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250 Vol. 3 No. 2 Oct. 2019 Vol. 3 No. 2 October 2019 INTERNAL AND INTERFAITH DIALOGUE NOWADAYS By: Ni Kadek Surpi Institut Hindu Dharma Negeri Denpasar E-mail : dosen.surpiaryadharma@gmail.com Received: August 11, 2019 Accepted: September 18, 2019 Published: October 31, 2019 Abstract Profiin arkasasphiland dramatiy luences ability to run dialogue both internally and between religious communities.

Besides that, the ability to think critically and established arguments, dialogue, debate, and discussion are the centralknowl darHindu nkers ster T - Vadaand dialwh folers Sanatana and beliTexpertiof Sa ? karacarya other Hindu thinkers in the field of Tarka-Vada essentialtoda y the teachers, Hindu intellectuals, academics, and Hindu devotees. Also, the mastery of the Tarka-Vada as an effort to support the science of communication (Vakya Vidya) in the Hindu tree of knowlifi.

Keywords: Philosophy, darsana , Dialogue, Tasast , Tarka - V Dharmapracaraka I. INTRODUCTION Today, Hinduism in Indonesia, even in the world, is facing attacks from preachers of other religions. Various topics in Hinduism are compared blindly with several lecturers to denigrate Hinduism and show the faith they profess.

Likewise, dialogue and debate cannot be avoided, especially on social media platforms (social media). Social media users, regardless of their background and free knowledge of dialogue, even mock each other and slander the teachings of others with no guilt. In addition, it has become a daily routine for young people to search for various topics using a web search engine.

Hindus with a pattern of religious learning that tends to be natural and passive seem

desperate when other people question various Hindu teaching topics. It appears that they are not ready and unable to dialogue, 251 Vol. 3 No. 2 Oct. 2019 discuss, or even argue. In fact, in the Hindu fundamental **knowledge to be studied** first by Hindu civilization has experienced attacks several times, and there have been changes, such as the onslaught of the birth of Buddhism, Jaina, Islam, Christianity, and the incursion of modernity.

To face the challenges of modernity in this contemporary era, Hindus should re- design strategies following **the challenges of the** times. The use of IT and Social Media is very massive and the emergence of lecturers who continue to attack various Hindu teachings and even declare themselves as people who understand the contents of the Vedas make many young people experience confusion about their religion.

The study of Hinduism should shift from using traditional learning of Holy Literature, philosophy, and theology. A scholar is required to master the various arts of communication, including Hindu devotees, organizational leaders debate, and debate) well. Therefore, it is where the biggest weakness of Hinduism laid. The fact that most of the people who are supposed to master the Tarkashastra, but lack this knowledge.

Scholars, teachers, lecturers, instructors, PHDI administrators, administrators of Hindu organizations, Dharma Ambassadors, and also Ministry of Religion employees should master the science of public speaking, communicate well and be able to debate/discuss. Because the Vedas say that the successors of truth, orators play a significant role in the transformation of society.

Hindu thinkers have long recognized learning is to strengthen the beliefs of Hindus and be able to communicate them with the community. Today, human reasoning wants to be satisfied with answers, aided by the science of reason and logic and excellent communication skills. the power of reasoning, communication skills will be increased through intensive learning in order to open a path of dialogue both internally and between religious communities II.

METHOD This study is a text study that examines the values and ideas of Tarkasastra In Hindus Ancient text such as Upani?ad Bhagavata Pura?a Bhagavad Gita, Garuda Purana, Sushruta Samhita, Abhinaya- darpana, Vedanta Sutra. This research focused on how the values Tarkasastra can be used as a basis in discussion and debate today This study uses the Paul Ricoeur Interpretation Theory.

In his theory, Paul **Ricoeur seeks to bridge the problem of** discourse that has been going on for a very **long time and has become a problem by** Plato and Aristotle. Ricoeur

started his discussion with the theme of language as a discourse. Ricoeur says (2012: 18) this is the first context in which the concept of discourse is known, that mistakes and truths are the affection of discourse and discourse to establish two basic signs, one noun and one interrelated verb in the synthetic form (meaningful) behind the well said word.

Furthermore, Ricoeur stated (2012: 19) in this modern linguistics, the problem of discourse becomes an original thing because today's discourse can be contradicted by a contradictory term which unknown or not justified by ancient philosophers. III. RESULTS AND DISCUSSION Dialogue holds an essential place in the Hindu sastra. The Upanishads are full of dialogue to convey various teachings. The Upanishads and scriptures are full of conversation.

Even the most famous scripture the Bhagavad Gita is 252 Vol. 3 No. 2 Oct. 2019 Yoga and Arjuna the mighty hero and great use discussion as a medium to convey various teachings. Dialogue in the Hindu tradition is believed to have been very old, which developed in multiple forms. Dialogue also plays a vital role in the Hindu tradition and vision.

First, the dialogue itself is an integral part of the practice and worship of life that is applied in Karma. Karma is the matrix through which even the most significant revelations of Karma's new actions are most frequently expressed. Moreover, the dialogue is a pedagogical medium through which the holy teachings are transmitted.

And finally, the conversation becomes a fundamental and essential element in the most intimate exchanges between the guru and the student in the holy realm (Schweig, 2012:51). Dialogue is an essential thing that even cannot be avoided today. In the world, the Hindu community plays a critical role that builds a bridge of dialogue between the Sanatana Dharma and other religions.

But actually, this dialogue was pioneered by Swami Vivekananda when he attended the Parliament of the World Religions in Chicago, September 11, 1893. Dialogue, debate, and discussion are nothing new in the Hindu tradition. Even Hindu literature is dialogue, primarily Upanishad. Dialogue is the dominant expression mode in these texts.

As we often speak of the Socratic dialogue, we might also talk of the Upanishad dialogue. Because the Upanishads, especially the early ones, are filled with educational dialogue between teachers and students. The famous Bhagavad Gita, conversation, between Krishna and Arjuna originating from within the outer narrative dialogue between Krishna and Arjuna.

It is not uncommon to find multi-layered discussions within the narrative frame of Sanskrit epic and historical texts. For example, the Bhagavad Gita dialogue, which is told in a conversation between wise men from Naimish forest, Besides, the text of the Bhagavata is filled with various dialogues. Even Upadesa books compiled in Bali use discussion as a learning medium.

Schweig (2012: 61) states in the Vaiava tradition, the dialogue is considered to be the Dance of Divine Love. In the Bhagavad Gita, this final symbol of union in the divine love- drama. The dance begins with the Vrja, cowherd girls from Vrja, who connect weapons to form a large circle of dancers around the divine figure of Krishna who is at center of the drama.

Then Krishna who multiplies his divine form as many times as needed to enter between each of the two heroes Krishna and Arjuna, whether this: the two partners in dialogue have the power to attract new presence or divine revelation. Which is the fourth phase of axial dialogue must be considered the perfect dialogue. The Bhagavad Gita can be seen and interpreted as symbols of great discussion, the building blocks of authentic pluralism.

At the very least, he can speak to Vaiava as a symbol of the perfect form of dialogue or sharing between humans and the divine, and also between humans and other humans. Hinduism never really opposes dialogue, but instead teaches dialogue as an effort to enlighten each other, mutual Enlightenment (aram), as the Bhagavad Gita sloka samadhi - gata - pra - bodhayanta parasparam kathayanta ma - nitya - tu - yanti ca ramanti ca Bhagavad Gita X.9

With their minds focussed on Me, it is their self as centred in Me, inspiring one another and always speaking of Me, 253 Vol. 3 No. 2 Oct. 2019 they live in contentment and bliss at all times 2009:333) est bha ya (commentary) states that there are four activities related to devotion described in the verse.

(1) The first quarter of this verse directs one to enter deeper into a personal relationship with the divine, by focusing all one's thought processes on divine and offers one's breath of -gata- (2) The second part explains what others can do, with the phrase "enlightening one another" (bodhayanta parasparam). (3) The third quarter of this verse talks about how this shared enlightenment between souls continuous conversation about the divine nitya).

(4) And the last line describes the satisfaction and affection one feels in sharing in this devotional service. In Hindu literature, about 246 books the Garuda Purana, Sushruta

Samhita, Bhagavata Purana, the Abhinaya-darpana (the mirror of gesture), Vedanta Sutra and hundreds of other books. Thus the science of debate and discussion is a fundamental knowledge since ancient times and is widely used in Darsana.

A very famous Tarka is the Bangaon, Saharsa in Bihar, India). Mandana teacher of the famous Mimamsa philosopher - a. hen Bha a met a ? karayain ryahesu ? karacyago Mahi debate the Mandana Mia. Acting as a jury is the wife of Mandana Mihersny bha ratiwho is also an expert. The debate lasted more than ys, Mandana srw declardef ha atithen challged a ? kcar debate him so that his victory was complete.

Later UbhaBhar wledged defe and consequen sra his wife became followers of Sankaracarya and were initiated under the name Scar. Tarka astr ascience f dialectics, logic and reasoning, and art of debate that analyzes the nature and source of knowledge and its valiy. astra in anskrit that which gives teaching, instruction or command. Tarka means debate or an argument.

Tarka is a method of attaining knowledge of the truth about an unknown thing by comparing and then gradually eliminating all the competing suppositions (Achari, 2013). STarka astra the e dialectics, logic and reasoning, and the art of debate that analyzes the nature and source of knowledge and its validity. In Sanskrit Language, Tarka means debate or argument.

Tarka is a method of achieving an understanding of the truth about the unknown by comparing, discussing, and then gradually eliminating all other assumptions. So Tarka means also comparing one truth and another truth and analyzing it carefully, in detail and progressively to erase all doubts or contradictions in order to clarify the truth or find actual knowledge. Vada mscussiwhich is tart of exchanging ideas, knowledge, and truth with others, intending to arrive at the truth.

That can be achieved by discussing one topic with a sincere truth seeker. Achari (2013) states the purpose of Discussion is to arrive at the truth of the proposition under consideration. This may be achieved by talking about the topic with anyone who is a sincere seeker of Truth.

The words Tarka and are en ined Tarka - Vad which indicate the debate and discussion used to achieve truth. The science of debate and discussion is critical in Hinduism and has been studied since ancient times. Hindu saints own the 254 Vol. 3 No. 2 Oct. 2019 ability of debate and discussion to contemporary Hindu figures.

In the development of Hindu philosophy, a number of notable people who were experts

in Tarka (788- -7th century), Udayanacharya (Tatparyaparishuddhi, 10th-century)), Radhamohan Go 18th century) and Swami Vivekananda (12 January 1863- able to bring back thousands of people who had previously turned to return to the bosom of Sanatana Dh kara is renowned as a genius since young.

Swami Vivekananda was a young monk, famous for his **speech in the parliament of world religions** on September 11, 1893. During his work in the West, he was not uncommonly opposed because he brought a spirit from the East that was different from Christian mind or materialism. However, with his expertise which argued very subtly, **he was able to** conquer western materialism.

As the first Hindu swami to go to the West and penetrate the Western wall of self-satisfied Christians, Swami Vivekananda is the national and international voice of the spiritual teacher Ramakrishna. He is an energetic and calm young man, athlete, and scholar. This university-educated rationalist almost ruled out God as inevitable human creativity when he met Sri Ramakrishna.

In 1893 Vivekananda left for America on a steamboat **to attend the Parliament of Religions in Chicago** where he was not invited to this meeting. Long ago, students went to Navadvipa in Bengala to study Tarka- ala, many experts have mastered this knowledge, one of which is Ga where Ga ? gesa sraand followers resided, and Sri Krishna Caitanya also came from this place. He was also a highly educated who ered astra, chose to repeat the name Krishna as the Bhajans of Sankirtan.

After that, he and uphold the belief that singing the names of God is the way to attain liberation or moksha (Maswinara, 1999: 153). Sri Caitanya is famous for his philosophy ACintya Bhedabheda and is a great thinker in Vaisnava philosophy. As such, the Tarka- V good Smaster y, Bible study, ability, and clarity of sight and good intelligence. Tarka in the intellectual level must not develop into a lie.

It should instead be a debate to obtain the truth. Tarka is done by comparing one truth with another reality, the truth understood by one person with the debate opponent. This process is carried out without rejection of the views of others. But through serious discussion and debate to obtain or confirm the truth.

High intelligence is needed to reason and understand something so that Tarka does not develop into a poor debate. Discuss using sharp and gentle knowledge and reason, not using ego, emotions, or just wanting to contradict each other. A scholar is required to master the various arts of communication, including discussion and debate.

Dharmapracharakas, Hindu devotees, leaders of the organization should have the biggest weakness of Hinduism is where most of the people who are supposed to master the Tarka but lack this knowledge. Scholars, teachers, lecturers, discourses of discourse, Hindu religious instructors, PHDI administrators and administrators of Hindu organizations, Dharma ambassadors, employees of the Ministry of Religion should master the science of public speaking.

They have to communicate well and be able to debate/discuss because the Vedas say that the successors of truth, orators play a significant role in the transformation of society. The Vedic Scriptures state: *divak ? aso agnihva ? tav ? dhah ? gveda X.65.7 255* Vol. 3 No. 2 Oct. 2019 (successors) of truth, the orator who is bright and holy is like having a divine body. (Titib, 2006 : 431).

Religion does not kill the intellect or perspicacity, instead, a high intellect ability will actually sharpen the knowledge as stated Rigveda VIII.15.7 follows: a yam knowledge like thunders (lightning). " (Titib, 2006 : 433). Thus, intellect, the ability of the ratio is essential because it will sharpen knowledge. In its history, Tarka- the truth and even to protect civilization.

The many spiritual teachers and intellectuals who master the Tarka will inspire the community and help in understanding the truth so that the community remains firm in its beliefs and Dharma. In **the history of the** Hindu archipelago and in Bali, not a few cases of religious conversion that occur because of losing debate about their faith.

Where the scholars, missionaries are equipped with the science of disputes and affect the minds of others well to accept the religious truth or beliefs that it carries. The Vedas state that scholars should exceed the abilities of others, be intelligent, shine (because they develop noble qualities), be wise like Gods, spread knowledge, emit waves of purity, build understanding, carry out religious ceremonies, have insight into the future, develop noble deeds and wise (Titib, 1996: 440).

Scholars should always have and develop intelligence, glory, able **to get rid of** bad qualities and work for the prosperity of society. Intellectual ability is highly emphasized in the Vedas which must be possessed by scholars to understand the store of knowledge and wisdom thoroughly. So in Hinduism, it does not blindly accept truth as God's truth but instead develops an intellect to understand things better.

Yajur sumatir - May we obtain the intellectual intellect of the noble Gods, for our well- A scholar, a scholar is required to be skilled at communicating and understanding the meaning of conversation as stated by Rigveda IX.87.3: *sa cid viveda nihita guhya gveda*

IX.87.3 Besides that, not just understanding knowledge and secret of conversation, an intellectual must also be able to have a third eye of knowledge, meaning to understand the most secret of knowledge. T gveda X.56.1 O mankind, have the third eye of Debate and dialogue are inevitable today, both formal and informal.

Not infrequently debate and discussion can undermine one's faith. Donder (2006: 2), Surpi Aryadharma (2011: 126) outlines three crucial events of the theological debate, which ended with a loss of belief in Hinduism. First, Raja Majapahit (Brawijaya V) was unable to carry out a religious dialogue with Sunan Kalijaga, which led to the conversion of religion to Islam.

Secondly, several sources indicate that King Buleleng A.A Pandji Tisna was unable to serve or win a theological debate with the zendeling. Therefore, he converted to Christianity and founded a church. The third defeat of the debate and supernatural fighting between the Leader of Leak with a missionary became **the history of the** emergence of Christianity in Buduk, Dalung, and Untal-Untal, in Badung Regency, Bali.

Also, the historical event of the collapse of the Kutai Kertanegara Hindu kingdom into the Islamic empire was marked by the conversion of the King's Islam after losing 256 Vol. 3 No. 2 Oct. 2019 the debate with the propagators of Islam. Two missionaries from the land of Bugis visited raja Makota Mulia Alam who ruled around the 14th century. They are Sheikh Yusuf or Mr.

Tuanggang Parangan and Abdul Kadir Chatib or Mr. Di Bandang. The king was challenged to have a theological debate about the truths held by the King and his people compared **to the teachings of** Islam, continued with a magic battle. Furthermore, if the King is defeated, he and his entire kingdom were willing to convert to Islam.

The king finally lost, and the Hindu kingdom was transformed **into an Islamic sultanate.** **In the 16th century,** the kingdom attacked **the Kingdom of Kutai Martadipura** **located in Muara Kaman** (Kutai Mulawarman). King Kutai Martadipura, Dharma Setia, as his name died as a Hindu (Aryadharma, 2011: 34) Therefore, Tarka- learning of every Hindu University, Hindu Organization, Hinduism study, material in the formulation of Hindu regeneration, preparing Dharma Hindu Ambassadors, Dharmapracharaka or future leaders of Hindu organizations.

Because this knowledge is fundamental to explain and maintain the Dharma. The ability to explain is essential and the awareness **to get out of** the trap of opposing doctrines that only aims to defeat is equally crucial. the Dharma mission, Dig-Vijaya (missionary debating and propagating Advaita Vedanta, scholars should learn this skill. The service

pride to the religion of the Dharma.

? karacya also fethe ates Jainists in discussions at a place called the BahliS ? kcar confirmedhis victory in the debate over several philosophers and ascetics in Cambodia (the Northern region of Kashmir), Darada (Dabistan) and against many of the beliefs found in the desert area and crossing the miy itintKasmiS ? karacya also met the Navagupta Tantric expert at Kamarupa. S ? karacya ted S ? ha (Sharada Peeth) in Kashmir (now in Pakistan-Kashmir).

The Shankaravijayam Madhaviya State temple has four doors for scholars from the four cardinal directions. The south door (representing South India) was never opened, indicating that no South Indian expert had entered the Sarvajna P itAdi a ? karacya opened the south gate by defeating in the debate of all experts in all academic disciplines such as Mimamsa, Vedanta and other branches of Hindu philosophy.

He ascended to the temple's Transcendent wisdom throne. Near the end of his lie, ? karacya nuedhis y the Himalayan region of Kedarnath-Badrinath and attained Videha Mukti (freedom from manifestation). It is the duty of scholars, scholars, especially scholars/masters of Hindu Philosophy to master the expertis e Adi ? karacya theseother s.

it proper knowledge and mastery of the Tarka- Vada, advantnot y the sake of dialogue with other people but to convince one's people of the truth of their religious teachings. So far, this point is weak. Namely, the lecturers have not been able to convince the truth and have not been able to express well to the broader community to encourage transformation in society.

The role of intellectuals is enormous and builds a society in all fields. But the mastery of Stheologand hily d e an absolute requirement for dialogue, even discussion, and debate. The ability of dialogue, debate, and discussion can be learned more efficiently as a tool in communication.

However, what is the use of place/tool and without content? It contained the authority of Hindu Philosophy and Theology. This knowledge must be studied diligently and structured to mature one's experience. Tarka- Vadin,the arka expert, not only possesses excellent debating and logical abilities but begins with the masterof ruti Sstra that can uphold raddha.

herefostudg Pra ana- trya, amelUpani ? ad, Bhagavad- gitand ahma - S, the ar 257 Vol. 3 No. 2 Oct. 2019 gateway and continued with specific discussions on Hindu philosophy

and theology. It requires in-depth knowledge and excellent communication skills to be able to dialogue both internally within Hindus and between religious communities, to explain various Hindu concepts and teachings that are often misunderstood. IV.

CONCLUSION Indian intellectual traditions were so advanced even when the beginning of the first millennium. Various types of knowledge science of debate), Tarka- essential aids in studying philosophy. We should inherit this tradition as a significant advantage in the 21st century. Debate and dialogue are inevitable today, both formal and informal.

Not infrequently debate and dialogue can undermine one's faith as happened in Hindu historians in the archipelago. Therefore, Tarka- learning of every Hindu University, Hindu Organization, Hinduism study, material in the formulation of Hindu regeneration, preparing Dharma Hindu Ambassadors, Dharmapracharaka or future leaders of Hindu organizations because this knowledge is vital to explain and maintain the Dharma.

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The younger generation of Hindus should be structured to be taught Philosophy and Theology, accompanied by excellent communication skills. So that the Hindu communication command, the knowledge of speech (Vakya Vidya) was increasingly developed. Vacaspati, God as the ruler of speech, the Vedic Venerator was revered. REFERENCE Aryadharna, Ni Kadek Surpi.,2011. Membedah Kasus Konversi Agama di Bali. Surabaya : Paramita. Aryadharna, Ni Kadek Surpi., 2012.

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