

Harmony and Religi Bali Philosophy in the Tri of Hita Karana

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I. Abstract

Give thanks for living in a simple and fun environment and culture. All of that is the dream of man in his life. Every place has a way to maintain and make the environment as a place that meets the requirements for happy activities.

Bali is one of the islands in Indonesia which has a population that is predominantly Hindu but nevertheless there are also Islamic and Christian religions including Buda and several faiths. Bali is also known as the most sought-after tourism place in the world. The island of Bali which only has an area of more or less 5780 square kilometers, filled with mountains, lakes, agricultural areas and fertile rice fields including the flow of rivers that never stops giving water every time.

The island of Bali is inhabited by residents around 4.2 million people generally work as rice farmers, traders, carpentry, workshop, teachers, government servants, as well as private employees, and tourism practitioners. All of them have activities that are able to drive the economy of Bali in general.

The condition of Bali does not always promise comfort, sometimes uncomfortable conditions occur because of natural disasters; earthquakes, strong winds and also rain, but these conditions rarely occur. Precisely the most difficult faced by the people of Bali is to maintain the harmony that has been given by the ancestors of Bali. How to preserve nature, God, humans have all been studied down and down.

The rapid development of Bali's tourism is driving the way and behavior of the people to change totally. There are many cultures that change because of it. Therefore, there are also many problems faced by existing changes. Cases of erosion of rice fields into housing, cases of buying and selling religious needs are increasingly widespread, including environmental pollution by plastic waste appearing everywhere. Unofficial collection practices influence community attitudes. Until the matters treated by religious actors who are not holy because they always think of money as a benchmark.

In the end the spirits and also the elders of the community see it as a form of disharmony that must be resolved. Philosophical studies about maintaining harmony in Bali and religion become important things to achieve the comfort aspired by humans. Reasons for arousing attitudes and behaviors that can change human thinking to respect one another are very important to discuss. The reason is that with an uncomfortable environment, all the joints of life will experience instability and trigger an imbalance or disharmony.

In such conditions a strategy is needed that is able to find a way out without causing other disturbances. This paper tries to depart from life experiences that have been felt living in Bali. The hope can be shared with everyone so that a greater community of consciousness emerges to influence humans so that they are able to maintain their world.

II. The focus of the study

Making the philosophy of harmony living by understanding religion as a form of community life and Balinese as the object of discussion is expected to explain the philosophical harmony in the life of the Balinese Hindu community.

III. Study and method

This study uses an autobiographical approach to life which is a lesson for everyone in dealing with calamities and problems about the meaning of the word harmony as everyone's ideals and desires. Therefore, what is called harmony has a very broad meaning. In a single sense of harmony is interpreted as a comfortable. In a broader sense harmony is interpreted as a form of happy conditions.

Philosophy as a form of thinking that makes people ask questions about wisdom or in the sense of having a wise attitude that affects attitudes in dealing with problems based on consideration of profit and loss, right and wrong, according to the situation of individuals, groups. Sometimes philosophical emerges in the form of processed products that have been recognized and believed to be true. Some of the writings that are used as a reference for people's lives, especially in Bali, in understanding the philosophical value of life are taken from the writings of the Vedic scriptures, and also stories such as the Ramayana and the Mahabharata. It is said that this story originated from India, but re-adapted in the form of a story adapted to the cultural conditions in Bali.

Tri Hita Karana is one of the philosophical developments in the Balinese Hindu community. One concept that is often used as a frame of reference in seeing harmony is a shared ideal. Tri means three and *Karana* means cause. Three causes of relationships that exist in life. First, the relationship between humans and their surroundings, secondly, the relationship between humans and humans, the third is the relationship between humans and God as empowered.

Bali is one of the provinces in Indonesia, the majority of which are Hindus, having a unique culture because the culture of philosophy and culture of practice goes in balance looking for weaknesses and strengths. Religion is a belief that is carried out on the basis of truth in maintaining human life to achieve harmony in life.

IV. Discussion

Tri Hita Karana in society in Bali is often positioned through various lectures by influential people. Starting from elementary level education until the end of *Tri Hita Karana*'s life has always been a symbol that is prestigious enough not to be spoken. Why is this

philosophical *Tri Hita Karana* the main pattern in every person in Bali. The first reason is that the locality of one's own culture needs to be continually voiced so that this thought belongs to the world. Second, because it means that there is full awareness to build harmony that everyone aspires to. Third, it is considered as a powerful medium for modeling thoughts about desired harmony.

First, observing the tolerance of human relations with nature as one of the requirements of *Tri Hita Karana* must be considered in the activities of human life. The biggest problems in life will arise when humans begin not to pay attention to the environment. According to Balinese Hindus, the environment consists of both visible and invisible creatures. Creatures that look are definitely classified as environments such as animals, plants including inanimate objects or living things such as stones are also considered to be alive. The invisible creature is in the form of a visible virus such as the famous corona, and the like. Animals are then sorted from holy to dirty based on how to eat animals; no legs, bipeds, quadrupeds, quadrupeds Ox, cow, deer, elephant, tiger, bear, goose, duck, bird, and non-legged snake, fish. Trees that are considered part of the environment consist of fruiting and flowering trees and shade trees. Land that is considered environment consists of fertile soil, clay, sandy soil, rocky soil, diamond stone, iron stone, silver stone, to gold. Substances that are not visible from toxic substances to living substances (clean water) have all been reflected by the natural environment.

Active substances such as fire, water, wind, waves (energy). Fire includes visible fire and invisible fire. Fire does not look like electricity and fire looks like the sun, the source of natural fire. Water is divided into clear water until dirty water, holy water until ordinary water.

Thus, the environment consists of objects that are around humans. Humans have the nature to take advantage of the environment so that from its function it will bring up impacts, namely good and bad impacts. The greater the knowledge and awareness that humans have about the environment, the environment will be more maintained, and vice versa. Because humans do not all have a sensitivity to environmental harmony, disasters occur. for example, plastic waste, and the world currently is covid 19. The whole world faces the problem of plastic waste and other impurities.

The Balinese Hindu community has the concept of environmental management. First the area must have three allotments that are important in human life. So the community divides its territory through three functions. Function for sacred (Parahyangan), function for a place to live (pawongan) and a place to look for life including removing dirt (palemah). The third is called Tri heaven. This concept also applies in the environment of Bali, Rural Bali and also Balinese housing.

In one house yard, divided into three one for relegi (holy) area called merajan or sanggah. the second place to live or umah (weakening) and another area of tebe or place used to produce a source of life including disposal (attenuation) including the pit of disposal of

human means (WC). If in the room there is also a sacred place (plangkiran) and a bed and beside or behind the bed there is a closet, and modern bathrooms and toilets. If this can be fulfilled then they are classified as having the awareness to protect the environment such as the concept of local Balinese culture. Conversely, if it is not fulfilled, it means that there has not yet arisen an awareness of Balinese or Balinese culture.

In protecting the environment, philosophically, the people in Bali run according to their needs and purity. In terms of relativity (niskala), it has a Memorial Day or a good day namely Tumpek ubuh which falls on Saturday kliwon. The community makes offerings for trees that produce yields such as coconuts, other fruits. Flowers are the most useful symbols in religious life so that fragrant flower plants are still planted like; frangipani trees, hibiscus, cempaka. Other trees which are considered to provide protection such as the tree of the thigh, the banyan tree, the pule tree, the intaran tree are all given life in large areas.

In today's life, modern society's knowledge begins to develop in the matter of caring for plants. Many trees were planted on the side of the road to return. Active substances such as fire, water, wind, waves (energy). Fire includes visible fire and invisible fire. Fire does not look like electricity and fire looks like the sun, the source of natural fire. Water is divided into clear water until dirty water. Holy water to ordinary water.

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The second part of Tri Hita Karana is the relationship between humans and humans. philosophically it is shown by the law "Tatwamasi" I am you and you are me. Inside you is me and inside me is you. Solidarity, tolerance, brotherhood, are keywords. In Bali, the term "*braya*". Get to know your neighbors like your own family. This process is in reality demonstrated in the system of community social organizations.

The Balinese social organization system divides itself with the banjar system, which consists of several families of around 50 families to 200 families. forming one *banjar* occupying an area of land. Each banjar gathered into one village, and villages gathered into

one sub-district and so on. The matching system is seen in the *banjar* system, where individual positions are changed to social positions. Social interests are not permitted to seek personal gain, all for the common good. With social systems such as matching *braya*, brotherhood awareness arises in one *banjar* group. One individual will be included in every planning and activity including financing. Each other than know each other well as a form of implementation of "Tatwamasi". In addition to Banjar, there is also a family-level matching system called the *Nyama Diya* system (one descendant). An individual with one blood individual may pay attention to the development of his life. in the end gave birth to *nyama soroh* (hereditary group). This wonderful system is held in the lives of people in Bali in maintaining the harmony of one of the Tri Hita Karana namely human relations with humans. In the teachings of Hinduism is shown by the law "*Rna*" which means debt. That human birth has brought debts that must be released during human life. The debt consists of three so-called Tri Rena, three debts in life. First, *Dewa Rna* is paid through trust and confidence and then makes offerings and prayers. The two *Pitra Rna* namely debt to the ancestors, paid by making his wife for the ancestors, doing cremation on parents who have died and when they are living also take care of him. third is *Rsi Rena* which must be paid by learning knowledge, respect, prostration and visiting a holy place (*tirtayatra*). (Suhardana, input Bali.com).

In maintaining the relationship between humans, first place the family as the main thing where childhood and old age are times that require attention so that the status of youth is a period where the obligation to maintain greater care for children and parents as a manifestation of the concept of harmony of life based on *Tri Hita Karana* and *Tatwamasi*. This is the law for Hindus in Bali to not be separated from responsibility because their awareness has also been written on what is called Tri Rna, three debts that must be paid as human beings. Thus the harmony of Hindu people in Bali is divided into two categories namely as a social human being and as an individual human being. social man is shown in the concept of welcoming and individual human being shown faithfully carrying out the Tri rna.

The third part of Tri Hita karana is humans in relation to God. Philosophically God was introduced into human life as the Great, the Power, the Noble, the Infinite, which is beyond the limits of human ability. Then nature is considered as God's first discovery. Furthermore, knowledge about nature is within humans where God is not far from humans and animals, including plants and inanimate objects, even though it is God. God in human beings is veiled by the body in the form of a soul. this soul is connected to the great soul so that the term atma (spirit) appears, Atma is purified to become bethara (sprinkling jiwatma), and the more sacred souls are called Deities, and finally the Deity is God or in Hinduism known as Ida Hyang Widhi Wasa .

Maintaining a relationship with God becomes the center of social movements because the Hindu community in Bali formation of the banjar community is based on shared interests within the framework of seeking God. Through the teachings conveyed by Pandita who are

considered Ciwa who are present in the universe, then the people in Bali try to capture the signs and symbols of God through the culture of offerings or offerings.

This Balinese Hindu ritual is an activity that turns the religious life of people in Bali. Because to remind God in proving everyone who is considered capable of being required to perform a ceremony called "odalan". These odalan events or activities involve various forms of activities namely the perpetrators including the community, pastors, the structure of the government apparatus at the banjar, or village, or sub-district level, even the provention. Offerings or parts given or delivered before Him, in the form of; offerings, fruit, flowers, songs, kentongan sounds, wind sounds, music or gamelan sounds, and finally is a mantra or literature as a delivery equipped with fire and water including rice as a symbol of success.

This odalan event is a Balinese Hindu culture that is able to play activities in full so that the involvement of individuals in religious activities as well as being an educational medium indirectly through events and experiences. The concept of Tri Hita Karana to get to know each other individually is done by looking at and paying attention to the expertise shown by each person. The economy revolves to meet the needs of offerings offered. This is the attitude and practice in maintaining the belief of being a Hindu in Bali. In front of nature or God, all of them are subject to dissolve together without any difference.

In a more micro relationship God is in humans so that one another is not justified to insult let alone hurt others because that means also negating God in one's siri. This is the concept of the human relationship with God that is reminded by everyone, and every believer is a very noble and positive thought that will be able to bring good results.

In the context of this coronal virus the appeal of the supreme ruler of Balinese Hindus also appealed to the public to make offerings or simple ceremonies to request that covid 19, which is considered to be a natural creation, can immediately subside and disappear. Psychologically, the appeal from the authorities was not sued by the community but was carried out with full sincerity because there is evidence that human relations with God and nature are still running proving the basic philosophical concepts of Tri Hita because in Balinese Hindu life it has become a religious ideology.

CONCLUSIONS

Harmony in human life will occur because of the awareness in humans, therefore there must be in-depth knowledge about policies that grow from within a person. This happens when human sensitivity has begun to exist to continue to learn to educate themselves about nature and its relationship to God and humans. The duty of everyone to influence others about Haromini life does not depart from mere theory but shows results and evidence about the harmony of attitudes and results is the key to building mutual awareness.

Allowing poverty to live on the streets is a lie to a life of harmony. letting the impurity develop on the streets is a betrayal of the theory of harmony, and letting belief in God and nature as human friends is a destroyer of harmony. Therefore, building awareness through evidence of behavioral attitudes is the main basis for answering and resolving disharmony. Tri Hita Karana is one concept that can be universally realized in the context of world harmony.

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