

## **ETHICAL RELIGIOUS COMMUNICATION AS A FOUNDATION FOR BUILDING SOCIAL HARMONY IN THE ERA OF THE INDUSTRIAL REVOLUTION 4.0**

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### **Abstract**

The religious ethics of communicating in this paper are communication ethics that are based on religious education, especially those originating from the education of Hinduism. Religious-ethics should be carried out in real-life every day given the dynamics and social changes that are very fast as part of the development of science and technology. Besides bringing a positive impact on improving the level of human life in the world, the development of science and technology cannot be denied giving negative sentiment to the degradation of human ethics and morality so as to distance people from their human nature, especially in terms of communication. In this era, communication is very vital because communication can lead to peace and also destruction. Hindu communication in a number of texts is very concerned about ethics, namely the rules of communication. The Hindu scriptures, the Vedas, mandate a great deal about ethics which must be upheld especially in relation to the practice of communication. The communication ethics aims to establish a common meaning between the communicant as the messenger, and the communicator as the recipient of the message. The similarity of meaning that is built up can avoid communication gaps. Communication ethics that is applied properly and correctly in the dimension of social life can build social harmony.

### **Introduction**

Technology is something that has become a part of human life, it cannot be denied that technology cannot be separated from human life. Technology was created to help facilitate human work. The development of technology that is very rapid at this time has also brought enormous changes to human life. The development of technology, especially information technology causes people inevitably have to follow these developments. According to Noegroho (2010: 5), information technology is a hardware device in the organizational

structure that contains social values that allow each individual to collect, process, and exchange other information. Communication technology is determined to the extent that communication technology is able to open access to various communication services. The development of technology is now continuing to move rapidly at this time, the world entered the era of the industrial revolution 4.0 marked by the emergence of the 4th industrial revolution. Progress in the field of technology and information nowadays is almost unstoppable. All dimensions of human life have been entered and influenced by technology and information.

Since the Industrial Revolution 4.0 was announced and practiced by almost every country, technology has continued to develop, so humans have adapted to these developments, as we know many of the results of technological developments created are already around us and become tools that facilitate human life, for example what we feel most is the development of communication and information technology where the internet and smartphones are connected to each other to make it easier for someone to connect with the outside world. Indeed, the development of the internet world has many benefits for its users through this media, we can influence the thoughts, knowledge, opinions / opinions, attitudes, feelings, and behavior of others. However, internet million is not used as it should.

This technological era opens up public space for free expression. Everyone can express themselves both orally and in writing through the media. because of the freedom of expression that people forget the ethics of communication. Even in social media, freedom of expression has exceeded ethical boundaries as God's creatures who should put forth the righteous. Bullying words, verbal abuse, curses, even slander and disrespectful words, often become daily shows and readings when users of social media, often this has a negative impact on a person's behavior such as hostility, fighting, anarchism, provocation, etc. Garbage information often appears in someone's social media status. For example, the status is angry, vengeful, misuh (inappropriate words), or mocking other parties Nurudin (2012: 96-113). Social media is also used for fun, but also triggers unclear debate about its direction, used as a venue for pornography and pornography by uploading "exciting" photos. Used to insult, propagate or spread hoax news. Used to show excessive narcissism such as cell photos, to comment on a problem so that it invites other account holders to join in commenting and insinuating which is no different from the meaning of ghibah (gossiping). As well as being used to look for adultery and channel sexual desires this phenomenon is what happens a lot in the current era of the industrial revolution 4.0.

We have also seen the hustle and bustle that is happening in Indonesia, one of the reasons is that verbal is not maintained; there is no ethics in communication. Therefore, ethics in language really needs to be understood. Because language is words that are used as a communication tool to express feelings and thoughts, it is very important to understand and apply ethics in language and social. Ethics become the main priority so as not to cause misunderstanding between communicators and communicants. As good and very useful messages from communication if delivered in a way that is not polite, not ethical and far from moral values, especially in social media that is very heterogeneous will be something that is not useful even potentially in conflict.

One of the principles of communication is irreversible or irrevocable. Therefore, it is important to instill the ethics of communication, especially ethics based on religious teachings or so-called religious communication ethics. With ethics of communication, humans are also able to express themselves, form social interaction networks and develop their personalities. Communication experts agree with psychologists that failure to communicate can be fatal, both individually and socially. Individually, failure to communicate leads to frustration, demoralization, alienation and other mental illnesses, some of which even commit the crime of Amir (1999: 6). Thus, it appears that the disclosure of

communication ethics is very urgent for human life. Therefore, the issue of communication ethics becomes something important and interesting to study.

## **Discussion**

### **Ethical Religious Communication**

Ethics refers to Bartens (2007: 15) is a science that discusses morality or about humans as far as morality is concerned. Ethics in other formulations can also be defined as the science that investigates moral behavior. Besinergi with Sura (2110: 38) defines ethics as a form of self-control in living together. Humans are homo- creators who always need other humans to be able to live and develop properly must regulate themselves in behavior. Humans must adapt to their environment, subject to applicable rules of conduct. Thus, people will be free to do with the binding rules of good behavior. Likewise, communicating in social life requires ethical communication.

As a social creature, of course, communication cannot be separated from everyday life. Communication as part of life also has ethics in it. Communication ethics is one of special ethics because it discusses certain parts of human life. Ethics itself is the values and norms that apply to be human views and standards in acting and behaving. In relation to communication, communication ethics includes all values and norms that become human standards and references in communicating with others. Communication ethics evaluate good and bad communication actions based on applicable standards.

Because communication is one of the crucial things in human life, it is important for us to understand the ethics of communication. Without the ethics of communication, undesirable things can occur, such as misunderstandings, quarrels, disputes, etc., especially in the current era of industrial revolution 4.0. In addition, unknown and applied communication ethics will cause our relationships with others to be bad. Of course, that will have bad consequences, because after all we are social creatures who always need and are needed by others.

Ethics as part of moral philosophy, which is in the reality of human life cannot be separated from religious values. Religion itself is a guide for humans to regulate themselves and the whole world so that mutually beneficial interactions occur within the framework of worship to the creator, then ethics in this religious frame is expected to be able to provide a more comprehensive understanding with a broader perspective and orientation (world and the hereafter) ) Effendy (2000: 3). The spirit carried by religious ethics has become very important in the realm of communication. Referring to the hero (2015: 77-92) the strengthening of ethics-religious can be used as a tool to build the character of the nation which in its accumulation leads to a multicultural civilization. Religious ethics is ethics that originates from the religious sphere as a guideline for the behavior of people who adheres to that religion. All religions teach ethics on which to base and at the same time provide guidance to adherents to behave properly and correctly.

Religious ethics has a very central role in building awareness of religious communities in order to lead to the right path and correct the teachings of his religion. Ethics in Hinduism is called morality. Arithmetic is interpreted as a good and noble code of conduct that must be used as a guide for life by human beings with dimensions (1992: 31). The moral order aims to maintain good relations in harmony and harmony between fellow human beings in the context of realizing a safe and secure community life. Manners also foster human time to be able to be a good family member and community member and can be a noble person of the nation's personality.

### **Ethical Religious Communication in Veda**

In the Vedic scriptures, there are many mandates about ethics that must be upheld, especially in relation to the practice of communication. The communication ethics is religious

ethics because it relates to religious teachings flowing from the Brahman revelations. In Rgveda XIII.24.20 and Yajurveda XIX.29 that:

"Ghrtat svadiyo madhunas a vokacata"

Meaning: Speak sweeter than butter and honey

"Apmoti sukta vakenahisah"

Meaning: Someone who talks sweetly will get a blessing

Both of the above mantra mandates that humanity should say sweet words in communication. The words are gentle and spoken in a sweet way as ethics that must be held in communication. The two sloka mentioned above basically gives a chant to humankind to always say sweet words in communication to get a good reward. Those who can make sweet communication will get blessings. Blessings obtained for those who have been able to do the mandate.

The Book Manawadharmasastra as a book that teaches Hindu law also provides a lot of guidance to always make communication that can bring happiness. Manawadharmasastra IV.138 mentions that:

"Satyam bruyat priyam

Bruyanna bruyatsatyamamapriyam

Priyam ca nanritam bruyadesa

Sanatanah Dharma "

Meaning: Say only what is true, say what is pleasant, do not speak truth that is not pleasant, do not say pleasant wisdom, this is the law of eternal worldly life

The above verses basically teach humanity to always speak the truth while speaking the truth must also be expressed in a way that can build the happiness of others, and is also not justified to make other people happy, but the words contain lies.

In accordance with the sloka mentioned above, in Sarasamuccaya 125 states that: "Pratyaksam gunavadi yah parokse tu vinindakah,

Sa manavah cvavalloke nastalokaparrayanah.

Kuang Ikang Wwang might have cramps, yan ri harep

The one who is pangalem, is angupet, yan wuri, if it's crol

Ngaranyan haneng rat, duran temwang hayu ring ihatra paratra "

Meaning: and again the person who behaves like this, he praises when confronted, but reproaches after behind; that person is called dishonest in the distant world he will obtain happiness, both in the world and other worlds.

In Canakya Niti Literature II.5 also states that

"Parokse karyya hantaram

Pratyakse priya vadinam

Varjjayet taddrsam mitram

Kumbham Payomukham visa "

Meaning: behind it it destroys, in front of it it says sweetly, leave a friend like that, he is like a poison that binds.

The essence of the teaching of sloka above is emphasizing the importance of expressing honest speech as part of the goodness of speech should be in accordance with the mind, because this is part of one's honesty. People who say sweet words in front of the interlocutor but conversely behind the interlocutor say words that destroy analogous as poison. People who do such actions are said to not get happiness, both in this world and the hereafter. In the books of Manawadharmasastra XII.8 and XII. 11 mentions that:

"Manasam manasayvayam

upabunkte subhham

vaca vaca karma karma

kayenaiva ca kayikam "

(Manawadharmasastra Sloka XII.8)

Meaning: People will get good or bad results from their bad behavior, thoughts on their thoughts and words on their words.

"Tridandametani ksipya  
Sarvabhutesu manava  
Kamakrodhau that is my love  
Tatah siddhim niyacchati "

(Manawadharmasastra XII. 11)

Meaning: The person who controls all three of himself over all creatures and has completely subdued his desires and anger because he will achieve perfect success.

In Sarasamuscaya 77 also mentioned:

"Kayena manasa vaca yadabhihksnam nisevyate  
Tadevapaharatyenam tasmad kalyanamacaret  
Apan ikang kinatahwan ikang wwang collahan,  
I remember, his funny, yes also bhwat umalap  
I kang wwang, grandma said irika wih, mature  
I kang hayu atika ngubhyas an, rich ring, time, manah "

Meaning: Because what makes a person known is his actions, his thoughts, his words, that is what really attracts people's attention, to know one's personality; therefore let the good always be accustomed to in terms of thought, thought and words.

The above verses teach that to achieve success in life self-control is the key. Self-control in this context is the control of thoughts, words and actions in order to improve the quality of human self. Those who are able to control these three aspects will be able to realize the success of life and perfection.

Self-control related to the ethics of religious communication is the most number of words, namely four. The four speech controls are mandated in the book Sarasamuscaya, 75 which states that:

"Nyang without prawrttying time,  
Pat Patwe, the pre-project, says Ahala,  
Aprgas said, said Pisuna, said Mithya,  
Nahan tang pat singgahaning time,  
Tan angenpangenan, the kojanya "

Meaning: this is what is inappropriate to arise from words, four in number; that is, evil words (say ahala), hard and abusive words (aprgas words), slanderous words (said pisuna), false words). That is all four must be removed from words, do not say, do not think about how to say.

Based on the sloka above, the four types of utterances that must be controlled include evil words, harsh words, defamatory words and false words. Controlling the utterance is very staged even thought to say is also not justified. The meaning contained in the above sloka is that speech control is heavily weighted to realize harmony both internally harmony within oneself and externally realizing social harmony.

### **Religious Communication Ethics as the Foundation for Building Social Harmony**

Hindu communication in a number of texts is very concerned about ethics namely the rules of communication. Regarding ethics in the teachings of Hinduism Suhardana mentions four objectives to be achieved in realizing the life of a noble and noble community. The first is to build up so that Hindus can maintain good relations, living in harmony and harmony, both with family and with others. Second, to avoid the law of the jungle, which is the strong who oppress the weak or use the weak. Third is to foster Hindu people to become good and

virtuous human beings. And the fourth is to foster so that people always behave and behave well, including always doing good with anyone.

The Hindu scriptures, the Vedas, mandate a great deal about ethics which must be upheld especially in relation to the practice of communication. The ethics taught in the source texts of Hindu religious teachings are explicitly written in the Vedic teachings of both *Sruti* and *Semerti* books which are very rich in teachings that teach ethics in communicating both verbally and nonverbally. Religious ethics has a very central role in building religious awareness in order to go on the path that is good and right in accordance with the teachings of his religion. Basically, religion as a rule and as a behavior is a message (information) to citizens to behave in accordance with God's commands and prohibitions. In other words, communication according to religious teachings highly glorifies ethics coupled with sanctions in the hereafter Muis (2001: 5-9). These teachings can be actualized in real life in order to improve the quality of humanity.

Actualization of the religious ethics of Hinduism in the intrapersonal dimension can develop self-reinforcement and self-discipline. The interpersonal dimension as an implication of the implementation of religious ethics is to build a good relationship whose accumulation is in the realization of harmonization. The communication ethics aims to develop a common meaning between the communicant as the messenger, and the communicator as the recipient of the message. The similarity of meaning that is built up can avoid communication gaps so there is no conflict. Communication ethics that is applied properly and correctly in the dimension of social life can build social harmony.

A number of the spells and verses above, basically teaches that humanity always conveys utterance that is based on truth and is well expressed in order to realize social harmony. Good and right speech can lead mankind towards the realization of social harmony in this world and at the same time realize the ultimate goal as taught in religious teachings.

Strengthening the ethics of religious communication should be carried out in everyday life keeping in mind the dynamics and social changes very quickly as part of changes in science and technology. In addition to having a positive impact on improving the standard of living of humans, the development of science and technology cannot be denied having a negative synthesis of the declarations of human ethics and morality so as to alienate humans from their human nature. Humans tend to be more concerned with efforts to meet physical needs and on the other hand the more developed the spiritual values, especially those related to the ethics of religious communication. Therefore, the importance of the application of religious communication ethics, that is, applying the teachings of communication ethics contained in the Hindu scriptures as described above. By applying the ethics of religious communication, social relations will develop well and the accumulation will be in the realization of social harmony.

From the explanation above, it can be said that the concept of Hinduism actually has a concept of communication ethics originating from the Vedic scriptures that can guide us to succeed in daily intercourse, both in real life and in the virtual world. Association with friends very much relies on good and ethical communication. Because with ethical communication the association will last. By referring to the principle of religious communication ethics, it is hoped that we can improve ourselves to become the best human beings and provide benefits for our surroundings. So that there are good social relations that will create a social harmony.

## **Conclusion**

Technology is something that has become a part of human life, since the Industrial Revolution 4.0 was announced and practiced by almost every country, technology has continued to develop, so humans have adapted to these developments. the development of the

internet world has many benefits for its users through this media we can influence the thoughts, knowledge, opinions / opinions, attitudes, feelings, and behavior of others. However, the internet million is not used as it should be used for bullying, verbal abuse, curses, even slander and obscene words, often a daily spectacle and reading when social media users, often this has a negative impact on someone's behavior such as hostility, fights, anarchism, provocation, and so on. We have also seen the hustle and bustle that is happening in Indonesia, one of the reasons is that verbal is not maintained, there is no ethics in communication. Therefore, it is necessary to apply the ethics of communication, especially ethics based on religious teachings or what is called religious communication ethics.

Religious ethics is an ethics that originates from the religious sphere as guidelines for the behavior of people who adhere to that religion. All religions teach ethics on which to base and at the same time provide guidance to adherents to behave properly and correctly. The Hindu scriptures, the Vedas, mandate a great deal about ethics which must be upheld especially in relation to the practice of communication. The passages in the Vedic scriptures related to communication ethics basically teaches that humanity always conveys speech based on truth and expressed properly in order to realize social harmony. Good and right speech can lead mankind towards the realization of social harmony in this world and at the same time realize the ultimate goal as taught in religious teachings.

Thus, it can be said that the concept of Hinduism actually has a concept of communication ethics originating from the Vedic scriptures that can guide us to succeed in our daily relationships, both in real life and in the virtual world. Association with friends very much relies on good and ethical communication. Because with ethical communication the association will last. By referring to the principle of religious communication ethics, it is hoped that we can improve ourselves to become the best human beings and provide benefits for our surroundings. So that there are good social relations that will create a social harmony.

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