDGE

The importance of Sambhasa (debate method) for increasing the self-confidence of the younger generation of Hindu in Bali

I GUSTI PUTU GEDE WIDIANA[1]*, ANAK AGUNG RAKA ASMARIANI[1], I MADE DIRGANTARA DWI PUTRA[1]

[1] State Hindu University I Gusti Bagus Sugriwa Denpasar; Bali, Indonesia.
*Correspondence: gstwidiana@gmail.com

ABSTRACT

Introduction: Sambhasa is the art of debate and logic in India, equipped with a structured debating method. Hindu followers have three ways to resolve issues: first is Vada (discussion), second is Samvada (dialogue), and third is Tarka (Debate). Debate is a highly intellectual and refined skill aimed at elevating Hindus from various impure beliefs and thoughts that can be detrimental to Hindu Dharma. **Methods:** His article represents the outcome of a textual research study that examines the content, meaning, structure, and discourse of texts. The author analyzes both published texts that have undergone text criticism and unpublished texts or manuscripts. **Finding:** Debating becomes a fascinating discipline, inclusive of pramana, which involves seeking fundamental truths through four methods of observation: pratyaksa, anumana, upamana, and sabda, recognized by the Nyaya system as the four valid sources of knowledge. Debate is an engaging activity for the youth believed to boost confidence and shape positive character. **Conclusion:** However, a drawback lies in the dominance of participants who are confident and well-versed, overshadowing those who lack confidence and expertise in competitive debate.

KEYWORDS: : *Pramana; Pratyaksa; Sambhasa; Samvada; Tarka; Vada.*

1. Introduction

The The passage discusses the unique intellectual capacity bestowed upon humans by a divine gift reason or intellect. It emphasizes the role of thinking, analyzing, discussing, and debating in solving life's problems. In Hinduism, three methods discussion, dialogue, and debate are highlighted as ways to seek truth and solve problems. The text underscores the significance of philosophy and religion in providing different constructive approaches to addressing human challenges and understanding the nature of truth.

Hindu philosophy (darsana) is portrayed as an integral part of Sanatana Dharma, emphasizing rationality and serving to strengthen the foundation of Hindu civilization. The benefits of philosophical debate include increased knowledge, skills, happiness, and the removal of misunderstandings. The text acknowledges the importance of debates in the present era, especially in building the younger generation and contributing to democracy and education. Debates are seen as a valuable method for enhancing thinking and reflection, particularly for the younger generation.

The passage also highlights the relevance of debates in the Hindu context, drawing inspiration from sacred texts like the Upanishads and Bhagavad Gita, which depict dialogues

between Krishna and Arjuna. The need for logical thinking in debates is emphasized, with logic serving as a strong foundation for discussions to be accepted as a reference in the pursuit of truth. The importance of studying Hindu philosophy is emphasized, especially for the current younger generation, who face different challenges in a world of easy interaction through social media and find discussions about religion intriguing.

2. Methods

His article represents the outcome of a textual research study that examines the content, meaning, structure, and discourse of texts. The author analyzes both published texts that have undergone text criticism and unpublished texts or manuscripts. For manuscripts, efforts are made to compare several manuscripts or find more comprehensive and valid data. The data are analyzed using content analysis, and the presentation of the data is done in the form of a brief description of the relationships between categories. The author also adds vocabulary and sentences that stem from inspired thoughts.

3. Result and Discussion

Sambhasa is the Indian science of debate and logic which is equipped with a debate method which consists of a number of aspects such as sambhasa-prasamsa, debate assembly (parisad), method and wisdom of debate (vadopaya). Apart from that, it also teaches debate courses from ancient to classical times to be taken seriously so that it can build critical thinking skills, master the art of debate, the art of speaking and how to win debates. The ongoing debate assembly can consist of two types, namely (1) educated, which is a group of wise people and (2) stupid, which is a group of stupid people. There are those who are friendly, indifferent or impartial, and hostile or committed to one side. The debate panel is divided into debaters consisting of wise people, of course using a respectful method. And the second is a debate consisting of an association of stupid people which of course builds a bad debate reputation and in addition the assembly where the debate takes the form of a commitment to face each other because there are differences in positions or views from the start and must be resolved through debate activities.

Vadopaya (Ways and Wisdom of debating) is an ancient wisdom which teaches that it is not advisable to enter into a debate or a hostile debating assembly no matter whether the assembly consists of a group of learned and uneducated people. In a council consisting of uneducated people of understanding or someone who can enter into debate with someone who has great fame but he is a person who does not have knowledge, wisdom and cleverness in oratory nor is respected by respectable people. Wisdom teaches that places undertaken by honorable people with the intention of testing the truth do not need to use harsh words as coals in debate. The losing party does not receive insulting words. Say the knowledge learned should lead a person to uphold goodness and lead him towards higher wisdom. Even in debates, educated people will use kindness and wisdom as weapons. Various terms in debate science will help the younger generation to explore a particular object of knowledge and be able to understand it deeply. Furthermore, the younger generation who study philosophy must also understand tantrayukti, namely the terms used in scientific arguments in the Hindu tradition

Hindu logic also teaches Pariksa (standard testing), namely the debate system in classical India that was formulated and systematized very strictly, including scientific testing standards, which also test a person's scientific level. In the Indian logical knowledge system, everything, both existence and non-existence, must be tested through four

standards, namely Atopadesa (reliable statements), Prtyaksa (fulfilling the rules of perception), Anumana (inference), Yukti (sustainable reasoning).

Someone who wants to be proficient in debate must understand the terms used in debate. The first step is to understand how this type of debate can take place in a spirit of opposition (vighrya) and be carried out with bad methods in the form of (1) dispute (jalpa) and (2) reproach (vitanda). Both of them do not have a good spirit but simply want to prove the opponent's stance wrong or defeat the other party. A person who adheres to a code of ethics and a beginner will find it difficult to face both types of debate. Because anyone involved in Jalpa or Vitanda will be adamant in his opinion and simply want to prove the opposing party wrong and want to immediately defeat him.

Debate can actually be needed to maintain civilization and every time so many figures emerge who are hostile to Sanatana Dharma so they have to be defeated in debate forums to make them stop. However, the debate cannot take place haphazardly, which will only give rise to internal disputes. However, in every era there must be scholarly knights who have an important role in conquering those who are hostile to the Dharma and at the same time giving pride to the hearts of the people (Surpi, 2019a). Hindus should not be humbled by the absence of scholars to be proud of. There must be legendary figures in every era.

Logic and dialectics are widely used in Balinese life which is full of dynamics as stated firmly by Mark Hobart in his writing "HowBalineseArgue". Mark Hobart was very careful in analyzing and researching the communication system and discussion and debate styles of the Balinese people. He is not sure if the local treatises also contain South Asian rhetoric or the type of argumentation in the Indian Nyaya texts. From the research conducted, it seems that Balinese people have a rhetorical pattern but it is only made explicit in various texts and tatvas in Bali. Mark Hobart commented that Balinese people are capable of arguing but within a number of limits. However, in the following decades, Balinese argumentative patterns were not yet patterned after Eastern or Western knowledge. Balinese people are still known as "talkative" people.

"Koh omong" is an expression of self-introduction that reflects one of the typical personality characteristics of Balinese people who tend to avoid self-assertion or abstain from seeking popularity through purely rhetorical discourse. For the Balinese people, the discourse of "koh omong" can be seen as a form of non-violent resistance. This does not mean that Balinese people do not recognize the pattern of resistance using violence, but it is simply a form of rational choice.

The emergence of social media has changed the personality or face of Balinese people. However, various groups on Facebook have become a place for swearing for parties they don't like. Discussions are free without reasoning, without sources and without moderators. The use of social media is free to insult anyone and anything, including the government. As a result, it is very easy to spread hoax news because people cannot differentiate between fake accounts and paid buzzers are sometimes inflamed with hatred.

Among Hindus in Indonesia today, more and more figures are emerging with a background in religious understanding. Various social media platforms provide a more practical space for religious broadcasts. In this way, a religious figure whose broadcast of religion attracts the interest of the people, quickly becomes famous. In line with this, religious leaders are also faced with challenges of skill and caution in using social media. Don't let the things conveyed be exploited by certain parties and directed at electroism. This is because in reality there are individuals who use the guise of religion to gain sympathy and then use their followers for purposes that are contrary to applicable norms.

Even though in observation, the Hindu community in Bali does not seem to be accustomed to expressing opinions, having different opinions, discussing and debating openly, learning Indian philosophy and logic seems to have implications for a number of things such as the official name of the religion, the formation of assemblies and even the construction of schools or colleges. Hindu-based higher education. Philosophy will play a very important role in shaping the thoughts and outlook on life for the younger generation. Firstly, philosophy will help the younger generation to develop the ability to think critically. Through the process of philosophical thinking, the younger generation will be able to analyze ideas, question beliefs and develop strong arguments. This not only helps them in making decisions but can also form a more complex mindset and be open to various perspectives. Philosophy will also provide a moral and ethical foundation. By understanding various ethical theories, the younger generation can form strong values and develop moral awareness. As we can see, today's young generation often falls into detrimental ethical behavior, one of which is a lack of awareness of privacy and the use of technology. Many of them tend to ignore moral values in cyberspace such as spreading false information or prying into other people's privacy so understanding philosophy will help the younger generation realize the consequences of their actions through studying and understanding philosophy. They can learn to respect moral values and protect the privacy of others and understand social responsibility.

4. Conclusion

Sambhasa, namely the Indian science of debate and logic which is equipped with debate methods, is very important for the young generation of Hindus, especially in Bali because it will provide a number of benefits. The benefits obtained are that it will increase knowledge and dexterity, increase self-confidence, teach the younger generation to think critically, provide certainty and brighten reputation and even increase happiness. As stated firmly by Hobart in his article "HowBalineseArgue", Balinese people are still known as people who are "talkative", namely a typical personality who tends to avoid self-assertion or abstains from seeking popularity through purely rhetorical discourse. and the Balinese argument patterns are not yet patterned with Eastern or Western knowledge. It can be concluded that the debate method can help the young generation of Hindus, especially in Bali, to channel their ideas and opinions. Apart from that, it will also raise the mental courage of the younger generation in speaking and taking responsibility for the knowledge they gain through the debate process.

Apart from that, Indian logic also teaches Pariksa-testing standards, in order to strengthen Hindu knowledge and practice debate and discussion skills. The ability to discuss and even debate is very important nowadays because debates and discussions, both formal and informal, cannot be avoided, especially with the influence of social media today. Debate is actually very necessary for the younger generation to maintain civilization and every time so many figures emerge who are hostile to Sanatana Dharma so they have to be defeated in debate forums to make them stop. However, the debate cannot take place haphazardly, which will give rise to internal disputes. Because in every era there must be scholarly knights who have an important role in conquering those who are hostile to the Dharma and at the same time giving pride to the hearts of the people.

Acknowledgement

Author Contribution
All authors contributed to the research.

Funding
This research received no external funding.

Ethical Review Board Statement
Not applicable.

Informed Consent Statement
Not applicable.

Data Availability Statement
Not applicable.

Conflicts of Interest
The authors declare no conflict of interest.

Open Access

References
Adisastra, I. N. S. (2022). Nilai-Nilai Moderasi Beragama Dalam Hindu (Perspektif Teologi). *Widya Katambung*, 13(2), 34-44. https://doi.org/10.33363/wk.v13i2.883

Aryadharma, N. K. S. 2019. *Vedānta dan Metode Pemahaman Filsafat Hindu*. Surabaya: Paramita.

Chano, J., & Surpi, N. K. (2020). The thoughts on divinity philosophy of Madhvācarya. *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies*, 4(2), 250-260. https://doi.org/10.25078/ijhsrs.v4i2.1850

Dasgupta, S. (2011). *A History of Indian Philosophy Volume IV*. Motilal Banarsidass Publishers Private Limited.

Guglani, A. (2019). Ānvīkṣikī of the Real from the Lens of Sāmkhya-Yoga and Nyāya Schools. Available at SSRN 3483677.

Mantari, N., & Penerapan, N. (2023). Metode Debat Untuk Meningkatkan Sikap Percaya Diri Pada Siswa Sekolah Dasar di Kabupaten Gowa. *Journal of education*.

Radhakrishnan, S. (1953b). *The Principal Upanishads*. George Allen &Unwin LTD. https://doi.org/10.1177/019263655003417405

Saha, N. (2019). Saguna and Nirguna-Bhakti, Advaita Vedanta and Madhusudana Sarasvati. *Journal of Vaishnava Studies*, 28. https://www.researchgate.net/publication/338176202

Shokhin, V. K. (2016). Natural theology, philosophical theology, and illustrative argumentation. *In Open Theology* 2(1). https://doi.org/10.1515/opth-2016-0060

Surpi, N. K. (2019). The influence of Tarkaśāstra proficiency in the internal and interfaith dialogue nowadays. *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies* 3(2), 250-257. https://doi.org/10.25078/ijhsrs.v3i2.1110

Surpi, N. K. (2023). *Nyaya- Vaisesika Philosophy*, Denpasar: Dharma Pustaka Utama.

Surpi, N. K., &; Purwadi, I. K. D. A. (2021). The basic concept of literacy in the Upaniṣad as an effort to improve the quality of education. *Journal of Quality Assurance*, 7(01), 71-79.

Surpi, N. K., &; Yogiswari, K. S. (2021). Medhātithi Gautama Founder of Ānvīkṣikī Par Excellence: Its Relevance to the New Field of Hindu Philosophy Research in Indonesia. *Journal of Hindu Religious Research*, 5(4), 222-229. https://doi.org/10.37329/jpah.v5i4.1404

Surpi, N. K., Widiana, I. G. P. G., Wika, I. M., Avalokitesvari, N. N. A. N., &; Untara, I. M. G. S. (2021, April). *Learning? Nv? k? Ik? in an Effort to Strengthen the Building of Hindu Knowledge and Its Relevance to the Learning of Hindu Philosophy Today*. In Proceedings of IAHN-TP Palangka Raya National Seminar (No. 2, pp. 54-71). https://prosiding.iahntp.ac.id/

Biographies of Author(s)

I Gusti Putu Gede Widiana, State Hindu University I Gusti Bagus Sugriwa Denpasar; Bali, Indonesia
- Email: gstwidiana@gmail.com
- ORCID: -
- Web of Science ResearcherID: -
- Scopus Author ID: -

Anak Agung Raka Asmariani, State Hindu University I Gusti Bagus Sugriwa Denpasar; Bali, Indonesia
- Email: -
- ORCID: -
- Web of Science ResearcherID: -
- Scopus Author ID: -

I Made Dirgantara Dwi Putra, State Hindu University I Gusti Bagus Sugriwa Denpasar; Bali, Indonesia
- Email: -
- ORCID: -
- Web of Science ResearcherID: -
- Scopus Author ID: -