
Reflection of Tri Hita Karana Philosophy as A Local Wisdom of Bali Communities in Responding to Social Conflict in The Global Reform Era

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Abstract

The development of science and technology, communication, transportation, and entering the era of global reform bring positive and negative effect to the world community, in community of developed country or developing country like Indonesia which has plural society that different language, ethnic, customs, and religion which certainly brings the highest impact of social conflict in the intern or ekstern. Bali and the society that heterogeneous from the territory of Indonesia can not avoid negative effect from global community, among them is social conflict in the name of 'adat'. Reflection of philosophy 'Tri Hita Karana' as local wisdom in tackling social conflict in the name of 'adat' in the era of global reform, must be discussed, reviewed, analyzed through a scientific study can later be expected to become foundation in searching a right solution for the sake of solid NKRI that based on Pancasila ideology, UUD 1945 and *Bhineka Tunggal Ika*.

Keywords: Reflection; *Tri Hita Karana*; Local Wisdom; Social Conflict

I. INTRODUCTION

The Indonesian nation is a nation that is large with diversity and religious and cultural pluralism adopted, living side by side in the midst of society, when compared to other countries, in Indonesia consisting of 714 ethnic groups, Afghanistan consists of 7 ethnic groups and Singapore 4 ethnic groups, in Afganistan 2 tribes disputed for 40 years (Widodo, 2018).

Bali in the global reform era cannot avoid social conflicts which are packed with customary cases, which customary affairs should be resolved with peace through deliberation and we must avoid social conflicts and anarchic actions in the name of adat. Customary issues must not clash with positive law (*ius constitutum*) and national law (*ius constituendum*) including the local wisdom of the Balinese people. Social conflicts in the name of traditional term (*adat*) cannot be resolved through violence (anarchist) and if carried out by the community, "then the matter is the authority of the police to take care of it." The government is only a mediator and facilitator".

Settlement of social conflicts that have traditional nuances and resolved through customary law which has become a habit and recognized by the Balinese community, not contrary to the 1945 Constitution of the Republic of Indonesia as referred to in Article 18 B paragraph (2): "The State recognizes and respects legal community units traditional term (*adat*) and its traditional rights insofar as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated in this law".

On the other hand, Balinese people undergo reforms, initially from an agrarian society to a tourism industry community which itself faces the displacement of the world's population and the displacement of local populations between islands and tribes (urbanization) that cannot be dammed, with a variety of different cultures and customs. Bali, which has a myriad of local wisdom sourced from culture, Hindu-inspired customs face challenges that cannot be said to be light. Based on the records of the data

obtained by *Dit Binmas Polda Bali* in the period of 2011 - 2012 there were recorded data on social conflicts of various causes and a total of 57 cases and in the period of January 2019 there were 16 cases in the Bali Police Directorate. Therefore local wisdom is owned and guided by Balinese people in maintaining harmony in life as individual beings and social beings, including "*Tri Hita Karana*" can it still be a fortress in the face of the global society reform era that was preceded by changes in agrarian society to become a tourism industry society.

The Balinese people also face the development of science and technology so fast; transportation, communication, economic growth, socio-cultural, ideological, political, religious, defense and security, not only at the local, regional, national level but also at the international level. Balinese people must have the ability and strong will to integrate with positive impacts in the era of global reform and can prevent negative impacts, so that the preservation of culture, customs, local wisdom of the Balinese people will remain in determining the viability of Balinese people both young people at the time now and in the future by looking after *kejegan masyarakat Bali* or *Bali yang ajeg* by avoiding social conflict and anarchist action in the name of *adat*.

This paper is expected to be a contribution to scientific thought to prevent and find solutions to the social conflicts that have occurred in the province of Bali, without ignoring the positive laws that exist about social conflict. From the background above, the formulation of the problem can be drawn as follows: How is the implementation of "*Tri Hita Karana*" philosophy as the local wisdom of the Balinese people who can maintain harmony in living a society, nation and state in a pluralistic society ?, How is *Tri Hita Karana* as local wisdom of Balinese people in overcoming social conflict in the era of global reform?

II. THEORITICAL FRAMEWORK

Tri Hita Karana Reflection

Reflections on the philosophy of *Tri Hita Karana* as local wisdom of the Balinese people in this paper will be reviewed through the theoretical foundation as follows:

Definition of reflection

Definition of reflection according to the Complete Indonesian Dictionary by the *Tim Media*: "*reflection kb, movement, reflection outside the will or plan, reflection outside awareness as a response to a matter for activities that come from outside, muscle movements that occur due to action from outside, reflection, picture*" (*Media, n.d.*). Meanwhile according to the Indonesian Dictionary by Suyono YS: "*reflection - reflection; shadow; picture*" (*Suyono, n.d.*). Reflection activities can be seen from a variety of activities, for example reflections on teaching and learning activities, economic reflection, philosophical reflection, self reflection and so on. from various activities based on the internet site: <https://www.inirumahpintar.com>2016/08>, dikutip tanggal 12-4-2019 give the notion of reflection as follows: "Reflection is a type of thinking to search for truth in human life by searching for and gathering evidence, inferring fundamental assumptions, formulating existing scientific theories, matching them with human logic and science, and continuing to cultivate imagination and logical thoughts that are created". Of all the above meanings according to the author that the notion of free reflection is an activity, movement, reflection outside the will or plan which is a reflection, shadow, picture in the type of thinking and/ or a process of looking back at the experience that has been undertaken by looking for evidence, concludes the basic conjecture, formulates existing scientific theories, matches human logic and science, and continues to cultivate the imagination and logical thoughts that are created, so that it can draw lessons learned for yourself and proceed with action plans.

The elements of Tri Hita Karana

It can be said that the elements of *Tri Hita Karana* are: 1. *Sanghyang Jagat Karana* (*Ida Sanghyang Widiwasa/The Almighty God*), 2. *Buana* (Universe), 3. Human. These elements could be found in *Kitab Bagawad Gita III 10* that says;

"*Sahayajnah prajah Sristiwa pura waca prajahpatih mena prasawisya dhiwan esa wostiwistah kamaduk*" (Bali, 2016), it means: Once upon a time *Prajapati* (The Almighty God) create humans with *yadnya* (holy sacrifice). With this the environment will expand and will become *kamadruk* (fulfill all

desires) in life. *In anu smerti II*, 138, it is also said;

“*Satyam bruyat priyam bruyam na bruyam satyam, pruyam canartam, bruyat esa dharmah sanatanah*” (“*Implementasi Tri Hita Karana Dalam Kehidupan*,” 2014), which means: say the natural thing not to say harsh words, even if the words are true, do not also say the words gentle but lying. This is the eternal moral law (*sanatana dharmā*). From other sources in the book Atharvaveda XIX.9.1, it is said that: “*Sanhta dyuh santa prthivi, Santam idam urvantariksam, Santa udan vatir avah, Santanah sautu osadih*” May the sky be peaceful, may the earth be free from disturbances, may the atmosphere of the air layer covering the vast earth become calm, May the flowing waters soothe and that the atmosphere of plants and plants be of benefit to us.

From those *Tri Hita Karana* elements, it can be understood that inner peace, tranquility and harmony in life are the desires of every creature, not only for humanity (*pawongan*), plants and animals and environments (*palemahan*) with the creator, The Almighty God (*parhayangan*).

Tri Hita Karana Philosophy

The term Philosophy in Indonesian has the equivalent of the term Philosophy, *falsafah*, in Arabian. In English “*philosophy*”, another word “*philosophia*”, all of which are translated in the Indonesian word “*filosofat*” (Kaelan, 2002). Etymologically the word philosophy comes from Greek “*Philein*” means love, and “*sophos*” means wisdom, so thus philosophy or philosophy implies loving things that are wise. From the description above it can be interpreted freely that the notion of philosophy of *Tri Hita Karana* is Balinese philosophy is used as a way of life, which contains the values of loving things that are wise, which can create harmony, peace and peace in living in a society, nation and state.

Balinese Local Wisdom

We can see the understanding of local wisdom and customary law communities *UU RI No.32 Tahun 2009* Regarding the Protection of Environmental Management in the provisions of Article 1 number 30: “Local wisdom is noble values that apply in the way of life of the community including protecting and managing the environment in a sustainable manner. Understanding indigenous peoples in accordance with the provisions”. Article 1 number 31: “Indigenous and tribal peoples are a group of people who have settled down in certain geographical areas due to ties to ancestral origins, strong relationships with the environment, and a value system that determines economic, political, social and legal institutions”.

One of the local wisdoms other than those owned by the people in Bali and is used in this research is called *Tri Hita Karana* are the noble values that apply in the Balinese life system, among others, protecting and managing the environment in a sustainable/harmonious way through *Parhayangan*, *Pawongan* and *Palemahan*.

Some notions of globalization can be put forward as follows:

Oxford Advanced Learner's Dictionary of Current English, written that: The term globalization comes from the word “global” which in English means: 1) “Covering or affecting the whole world, 2) Considering or including all parts of Sth, 4) Embracing the whole of group oof item (merangkul seluruh kelompok yang ada)” (Turnbull, Deuter, & Bradbery, 2001).

Anthony Giddens, said “globalization as a social process characterized by increasingly intensive social relations globally. This means that human life in one region will affect human life in other regions and vice versa” (Giddens, 1990).

Akbar S Ahmed dan Hantings Donnan, a figure, a Muslim thinker. Also provides conclusions about modern and globalization, with explanations:

“If modern mean the pursuit of Western education, technology and industrialization in the first flush of the post-colonial period, postmodern would mean a reversion to traditional Muslim values and a rejection of modernism. This would generate an entire range of Muslim responses from politics to clothers to architecture. For us definition is literal” (Akbar S & Hantings, 1994).

Akbar S Ahmed sets limits on globalization that “in principle globalization refers to rapid developments in technology, communication, transformation, information that can bring distant parts of the world (into things) that can be easily reached” (Akbar S & Hantings, 1994).

Wallerstein, a pioneer of world system theory, in another sense he states that: “globalization is not limited to cross-border relations. However, globalization is a manifestation of the world capitalist economic path that is driven by the logic of capital accumulation” (Holton, 1998).

Jin Young Chung, a political scientist from Korea, in line with the above understanding, he gave the definition of “globalization is a process of integrating the world through increased capital flows, products, services, ideas and people that cross national borders”.

From the description above, it can be interpreted that the global community is a society through the process of international integration as a result of the exchange of world views, products of thought, and other aspects of culture through the process of globalization affecting and influenced by business and work procedures, economics, socio-cultural resources, and the environment nature and so on with the advancement of science and technology.

Factors that cause conflict

According to Joni Emirzon in his book entitled: “*Alternatif Penyelesaian Sengketa di Luar Pengadilan*” among others explain that the emergence of types of conflict or forms of conflict are generally caused by various factors, such as: Data conflict, Interest Conflict, Relationship Conflict, Structural Conflict and Value Conflict.

From other sources in accordance with Article provisions 5 UU No.7 year 2012 on Handling Social Conflicts explains that conflicts can originate from:

1. issues related to politics, economics, and social culture;
2. feuds between religious communities and/or between religious communities, between ethnic groups and tribes;
3. dispute over city, district/city, and/or province boundaries;
4. natural resource disputes between communities and/or between communities with business actors; or
5. unequal distribution of natural resources in the community.

If the social conflict is handed over to the Police, then the settlement of the case through the criminal justice process, the Police first conduct coordination with other authorities in this case the local government, and the Bali Province MUDP including PHDI Bali Province. According to Philip P. Purpura in his book entitled: “*Criminal Justice an Introduction* “ explain about criminal justice as follows: *What is criminal justice ? Criminal justice focuses on the criminal law, the law of criminal procedure ar the enforcement of these law, in an effort to treat fairly all persons accused of crime. Fairness in criminal justice means that an accused person receiver equ treatmen, impartiality, and the dua process of constitutional protections. In reity, criminal justice does not always live up to its ideals and is subject to much criticism as our society struggles to improve it* (Purpura, 1977).

III. RESULT AND DISCUSSION

Implementation of “Tri Hita Karana” philosophy as Balinese local wisdom

Implementation of *Tri Hita Karana* as one of the local wisdoms of the Balinese people which has been applied for decades in daily life in various activities, although at present they are hit by the advancement of science and technology and the negative influence of the reform era of global society. Implementation *Tri Hita Karana* by the Balinese people manifested in various activities such as Hindu religious ceremonies *Tumpek Ubuh* (respect for plants that are beneficial to the humanity welfare), *Tumpek Kandang* ceremony (respect for animals/livestock that provide humanity welfare) *Tumpek Landep* ceremony, *Eka Dasa Ludra* ceremony and also through arts and cultural activities in the container of traditional institutions/traditional villages. *Tri Hita Karana* a noble values that apply in the Balinese life system, among others, protecting and managing the environment in a sustainable/harmonious way through *Parhyangan*, *Pawongan* and *Palemahan*. In *Tri Hita Karana* perspective, the environment, namely protecting and managing the environment in a sustainable and harmonious way through unity *Parhyangan*, *Pawongan* and *Palemahan*. *Parhyangan* human relations with *Ida Sanghyang Widhi Wasa*/The Almighty God, *Pawongan* is a human relationship with humans, *Palemahan* is human relationship with the universe (land, sea, and sky) including in it objects, power,

conditions and living things. In this case, humans and their behavior affect nature itself, the survival of other living things to be harmonious/sustainable. Cultural and artistic values, science and technology in the era of global reform by applying or implementing elements of the unity of values *Tri Hita Karana* based on a good conscience, will bring positive impact *skala* (physical) and *niskala* (spiritual) towards a harmonious life which includes the development of the whole person *astiti bakti* (devotion) to *Ida Sanghyang Widhi Wasa*/The Almighty God, friendly, polite and familiar with the environment, love for the environment, harmony and peace with fellow creatures created by God, which eventually led to a sense of love and affection, serving the country, nation and homeland of Indonesia.

Tri Hita Karana as a philosophical universal for Balinese people

The philosophy of *Tri Hita Karana* is a philosophy of Balinese society which is used as a way of life, a view of life contains values that are wise, which can create harmony and peace in society, nation and state.

The philosophy of *Tri Hita Karana* is the universal philosophical basis of the Balinese region and the universal philosophical view of Balinese society. Therefore, it is a moral imperative to consistently implement all Balinese in every aspect of community, nation and state life. This is based on a philosophical and objective reality that the Balinese people who live as individual creatures created by God Almighty, and also as social creatures that live in a community based on the values of the *Tri Hita Karana* elements.

Tri Hita Karana is a universal philosophical Balinese Hindu community because *Tri Hita Karana* elements are sourced from *Bagawad Gita III 10*: 1. *Sanghyang Jagat Karana (Ida Sanghyang Widiwasa/ The Almighty God)*, 2. *Buana* (Universe), 3. *Manusa* (human) and also in *Anu Smerti II, 138. 8* contains philosophy about morals and ethics in maintaining harmony and harmony in life, i.e: say the proper thing, do not say harsh words, even though those words are true, do not also say meek words but lie, this is the eternal/universal immoral law (*sanatana dharma*) *Atharvaveda XIX.9.1*: May the sky be peaceful, may the earth be free from disturbances, may the layers of air covering the vast earth become calm. Hopefully the flowing waters are soothing and hopefully the atmosphere of plants and plants is beneficial for humans and other living things.

From the universal/eternal *Tri Hita Karana* elements above, it can be understood that inner peace and harmony in life are essential/eternal/universal desires for every living creature, not only for humanity (*pawongan*), nature along with plants and animals/livestock and other environment (*palemahan*) with The Creator *Ida Sanghyang Widhi wasa/ The Almighty God (parhyangan)* and also human behavior towards the environment which also determines the well-being and peace of humanity and other living creatures both in the current generation and the next generation.

Tri Hita Karana as philosophical in maintaining harmony in a pluralistic society.

The Indonesian nation is a plural society or civil society consisting of 714 ethnic groups with customs, language, culture and religion as well as local wisdom that is different from one another. Bali as a regional, national and international tourist destination cannot avoid the flow of urbanization, the movement of people between islands/countries with various goals and positive and negative impacts in the era of global reform. As a logical concession the Balinese are also plural/civil society that cannot be free from Data Complict, Interest Complict, Relationship Complict, Struktural Complict and Value Complict all of which constitute the potential for social conflict and in Bali the potential to cause social conflict in the form of customary conflict, which should be resolved through consensus by customary institutions based on local wisdom of the Balinese people. Based on the record of social conflict data in Bali Province in 2011/2012 and the record of social conflict data in January 2019 there were 73 cases with various types of social conflicts based on the following rankings:

1. Border conflict occurs 20 times.
2. Conflicts over traditional Bali occur 17 times.
3. Pura/Desa pelaba land conflict occurred 9 times.
4. Conflicts over construction of places of worship occur 7 times.
5. Conflicts over customary villages have occurred 5 times.

6. Religious conflicts occur 5 times
7. Other conflicts occur 5 times.
8. Conflict of dualism in the management of places of worship in the form of mosques occurred 2 times.
9. Tourism Business Conflict occurs 1 time
10. Temple ownership status conflict occurs 1 time

Conflict of destruction of Hindu religious places of worship in the form of *Pelinggih* in the household occurred 1 time.

This type of social conflict increased after the reform era with various sources of causes and most of the causes were motivated by socio-economic values and interests, so that of the 73 cases of potential social conflict in the jurisdiction of the Province of Bali as many as 68 cases were completed through consensus/mediation through traditional institutions together with authorized institutions both government and non-government agencies (community leaders, religious leaders, traditional leaders), only 2 cases through the judicial process and 3 cases through community coaching by the National Police. This shows that the elements of *Tri Hita Karana* consist of harmonious relationship of humans dengan *Ida Sanghyang Widiwasa/Sanghyang Jagatkarana/The Almighty God (Parhyangan)*, relationship between human (*Pawongan*) and relationship between human and universe (*Palemahan*) can universally maintain the harmony of diverse Balinese society with various tribes, various nations, various cultures, customs, languages, religions, characters and different personality.

Reflections on Tri Hita Karana as local wisdom of Balinese people in resolving social conflicts

Reflections on *Tri Hita Karana* as local wisdom of Balinese people in resolving social conflicts that occurred before UU RI No.7 year 2012 Regarding Social Conflict Management, even centuries ago the Balinese in resolving customary disputes were carried out through traditional institutions by guiding Balinese local wisdom, one of the local wisdoms of the Balinese people, namely the teaching of the *Tri Hita Karana folosis*, subsequent developments through local law No.3 year 2001 about Indigenous Villages in the form of local institutions according to their level (MADP,MMDP,MUDP) together with the authorized institutions while maintaining and guiding local wisdom which has become a habit of the Balinese people (*the living law*) and practiced in Hindu, social, national and state life.

From these things, the reflection of the *Tri Hita Karana* philosophy adopted by the Balinese people has proven to make Bali Island a unique small island. This philosophy has maintained a harmonious relationship that exists between humans and God, between fellow humans and between humans and the universe, and that's why Bali continues to remain one of the world's best tourism destinations in the world that tourists are interested in. Although Bali Island does not have natural resources in the form of minerals and others, but with its uniqueness, Bali is able to attract tourists to visit.

IV. CONCLUSION

The implementation of the *Tri Hita Karana* philosophy as local wisdom of the Balinese can maintain harmony in the life of society, nation and state in a pluralistic Balinese society including; *Tri Hita Karana* as one of the local wisdoms of the Balinese community, *Tri Hita Karana* as philosophically universal for Balinese people, *Tri Hita Karana* as philosophical in maintaining harmony in a pluralistic society and *Tri Hita Karana* has been tested in the era of global reform. Reflections on *Tri Hita Karana's* philosophy as a local wisdom of Balinese people in resolving social conflicts in the era of global reform. The cause of social conflict in Bali can be resolved by mutual consultation with the competent authorities. (*Pemda, MDA.FKUB, Toga, Tomas. Todat, dsbnya*). The implementation of overcoming social conflict in Bali tends to be resolved through traditional institutions before the enactment of Law No.7 of 2012 on Handling Customary Conflicts. *Tri Hita Karana* is still implemented as a local wisdom of Balinese society amidst the challenges of modern society in the era of global reform

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