

# TAT TWAM ASI AS BALINESE LOCAL WISDOM IN THE ERA OF THE COVID-19 PANDEMIC

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## ABSTRACT

*The Covid-19 pandemic has changed the order of human life in the world. Humans whose social attitudes and practice in their lives have been limited under the pretext of the Covid-19 Virus Pandemic. Of course this will also provide a change in social patterns that are carried out by humans themselves. The order of life is actually a continuation of every civilization possessed by the process of human life. Even though the Covid-19 Pandemic has taken hold of the social side of humanity, it doesn't mean that we just let go, it's not even rare that it will get stronger due to the strong impact of this event on various areas of human life. Tat Twam Asi is an essential civilization to continue to live side by side, get along in harmony, help one another, be harmonious in the multicultural atmosphere that exists in the life of Indonesian society. Tat Twam Asi will become a Balinese local wisdom that is always upheld as a moral system to achieve human moral improvement and is implemented in human personal life, society, nation and state.*

*Keywords: Tat Twam Asi, Balinese Local Wisdom, Pandemi Covid-19*

## 1. INTRODUCTION

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students and society actively develop their own potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, nation. and the state (Article 1 of Law No. 20 of 2003 concerning the National Education System). Education is not only able to build intelligence but also able to build character or behavior. Character education based on local wisdom is the implementation of education that upholds cultural values so that it is able to shape the character of the nation's children.

The current condition of Indonesian society has shown a distortion, decadence in terms of human values in the development of Indonesian civilization. The values of justice and humanity have become a foundation for various community groups in various parts of Indonesia. The values of love, peace, mutual cooperation among fellow creatures of God Almighty, these conditions have experienced a decline and violations between ethnic groups, adherents of religions, members of political parties and even communities. The decline in the values of morality, honesty and spirituality of some Indonesian people in the form of drug crimes, sexual harassment, fragility of character, identity crisis, crisis of trust, moral degradation, not only among teenagers, but also parents who should be role models.

In realizing the above, religion has an important role in human life. Religion as a guide in efforts to create a meaningful, peaceful and dignified life. The role of religion is very important for mankind so that the internalization of religion in the life of every individual becomes a necessity. This can be achieved either by education in the family, formal educational institutions/schools, or non-formal or in community life. Religious education is intended to form human beings who have faith, are devoted to God Almighty and have noble character and increase the spiritual potential of each

individual. In this case noble character includes ethics, manners, and morals as the embodiment of religion.

In the teachings of Hinduism, there are three basic frameworks that are believed to be the guidelines for the life of His people. This will lead humans to achieve physical and spiritual happiness. These three basic frameworks are, 1) tattwa, 2) morals, and 3) ceremonies. These three things as one unit systematically and mutually provide a function of the Hindu religious system as a whole. Tattwa is an aspect of religious knowledge as a whole that must be understood and understood for the religious activities carried out. Susila is an aspect of forming religious attitudes that lead to good attitudes and behavior, wisdom. While the ceremony is the procedure for carrying out religious teachings which is manifested as a form of tradition, symbolically, as a means of communication between humans and God. These three things cannot stand alone and are a unity that must be owned and implemented by Hindus.

Peace and inner peace is the dream of every creature, not only human beings. The teachings of Tat Twam Asi, namely, you are me and I am you, is a teaching that creates harmony and harmony that is not only known and understood, but the most important thing is to practice it as best as possible in people's lives so that the atmosphere of life becomes a common desire that can be felt. In this era of a pandemic that has yet to end, it is very necessary for all human beings, especially Hindus, to understand the importance of mutual love between fellow beings. From the smallest scope, namely the family to the larger one in a country and in the world. Peaceful life will not be realized without tolerance, mutual respect, mutual understanding, mutual acceptance in the presence of differences. Because basically difference is a necessity that we cannot avoid. The teachings of Tat Twam Asi are life guidelines that are implemented more deeply in today's life. Tat Twam Asi is the basis for fostering harmonious, harmonious, balanced, harmonious and harmonious relationships.

## **2. RESEARCH METODOLOGY**

This research is a qualitative research which is included in the category of library research. This research was conducted by searching for data by observing/observing in depth to find temporary answers before the research is followed up. This research is based on literature with journal sources or reference books. Data collection was carried out using documentation, namely journals related to Tat Twam Asi and also character education in the era of the Covid-19 pandemic. The analytical method used is through the stages of data reduction, data display, and drawing conclusions or drawing conclusions.

## **3. RESULTS AND DISCUSSION**

### **Tat Twam Asi as the Foundation of Equality in Human Dignity**

Tat Twam Asi is the teaching of decency which is the philosophy of Hinduism. This teaching is synonymous with the precepts of humanity in Pancasila. If one looks closely, the precepts of humanity in the second precept of Pancasila are the realization of the teachings of Tat Twam Asi in the Vedic scriptures. The concept of humanity which means that if helping others is an effort we also help ourselves. This teaching is a moral teaching that breathes Hinduism which is manifested in everyday life in the form of real behavior. This teaching can be implemented in everyday life seriously and comprehensively. Therefore there will be a very harmonious life, helping each other, so that human life becomes safe and peaceful.

Tat Twam Asi means "it is you." The text emphasizes the whole side of the human soul, distinguishing a human between the atman and the events in his life. The phrase "you are me" is applied to beings in his empirical study. So that it will create

a shared concern. The teachings of Tat Twam Asi mean "He is you" or it can be said "I am you" or "You are me" or it can also be said that "My soul is your soul". Humans are basically born with the same degree and dignity. Therefore, humans must love and care for one another, as creatures created by God with the same degree and dignity amidst the differences that we have from one another.

As a teaching on the equality of human dignity, as mentioned above, Tat Twam Asi also means "My soul is the same as yours" or "Your soul is the same as mine." This statement may be difficult to understand. Physically humans are different. But the atman that exists in humans as a spark of the holy light of God Almighty is the same atman in other people. God is one, Almighty. But the sparks of his holy light in the form of atman are everywhere, present in all human bodies, like the rays of the sun that spread throughout the universe. So the atman that is in me is the same as the atman that is within you.

Because of this we, all human beings, are actually a big world family, who must always live in harmony, peace and harmony, even though there are differences of opinion, disputes and disputes, that is a sign that they have not yet lived up to the teachings of Tat Twam Asi, which are essentially guidelines. the basis for Hindu society to be able to live in harmony, help each other, respect each other, respect one another.

Some of the values contained in the teachings of Tat Twam Asi in the teachings of the Vedic scriptures are as follows:

1. Wisdom or generosity (helpful, generous, generous and nobility)
2. Nobility of Budi which is created from good and noble deeds.
3. Correct road policy. By believing in the right path, you will get prosperity and virtue.
4. Harmony the way to harmony. The harmony of life will be able to lead to harmony and peace of life.
5. Do not deviate from the teachings of Dharma/goodness.
6. Able to control thoughts, words, and actions.
7. Leaving envy and envy.
8. Positioning truth as the highest sacred obligation.
9. Truth as a source to the perfection of life.
10. Have the principle that only the truth is everlasting.
11. Try to keep doing good.
12. Think before doing.

### **Forms of Tat Twam Asi Teachings**

Tat Twam Asi is a moral teaching that breathes the teachings of Hinduism. We can observe the real form of this teaching in the life and daily behavior of the human race concerned. Humans in their life have various kinds of necessities of life which are motivated by the desires (kama) of the human concerned. Before humans as living beings there were many types, characteristics, and varieties, such as humans as creatures, individual, social, religious, economic, cultural, and others. other. All of that must be fulfilled by humans as a whole and simultaneously without taking into account their situation and conditions and the limitations they have, how difficult the individuals concerned feel. This is where humans need to recognize and implement a sense of togetherness, so that no matter how hard the problems they face, they will feel light.

By understanding and practicing the teachings of Tat Twam Asi, humans will be able to feel the weight and lightness of life and this life. All of us know that Rwabhineda's weight and lightness exist and are always side by side, and its existence is difficult

to separate. That's the way it is, so in this life we should always help each other, feel the same destiny and bear the same thing. For example, when the people of Bali were hit by a bomb disaster, the consequences of that disaster were not only felt by the Balinese themselves, but also felt by the Indonesian people, even the world community was also affected. If a child gets an obstacle/accident that makes him feel sad, the sadness suffered by the child in question is also felt by his parents. Likewise, others will always be felt together/socially by each individual concerned. This social spirit should be infused with the rays of decency as guided by God and should not be justified by a purely material soul. Apart from being the soul of social philosophy, Tat Twam Asi's teachings are also the foundation of Hindu morality in the effort to achieve moral improvement. Susila is good and noble behavior to foster harmonious and harmonious relationships among other living things created by God. As a basis/guideline for fostering harmonious relationships, we recognize, respect, and practice the teachings of morality seriously. Therefore, even though we are different, be it race, ethnicity, culture, or religion, we must be able to maintain harmony between people.

Basically all creatures are the same, both were created by Ida Sang Hyang Widhi Wasa. Tat Twam Asi (that is you), which is not hurting each other to all beings. We in Hinduism believe that every living thing has a soul or atma which is the source of life given by Ida Sang Hyang Widhi Wasa. Therefore, of course we are prohibited from harming fellow creatures of His creation. The implementation of Tat Twam Asi in everyday life, for example, every parent always teaches and advises their children not to hurt fellow creatures. or always respect However, it should be remembered that religious people are citizens of Indonesia, therefore they must know and understand the four (4) main pillars, namely: 1) Pancasila as an ideology. 2) The Unitary State of the Republic of Indonesia (NKRI). 3) National insight. 4) Unity in Diversity. With the four main pillars above, every citizen who is also a religious community should continue to maintain the Unitary State of the Republic of Indonesia which has the Pancasila ideology by developing its national insight that Indonesia is a multi-cultural country that needs to be maintained, developed and maintained at any time.

#### **Tat Twam Asi as a Guide to Increasing Human Self-Introspection**

As has been described in various Hindu holy books, the role of Tat Twam Asi is very important for a harmonious and peaceful life. From the smallest scope in a family to a larger scope, namely in a country, even in the world. A peaceful life cannot be realized without tolerance, namely mutual respect, respect, understanding, and mutual acceptance of differences. Because difference is an inevitability that we cannot avoid. The Vedic Scriptures teach about a value that we can apply in everyday life as an effort to create a harmonious and peaceful life. A noble value that must be preserved and we should thrive in the attitude of our daily life.

Tat Twam Asi means that 'it is you, you are him'. The word 'that' means Brahman or the source of all life. While the word 'you' is the Atman or soul that supports all beings. Thus we can interpret that the soul that resides in every human being comes from the same source, namely Brahman or God Himself. The teachings of Tat Twam Asi are the basis of the Hindu Ethics in the effort to achieve moral improvement. Susila is good and noble behavior to foster harmonious and balanced relationships and harmony among people. As a basis for fostering harmonious relationships, we can

implement the teachings of Tat Twam Asi in several ways: 1) Doing actions that are in accordance with religious teachings and applicable norms

in society that arises from our own hearts (not coercion). 2) Responsible for all actions that we do. 3) Prioritize common interests rather than personal interests.

#### 4. CONCLUSION

Tat Twam Asi is the teaching of decency without boundaries as a philosophy of Hinduism. This teaching is synonymous with the principles of humanity in Pancasila. The importance of this teaching is to maintain good relations between relatives, families and the community, especially in the midst of the current pandemic. We must always strengthen one another in order to survive as the most perfect creatures of God Almighty's creation. This teaching will be able to lead us to a harmonious and peaceful life.

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