

## Tri Hita Karana as a form of pro-environmental behavior in Bindu Traditional Village

I Putu Surya Anggana<sup>1</sup>, I Gede Mudana<sup>2\*</sup>, Ni Nyoman Triyuni<sup>3</sup>, Ni Made Rai Sukmawati<sup>4</sup>

<sup>1</sup>Peace Tours and Travel, Indonesia

<sup>2,3,4</sup>Politeknik Negeri Bali, Indonesia

\*Corresponding Author: [gedemudana@pnb.ac.id](mailto:gedemudana@pnb.ac.id)

**Abstract:** This research aims to describe the pro-environment behavior based on the Tri Hita Karana concept in Bindu Traditional Village, Badung, Indonesia. This type of research uses a qualitative descriptive method to explain Tri Hita Karana as a form of pro-environmental implementation in Bindu Traditional Village. The results show that the implementation of pro-environmental behavior in the form of Tri Hita Karana teachings in people's lives in the Parhyangan (aspects of God) is realized by worshipping and serving the God, in the Pawongan (aspects of human) by helping each other and working together with humans, and in the Palemahan (aspects of natural environment) by preserving nature.

**Keywords:** traditional village, tourist attraction, pro-environmental behaviour, local wisdom.

**History Article:** Submitted 16 January 2022 | Revised 28 February 2022 | Accepted 29 May 2022

**How to Cite:** Anggana, I. P. S., Mudana, I. G. ., Triyuni, N. N. ., & Sukmawati, N. M. R. . Tri Hita Karana as a form of pro-environmental behavior in Bindu Traditional Village. *International Journal of Green Tourism Research and Applications*, 4(1), 30-37.

### Introduction

Historically Balinese culture can be said to be an amalgamation of various cultural elements that have crossed over thousands of years. Intensive contact between Bali and the world has occurred thousands of years ago. Balinese culture is complex and dynamic (James, 1977). Balinese culture emphasizes more on balance and harmony. This balance can be seen from the concept of Tri Hita Karana. This concept states that true happiness can only be achieved if humans live in balance and harmony: a balanced relationship between humans and supernatural beings; between humans and the environment; and among humans themselves. Basically, the term Tri Hita Karana is not mentioned explicitly in the Vedic scriptures and other Hindu literature. However, Hindu teachings are grounded through the process of induction into the concept of Tri Hita Karana and give birth to other concepts (Suidarma, 2019).

The Hindu concept of happiness is only realized if there is a harmonious relationship among man and God, man and man, and man and nature. This teaching is called Tri Hita Karana. Humans have a major role in realizing harmony between these three factors. In Bali, the concept of Tri Hita Karana is reflected in the way of life of the Hindu community which includes three parts, namely: Parhyangan is a holy place to worship Ida Sang Hyang Widhi Wasa, the God Almighty. Pawongan is a group of people or people who live in the village area as an embodiment of the human element. Palemahan is the area of a village that includes a place to live, the surrounding environment, a garden as an embodiment of its natural elements. In relation to Tri Hita

Karana, Parhyangan (God), Pawongan (humans), Palemahan (nature) with pro-environmental behavior are things that are related to one another.

Pro-environmental behavior is the one that pays special attention to the environment in activities of daily life, such as reducing energy consumption, maintaining resources, reusing, and recycling, and preserving flora and fauna life (Bechtel & Churchman, 2003). In the context of pro-environmental behavior, Tri Hita Karana plays a major role as a basic guideline for Hindus in supporting the pro-environmental behavior movement in a cultural context. Parhyangan which means that humans should maintain harmony with God can be implemented through religious ceremonies, prayers, almsgiving, and others. Pawongan can mean that humans should maintain harmony between fellow humans, as we know that humans are social creatures who need each other through mutual tolerance interactions and good communication in society. Palemahan means that humans should maintain harmony with nature or the environment, for example preserving nature so that its beauty is maintained.

Tri Hita Karana teaches about how a person is able to establish a harmonious relationship with God, fellow human beings, and the natural environment. The implementation of Parhyangan, Pawongan, and Palemahan aims to foster harmony. If people live in harmony, harmony will be built.

Several previous studies related to Tri Hita Karana were used as a reference in writing this research, the first study by (Sukerada et al, 2013) entitled "Implementation of Tri Hita Karana in Agroarea of Buyan and Tamblingan in Pancasari Village, Sukasada subdistrict, Buleleng Regency", showed that the implementation of Tri Hita Karana consisting of Parhyangan, pawongan, and palemahan simultaneously has a positive and significant effect on Buyan/Tamblingan agro-tourism area. In "The Implementation of Tri Hita Karana Values on Tourist Attraction in Pura Desa and Puseh Batuan Traditional Village" (Wisnawa et al.2020), it was found that the implementation of Tri Hita Karana values in tourist visits to Puseh Village and Pura, Batuan Pakraman Village, Sukawati District, Regency Gianyar, covering implementation in the fields of Palemahan, Pawongan, and Parhyangan. Its implementation is carried out by preserving sacred activities and cleaning. The last research "The Tri Hita Karana concept in the Implementation of Hindu Cultural Tourism" (Sudiarta, 2021) stated that the Tri Hita Karana concept could be described in the implementation of Hindu cultural tourism. In addition, you can find out how to maintain the existence and maintain the sanctity of the holy place in the Parhyangan Tri Hita Karana section.

Based on the description of the background above, the authora are interested in compiling a study entitled Tri Hita Karana as a form of pro-environmental implementation in Bindu Traditional Village (Desa Adat Bindu), Badung Regency, Bali.

## Methodology

This research uses a descriptive method to explain Tri Hita Karana as a form of pro-environmental implementation in Bindu Traditional Village. Qualitative research is research that produces data or information that can describe social reality and related events in people's lives, the research process is cyclical, not linear like quantitative (Sugiyono, 2013).

While the approach used in this research is the ex post facto approach, which is an approach to examine a problem that is carried out after the incident occurred.

## Results and discussions

Pro-environmental behavior can be interpreted as actions aimed at minimizing environmental damage, or improving the environment, such as minimizing environ-

mental harm, namely minimizing environmental damage, reducing home energy use, namely reducing energy use, composting, namely composting and engaging in more sustainable forms of transportation. namely engaging in better and more sustainable forms of transportation (Scannell & Gifford, 2010).

Pro-environmental behavior is independent of the contemporary conditions in which social studies environmental behavior. In a period when society noted the ongoing environmental, ecosystem, biosphere, and climate changes with respect to human activities, professionals focused primarily on such environmental behaviors related to energy use, raw materials, waste production, and pollution. Therefore, environmental behavior, in the narrow sense is behavior that has a significant impact on the environment. In this sense, the term "environmentally relevant behavior" is also sometimes used (Bechtel And Churchman, 2003). Over the last few decades, researchers have used a variety of terms to describe actions that include behaviors that are similar to those of the environment (Larson et al., 2015).

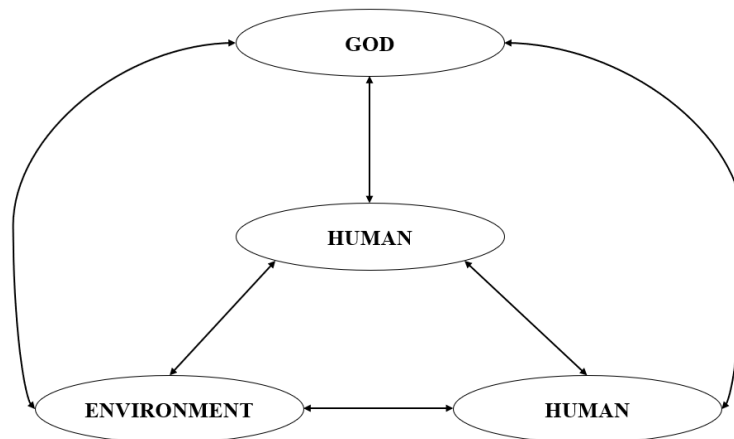
Pro-environmental behavior is behavior that harms the environment as little as possible but brings great benefits for the environment (Steg & Vlek, 2009). Pro-Environmentally behavior including energy conservation, mobility, and transportation, avoid waste, recycling, consumerism, and conservation (Kaiser et al., 2007).

Based on several definitions of pro-environmental behavior that have been described, it can be seen that pro-environmental behavior is human behavior or action in reducing or minimizing environmental damage and improving the environment related to the behavior of energy-saving, mobility, and transportation efforts, preventing the occurrence of waste, recycling waste recycling, responsible consumption, and environmental conservation activities.

Tri Hita Karana (THK) is one of the local pearls of wisdom of the Balinese people, the heritage of their ancestors (ancestors) based on Hinduities. Tri Hita Karana can be interpreted as three causes for the realization of happiness. Happiness in question is happiness physically and mentally. Hita means harmony, Karana means cause, so Tri Hita Karana means three causes of harmony (Palguna, 2011) THK has been a guide and way of life for Balinese people since time immemorial. THK is a philosophy as well as a way of life for Balinese people in all aspects of life. THK contains elements of severe yangan (harmonious relationship between humans and God), pawongan (harmonious relationship between humans), palemahan (harmonious relationship between humans and the environment), which are basically analogous to the cultural system (Windia dan Dewi, 2007).

The term Tri Hita Karana appeared in 1969, in a seminar on traditional villages. On that occasion, according to Kaler in Wiana (2004), Tri Hita Karana was implemented in the form of spatial planning and activities in traditional villages. Tri Hita Karana comes from Sanskrit, from the word Tri which means three, Hita which means prosperous, and Karana which means cause. Understanding Tri Hita Karana are three main things that lead to the welfare and prosperity of human life (Wirawan, 2015).

Tri Hita Karana consists of three elements, namely establishing a harmonious relationship with God or referred to as Parhyangan, establishing a harmonious relationship with humans or referred to as Pawongan, and establishing a harmonious relationship with nature or referred to as Palemahan.



(Source: Suja, 2011)

**Figure 1.** Tri Hita Karana Cultural Approach

Basically, the essence of the teachings of Tri Hita Karana according to emphasizes three human relationships in life in this world (Wiana, 2004). The three relationships include relationships with fellow human beings, relationships with the natural surroundings, and relationships with God that are interrelated with one another. Every relationship has a way of life respecting other aspects of its surroundings. The principle of implementation must be balanced, in harmony with one another. If the balance is achieved, humans will live with restraint rather than all bad excesses, then their lives will be balanced, peaceful, and peaceful. The relationship between humans and the natural environment needs to be harmoniously established, if that harmony is damaged by ignorant hands, it is not impossible that nature will be angry and hostile to it.

The Tri Hita Karana classification consists of three relationships include Parhyangan, Pawongan, and Palemahan (Astiti, 2011). Parhyangan is a harmonious relationship between humans and Ida Sang Hyang Widi Wasa/Brahman the creator/God Almighty. As a religious community, based on the theological concept that he believes, especially Hindus, the first thing to do is how to try to relate to the Creator through hard work according to his abilities. Pawongan is a harmonious relationship between fellow human beings. In this case, it is emphasized that fellow religious people always maintain harmonious communication and relationships through Sima Krama Dharma Santhi (gathering activities). This activity is seen as important and strategic considering that human beings always live side by side and cannot live alone. Therefore, the ties of friendship and brotherhood must remain well established. Palemahan is a harmonious relationship between humans and their natural environment. This teaching emphasizes human beings to maintain the preservation of the surrounding natural environment so that natural harmony is realized and the balance of the ecosystem is maintained.

In Bindu Tri Hita Karana Traditional Village, it is implemented in the form of village awig-awig, literally awig-awig can be interpreted as a provision that regulates the manners of social life in society to realize a stable life order in society. Awig-awig in Bindu Traditional Village as the basis for implementing pro-environmental behavior is the basic foundation for creating harmony in life. Awig-awig was made with the aim of giving awareness to the people of Bindu Traditional Village of the importance of the three harmonious relationships that must be maintained. Awareness that needs to be

re-instilled regarding the importance of Tri Hita Karana for the life of Bindu Traditional Village community. The form of the Tri Hita Karana teachings that are implemented in Bindu Traditional Village is in the form of awig awig which functions to regulate the basic life of the community in Bindu Traditional Village, Badung Regency.

The forms of Tri Hita Karana as a form of pro-environmental implementation in Bindu Traditional Village are as follows. The form of the teachings of Tri Hita Karana in Parhyangan which is implemented in Bindu Traditional Village in the form of religious ceremonies and ceremonial facilities. In Bindu Traditional Village awig-awig regulates the process of carrying out religious ceremonies, starting from preparation, implementation to closing which is charged to the residents of the Bindu Traditional Village community.



(Source: Bindu Traditional Village, 2021)

**Figure 2.** Puseh Temple, Bindu Traditional Village

The form of the teachings of Tri Hita Karana in the field of Parhyangan which is implemented by the residents of Bindu Traditional Village is to maintain the cleanliness and sanctity of the temple in Bindu Traditional Village. The use of plastic-based materials is prohibited in the temple area, both as facilities and infrastructure for ceremonies and for worshipers. In addition, visitors who perform prayers are asked to dispose of garbage in the places provided, the available trash cans have been categorized according to the type of waste.

The form of the teachings of Tri Hita Karana in Pawongan which is implemented in Bindu Traditional Village is in the form of religious harmony, especially that which regulates human relations with life in the real world in mutual assistance activities in terms of metulung, such as between residents and residents who hold religious ceremonies in each other. Each family in Bindu Traditional Village communicates with fellow residents of Bindu Traditional Village.

The implementation of the Pawongan field in Bindu Traditional Village is by forming an organizational group or known as sekaa in Balinese tradition. Each Sekaa has its own tasks and learning, for example, the Sekaa Teruna Teruni group in Bindu Traditional Village which is a forum for teenager associations that have the function and purpose as a forum for developing youth creativity. In Bindu Traditional Village, Sekaa

Teruna Teruni has various routine activities, one of which is mutual assistance in cleaning the village.

In addition, in Bindu Traditional Village, there is a Sekaa Suka Duka, namely a group of residents who are married (married) and are a joy and sorrow group, as the main mover in the life of the people of Bindu Traditional Village in relation to the Pawongan field, community members mutually understand in every religious and daily activity in Bindu Traditional Village.



(Source: Bindu Traditional Village, 2021)

**Figure 3.** Road Repair by Bindu Traditional Villagers

The group in Bindu Traditional Village is a group formed as a result of the interaction between the residents and the community of Sengkidu Village who adhere to the teachings of the Pawongan field which are mutually honing, compassionate, nurturing, as residents of Desa Adat Bindu who have the same goal of establishing a harmonious relationship, harmonious and balanced between fellow human beings.

Palemahan is a harmonious relationship between humans and their natural environment. This teaching emphasizes human beings to maintain the preservation of the natural environment so that natural harmony is realized and the balance of natural ecosystems is maintained. The form of implementation of Palemahan in Bindu Traditional Village is in the form of carrying out village awig-awig which is about preserving and maintaining palemahan so that it remains beautiful and beautiful to the eye, namely in the form of arranging home pages, gardens, village garden fields, planting shade trees and making trash bins to accommodate garbage.

The implementation of the teachings of the Palemahan field in Desa Adat Bindu, Badung Regency which is outlined in activities in preserving Palemahan by carrying out namely: Mutual cooperation is carried out every two weeks in Bindu Traditional Village environment, reforestation is carried out by residents of Bindu Traditional Village community by working together and planting shade trees in places that are barren to green, such as in temple areas and village land, where later these trees can be used for the benefit of Bindu Traditional Village as, in addition to creating a cool temple environment, planting trees (the Upakara trees) are also useful during ceremonies at local temples. In the maintenance of the environment, it is known as the telajakan system. Every member of the community or every family gets a share to maintain the telajakan in front of his house who happens to live on the side of the road.



(Source: Bindu Traditional Village, 2021).  
Figure 4. Cleaning Activities on Bindu River

As a manifestation of the implementation of the Palemahan concept, it is reflected in caring for the preservation of nature and maintaining the cleanliness of the surrounding environment. Environmental cleanliness is done by not throwing garbage in any place, in ditches, on the side of the road. Collaborating with related agencies for waste management and providing trash bins in appropriate places as garbage collection sites.

## Conclusions

Tri Hita Karana as a form of Pro-Environmental implementation in Bindu Traditional Village has gone quite well. Tri Hita Karana aims to preserve nature (sustainability) through a balance of three aspects, namely Prahyanan, Palemahan and Pawongan. The people of Bindu Traditional Village with their cultural symbols have proven that the harmonious relationship between humans and their God, humans with each other, and humans with nature is the key to sustainability. The people of Bindu Traditional Village with their cultural symbols have proven that the harmonious relationship between humans and their God, humans with each other, and humans with nature is the key to the sustainability of Balinese people in their behavior to support the environment.

## References

- Astiti, T. I. P. (2011). Implementasi Ajaran Tri Hita Karana Dalam Awig-Awig. The Excellence Research Universitas Udayana, 28a
- Bechtel, R. B. & Churchman, A. (2003). *Handbook of Environmental Psychology*. John Wiley & Sons.
- Boon, J. A. (1977). The anthropological romance of Bali 1597-1972: dynamic perspectives in marriage and caste, politics and religion. CUP Archive.
- Kaiser, F. G., Oerke, B., & Bogner, F. X. (2007). Behavior-based environmental attitude: Development of an instrument for adolescents. *Journal of Environmental Psychology*, 27(3), 242–251. <https://doi.org/10.1016/j.jenvp.2007.06.004>
- Larson, L. R., Stedman, R. C., Cooper, C. B., & Decker, D. J. (2015). Understanding the

- multi-dimensional structure of pro-environmental behavior. *Journal of Environmental Psychology*, 43, 112–124. <https://doi.org/10.1016/j.jenvp.2015.06.004>
- Palguna, I. B. M. D. (2011). *Leksikon Hindu*. SadampatyAksara.
- Scannell, L., & Gifford, R. (2010). Defining place attachment: A tripartite organizing framework. *Journal of Environmental Psychology*, 30(1), 1–10. <https://doi.org/10.1016/j.jenvp.2009.09.006>
- Steg, L., & Vlek, C. (2009). Encouraging pro-environmental behaviour: An integrative review and research agenda. *Journal of Environmental Psychology*, 29(3), 309–317. <https://doi.org/10.1016/j.jenvp.2008.10.004>
- Sudiarta, I. W. (2021). Konsep Tri Hita Karana Dalam Pelaksanaan Pariwisata Budaya Hindu. 2(1), 12–23.
- Suidarma, I. G. S. C. A. M. (2019). Paradigma Baru Akuntabilitas Keuangan.
- Suja, I. W. (2011). Analisis Kebutuhan Pengembangan Buku Ajar Sains SD Bermuatan Pedagogi Budaya Bali. *Jurnal Pendidikan Dan Pengajaran*, 44(1–3), 84–92. <https://ejournal.undiksha.ac.id/index.php/JPP/article/view/142>
- Sukerada, I. K. (2013). Penerapan Tri Hita Karana terhadap Kawasan Agrowisata Buyan dan Tamblingan di Desa Pancasari, Kecamatan Sukasada, Kabupaten Buleleng. *Jurnal Manajemen Agribisnis*, Vol. 1, No. 2, 43–52.
- Wiana, I. K. (2004). *Mengapa Bali disebut Bali*. Surabaya : Paramita.
- Windia, W; Dewi, R. K. (2007). *Analisis Bisnis yang Berlandaskan Tri Hita Karana*. Universitas Udayana.
- Wirawan, I. M. A. (2015). *Tri Hita Karana: kajian teologi, sosiologi dan ekologi menurut Veda*. Surabaya: Paramita.
- Sugiyono. (2013). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R&D*. Bandung : Alfabeta., 2013.
- Wisnawa, D. K. (2020). Implementasi Nilai-Nilai Tri Hita Karana dalam Atraksi Wisata di Pura Desa dan Puseh Desa Adat Batuan. *Jurnal Ilmiah Pariwisata Agama Dan Budaya*, 13–29. <https://doi.org/10.36275/mws>