



The Dynamics of Tri Hita Karana Implementation in The Balinese Hindu Residence in South Denpasar

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Abstract

This article aims to analyze the dynamicity of Tri Hita Karana implementation in South Denpasar regarding the causing factors, the dynamic forms, as well the implication on the Hindus community life. This research was conducted using qualitative methods. The data were collected through document study, observation, and in-depth interviews with 25 informants. The collected data were analyzed by the theories of hegemony, social change, socio-cultural system critical, and adaptation. The results showed: First, the factors causing the dynamicity of Tri Hita Karana in the residential area of Hindus are urban modernization, population growth, spatial planning policies and settlement development, and rationalization in building construction. Second, the dynamics of Tri Hita Karana in these residential areas are: (a) In the palemahan area, land conversion has displaced the subak and Ulun Suwi temple, violation of the principles of Balinese Traditional Architecture (ATB), displacing the existence of the open space; (b) The pawongan area is characterized by increasingly heterogeneous, multi-ethnic and multi-cultural citizens.; (c) In the parahyangan area where the building layout was not reconstructed, the holy place Merajan was built on the upper floor of the residence. Third, the implications of the dynamics of Tri Hita Karana in the residential area of Hindus in the South Denpasar, include: (a) The palemahan area implies the use of land space based on the principles of effective, efficient, and economical, but the concept of ulu teben and kaja-kangin as the Balinese sacred orientations is still maintained; (b) The pawongan area is characterized by the behavior of city dwellers looking for Social space and spiritual recreation; (c) The Parahyangan area is characterized by praying activities at Merajan and Padmasana on the upper floor of the residence. To enforce the Tri Hita Karana, the misuse (disorientation) of spatial planning needs to be anticipated.

Keywords: Dynamics, Tri Hita Karana, Residential, South Denpasar

Introduction

Denpasar City is the most populous city in Bali as well as the capital city of Bali Province. The city of Denpasar was originally the center of the Badung kingdom, by the Law Number 69 of 1958 Denpasar was designated as the capital of the Badung regional government and the center of government for the province of the Bali Province. The predicate of Denpasar as an Administrative city is based on the issuance of Government Regulation Number 20 of 1978 concerning the Regional Government. Due to the potential and ability of the region in implementing regional autonomy with very fast growth in physical, economic, socio-cultural development, Law Number 1 of 1992 was issued which increased its status from an administrative city to a municipality.[1]

The rapid change in the city of Denpasar is also caused by population migration factors, both migration originating from within the island of Bali and from outside Bali. As a result of unstoppable migration and urbanization, the population explosion in Denpasar has become inevitable, which has implications for the conversion of agricultural land to non-agriculture, both for housing, business premises, and for other purposes. The population of South Denpasar is becoming increasingly heterogeneous, ethnically, religion, and cultural background. The reality

of life and lifestyle of the people of South Denpasar District has become more modern, which is different from previous times.

Even though the people of South Denpasar are hit by global modernization, they still try to maintain their local culture. This is following the development vision of the city of Denpasar, namely “Creative Denpasar with Cultural Insights in Balance Towards Harmony”. This vision is then translated into several missions, including: (1) Strengthening the identity of the people of Denpasar based on Balinese culture; (2) Community empowerment in Denpasar based on local wisdom; (3) Increasing public services through good governance based on law enforcement (law enforcement); (4) Increasing the economic resilience of the people of Denpasar by relying on the people’s economy; and (5) Strengthening the balance of development in various dimensions and scales based on the Tri Hita Karana.[2]

Under the Law Number 26 of 2007 concerning spatial planning, Government Regulation Number 26 of 2008 concerning National Spatial Planning (RTRWN), and Bali Province Regional Regulation Number 16 of 2009 concerning Bali Provincial Spatial Planning (RTRWP), the Denpasar Government-issued Denpasar City Regional Regulation No.27 of 2011 concerning Spatial Planning. In this policy, it is emphasized that residential

areas are part of the environment outside protected areas, both urban and rural areas that function as a residential or residential environment and a place for activities that support life and livelihoods, as well as the realization of residential spatial patterns and patterns. The space for a harmonious, balanced, and sustainable housing area in Denpasar is closely related to the attitudes and views of the Balinese people, which cannot be separated from the principles of religion, customs, beliefs, and religious systems that underlie aspects of Balinese life.

Spatial planning, including in the development of human settlements, must be based on the concept of *Tri Hita Karana*. The conception of *Tri Hita Karana* as part of the philosophy of Hinduism is used as the foundation for harmony in organizing life and the basis for the realization of the macrostructure (*bhuana agung/universe*) to the most micro (*bhuana alit/human*).

The *Tri Hita Karana* philosophy needs to be consistently upheld and becomes a guideline in the development of residential and housing areas in the South Denpasar. In this regard, several problems underlie this research: First, according to the vision of Denpasar as a culture-based city, the identity of South Denpasar must reflect Balinese culture with its local wisdom. Second, the rapid development in the South Denpasar sub-district as a result of urbanization resulting in a process of changing land

functions from agrarian to consumptive and this change has an impact on social, economic, cultural and diversity changes, there needs to be zoning that is used as a limitation in arranging residential areas in South Denpasar. Third, the process of changing land functions from the area agriculture to settlement areas and residential areas has implications for the spiritual environment, social environment, physical environment, economic and business environment, as well as the social environment with the surrounding community (indigenous people). Fourth, changes in physical development, especially settlement development in South Denpasar, directly have an impact on the implementation of *Tri Hita Karana*. The development of residential areas in South Denpasar today is so fast and out of control, many rice fields have been converted into concrete land. There is land abuse in the green lane and sacred areas. The Green Lane Area which should have been designated for the open green area has turned into a residential and housing area. Likewise, the sacred area around the temple that should have been kept sacred has been converted into a business area. In general, the development of residential areas is inconsistent in enforcing the *Tri Hita Karana*. This is relatively different in the spatial arrangement that occurs in several neighborhoods of *gria, puri, jero* which still uphold the concepts of *segara-giri, ulu teben, kaja kelod*, and

tri angga.

By looking at this fact, it is important to study the dynamics of *Tri Hita Karana* in residential and housing areas. Based on the background stated above, the study reveals factors causing the dynamics of *Tri Hita Karana*, the dynamic of *Tri Hita Karana* implementation, and the implications of the *Tri Hita Karana* dynamics for the community, as well as the environment of the residential areas in South Denpasar.

Materials and Methods

This research aims to analyze the dynamics of *Tri Hita Karana* in residential areas in South Denpasar. The data were collected through document study, observation, and in-depth interviews with 25 informants, consisting of elements of officials, traditional leaders; elements of the inhabitants of cheerful houses and housing, as well as Balinese socio-cultural observers. The collected data were analyzed by applying hegemony theory, social change theory, socio-cultural system critical theory, and adaptation theory. These four theories are applied in an eclectic manner so that they can cover the three research problems studied.

Result and Discussion

Qualitative research characteristics or characteristics are based on natural conditions, researchers as an instrument,

are descriptive, use qualitative methods, are more concerned with process than results, prioritize direct data, purposive data, prioritize emic perspective, highlight contextual details, and conduct analysis since the beginning of the study, as well as inductive data analysis.[3] The research locus was at South Denpasar with a focus on the Balinese Hindus residences. There are several considerations in determining the location of this research: (1) South Denpasar is an area that is experiencing a progressive dynamic of urban modernization; (2) In this modernization process there has been a change in the function of agricultural land to non-agricultural, including for settlements and business locations; (3) South Denpasar, particularly in Sanur and its surroundings, is the main support for Bali tourism; (4) there are environmental issues, including chaotic spatial planning, waste problems, and land use that violate the philosophical principles of *palemahan* in *Tri Hita Karana*; (5) There are complex settlements, i.e. *puri/gria/jero*, settlements for residents, and public housing (new) built by developers.

Factors Causing the Dynamics of Tri Hita Karana on Residential in South Denpasar

The factors causing the dynamics of *Tri Hita Karana* in the residential areas of Hindus are urban modernization, population growth, spatial planning policies and settlement development,

and rationalization in building construction. First, urban modernization covers all areas of life and has changed the spatial structure of the South Denpasar area. Modernization includes a total transformation from traditional or pre-modern coexistence in terms of technology and social organization, to the economic and political patterns that characterize stable Western countries. In other words, modernization is a form of social change which is usually a directed change based on a plan.

Second, population growth in the South Denpasar due to migration directly affects the conversion of agricultural land to non-agricultural functions, including for the needs of residential locations and business premises, resulting in changes in spatial structure. According to BPS for Denpasar City in 2017, the total population in Denpasar based on the results of the 2010 census was 788,589 people with an area of 127.78 km² with a population density of 6,171 per km². [4] The growth in population results in an increasing demand for space, especially for settlements and built-up land, which will have an impact on the deteriorating quality of the environment. The development of building land that utilizes productive land, such as paddy fields and moorlands as residential and shopping areas as well as utilizing the home yards of indigenous peoples tends to start leaving the concept of traditional Balinese spatial planning and the

emergence of new economic-oriented spatial layouts.

Third, the policy of spatial planning and settlement development has historically been going on before the Dutch colonialism, during the colonial era marked by the entry of modernity during the independence era and during the regional autonomy era. In formal juridical, spatial planning in the city of Denpasar in particular and Bali, in general, is based on several policies of the authorities, which include: (1) Law no. 22 of 1999 concerning Regional Autonomy, (2) Law Number 26 of 2007 concerning Spatial Planning; and (3) Regional Regulation Number 27 of 2011 concerning Denpasar City Spatial Planning. The implementation of several of these policies has become an arena for actors (investors from outside Bali) to distribute and stake their capital to develop their investment in tourism, build urban infrastructure, including developing residential areas in the South Denpasar area. Following Gramsci's hegemony theory,[5] policies concerning the authority of the government (rulers) in carrying out residential development, directly and indirectly, cause distortion, disorientation, dysfunction, dislocation of settlement spatial planning in the implementation of *Tri Hita Karana*.

Fourth, rationalization in building construction. The people of South Denpasar have rational thoughts and can determine the orientation of their

life, prioritize individual freedom, value-effective, efficient work, and self-discipline with material orientation. They can determine their own life and make changes. The population in the South Denpasar area becomes the subject (actor) in the changes in the spatial layout of Denpasar.

Dynamic Forms of Tri Hita Karana on Residential in South Denpasar

The dynamic form of *Tri Hita Karana* in the residential area of Hindus in Denpasar includes the dimensions of *palemahan*, *pawongan* and *parahyangan*. First, in the *palemahan* area, the function of agricultural land to non-agricultural occurs. The conversion of land to non-agricultural functions is mainly intended for residential locations, residential buildings by developers and business locations. The area of South Denpasar is 4999 hectares or 39.12 percent of the total area of Denpasar. In the last ten years (2009 to 2019), there has been a change in land function, namely rice fields from 924 hectares in 2009 to 800 hectares in 2019, and moor/yards from 230 hectares in 2009 to 183 hectares in 2019.[6]

The conversion of agricultural land to non-agricultural land, including for residential locations, has directly changed the spatial structure that is contrary to the principles of *palemahan*. The conversion of agricultural land to non-agricultural functions has directly displaced the existence of *subak* as one of the advantages of

Balinese culture in the field of rice field irrigation. The reality in the field shows that people in South Denpasar, especially urbanites, are very difficult to implement the *palemahan* element in the arrangement of residential spaces, especially if the land occupied is very narrow. Instead, the reef or *natah* house is used for parking vehicles or used for homes. Abuse of space for settlement development that is not following the principles of Balinese Traditional Architecture (ATB).[7] ATB principles related to the prohibition of building a place to live in a certain location have been distorted, or even deliberately violated (dislocated) for the development of residential areas, including the establishment of a place to live at the end of the road (*tumbak urug*). With the narrowing of the available land due to development, it is difficult to maintain the existence of open spaces.

Also, the reduction of space or land due to the pace of physical development of settlements in the South Denpasar area, directly or indirectly reduces the principle of *Tri Mandala (Utama - Madya - Nista)* in the use of *palemahan* space. The *Tri Mandala* principle cannot be applied consistently, both in the neighborhood of *geria* as well as in residential areas.

Second, the *pawongan* area is colored by the development of the number and level of population density in the South Denpasar District. If in

2009 the population of South Denpasar District was 186,330 people with a density level of 3,890 km², then in 2019 it will be 299,050 people with a density level of 5,855 km². City residents are increasingly heterogeneous, multi-ethnic, and multi-cultural. Social relations that are communal (equating them) are shifting to a non-communal social model, the principle of social exchange develops. There was chaos in spatial planning related to non-adaptive pawongan. Social spaces following ATB such as *bale daja*, *bale kangin*, *bale bengong* are increasingly rare.

Third, in the area of *parahyangan*, there was a reconstruction of the layout of the *parahyangan* building which was previously built horizontally (*Tri Mandala*) to develop vertically (*Tri Angga*) because of market needs, a multi-storey building was built using the upper part of the *parahyangan* place at the bottom as a place for business activities or activities. the economy. Development of spatial structures following the principle of *Tri Mandala*. Increasingly difficult to implement, so that holy places called *merajan*, objectively built on the floor above the residence.

Hindus in Denpasar also do not rely on three typologies of spatial use which consist of *parhyangan*, *pawongan* and *palemahan*. In the houses where Hindus live in Denpasar which have experienced modernization, it is still difficult to implement three typologies

of living space utilization, namely *parahyangan* which includes sacred places, *pawongan* dwelling houses and *palemahan* covering *natah* (home-yard). Judging from the function and meaning, there is no significant change, because the *merajan* built on the second floor is still oriented towards the *kaja-kangin* axis and is used as a place to carry out religious activities (*parahyangan*), especially worship of ancestors.

Depreciation of land (space) in the South Denpasar area has changed the spatial structure, both in the dimensions (area) of *palemahan*, *pawongan*, and *parahyangan*. In line with the theory of social change,[8] the spatial restructuring of settlement development has led to changes in several aspects of life, culture, society, and economy of the people in South Denpasar.

Implications of Tri Hita Karana Dynamics on Residential in South Denpasar

The dynamics of *Tri Hita Karana* in the residential areas of Hindus in Denpasar have implications for both the *palemahan* area, the *pawongan* area, and the *parahyangan* area. First, the implications for the *palemahan* area are marked by the rapid development of land conversion from agricultural land becomes a building location for business. There is disorientation (abuse) and degradation of the spatial structure used for the construction of residential areas and the location of business facilities. There has been a violation

of the green line and degradation of environmental quality, including the emergence of a slum environment and the chaotic face of the city due to waste, as well as traffic jams due to the activities of the increasingly dense population. In general, waste management is quite good, meaning that it has been handled by the Denpasar waste management unit. However, at certain times, waste is still a problem in various villages and housing estates.

Besides the waste problem, another issues is traffic jams. Many factors cause traffic congestion, but one of the fundamental problems is the increasing number of motorized vehicles, on the one hand, then the stagnant number of roads available on the other. All areas of Denpasar City, including in several corners of the South Denpasar - during certain office hours (start and off hours) are dominated with traffic jams.

The principle of effective, efficient, and economical is applied in the use of space. Although the use of *palemahan* space is based on effective, efficient, and economical principles, the concept of *ulu teben* and *kaja-kangin* which orientate holiness in the Balinese cultural system is still maintained. The depreciation of *palemahan* land in line with the pace of development has changed the spatial structure in the South Denpasar area. According to adaptation theory, [9] spatial reconstruction in the construction of houses (settlements) is a form of

adaptation to changes in the spatial structure of Denpasar City.

Second, the implications for the *pawongan* area are marked by an increasingly unfavorable situation due to chaotic, non-adaptive spatial planning. The existence of housing in Denpasar has opened more open and intense social interactions between residents and people outside the local village. This increasingly intense interaction has opened insights and progress for Denpasar residents towards a more advanced, modern direction. Denpasar residents are increasingly heterogeneous, multi-ethnic, and multi-cultural.

In line with the increasingly heterogeneous development of the population of South Denpasar, a pattern of non-communal communication has developed and social exchange relations have developed between its citizens, followed by the weakening of traditional ties. The development of non-adaptive spatial planning makes the occupants feel cramped socially and psychologically, thus giving rise to the behavior of people looking for social spaces that can provide a dimension of openness and open horizons to think healthier. For this reason, they take advantage of several open spaces, such as the use of the Pegok field as a place for recreation and sports, the Candi Narmada temple area to build a spiritual spirit. The people of South Denpasar also try to vent their religious emotions

and make Tanah Kilap temple as the booth for *Ratu Niang Lingsir*, the deity who provides convenience in living life.

Third, the implications for the *parahyangan* area, the Hindus in South Denpasar carry out the reconstruction of the *parhyangan* spatial plan. There has been a development of expressions of religious awareness in line with the narrowing of the dimensions of the *parhyangan* space due to the narrowing of the land eroded by development. The placement of the sacred buildings, namely *merajan* and *padmasana* on the top floor of the house, is a clear example that can be found in settlements in the South Denpasar area.

In addition to the placement of the *merajan* and *padmasana* buildings according to the *Tri Angga* principle, the development of Balinese Hindu expressions of worship due to land constriction is also reflected in the emergence of sacred rooms in Hindu homes in the South Denpasar area today. This sacred space in urban Hindu homes is a representation of the main hall of the *mandala* or *uluning angga*. As a place of prayer, the holy room is a '*parahyangan* room' which is deliberately built to maintain the balance of its inhabitants with the God, *Sang Hyang Widi Wasa*.

Another phenomenon that reflects the implications of the dynamics of *Tri Hita Karana* in the *parhyangan* dimension is the emergence of the tradition of the *pitra yadnya* and

manusia yadnya ceremonies which are centered in the cheerful environment, both recognized by the big family of *geria* and the surrounding community. One of the reasons for the *griya* to be judged at the location or place of the *yadnya* ceremony is because it has a *natah* which is more adequate for the implementation of the *yadnya* ceremony. According to Bourdeau's (1990) theory,[10] *griya* still has more adequate capital, both land capital or land for the *yadnya* ceremony, as well as symbolic capital, namely status (high caste) which is still recognized by the Balinese Hindu community.

Conclusion

From the discussion of the dynamics of *Tri Hita Karana* in residential areas in the South Denpasar District, it can be concluded that the factors causing the dynamics of *Tri Hita Karana* in the residential area of Hindus are urban modernization, population growth, spatial planning policies and settlement development, and rationalization in building construction.

The dynamics of *Tri Hita Karana* in these settlements are in the *palemahan* area, land conversion has displaced the *subak* and *Ulun Suwi* temple, violation of the principles of ATB, displacing the existence of open space; the *pawongan* area is characterized by increasingly heterogeneous, multi-ethnic and multi-cultural citizens. Social relations that are communal are shifting to a

developing model of social exchange relations. Social spaces following ATB such as *bale daja*, *bale kangin*, *bale bengong* are increasingly rare; in the *parhyangan* area where the building layout was not reconstructed, the holy place *merajan* was built on the upper floor of the residence.

The implications of the dynamics of *Tri Hita Karana* in the residential area of Hindus in the Denpasar includes the *palemahan* area experienced the land-use change refers to the principles of effective, efficient, and economical, but the concept of *ulu teben* and *kaja-kangin* are still being maintained. The *pawongan* area is characterized by the behavior of city dwellers looking for spaces for social and spiritual recreation. The *parhyangan* area is characterized by praying activities at *merajan* and *padmasana* on the upper

floor of the residence, as well as the presence of the holy room and the emergence of the tradition of the *pitra yadnya* ceremony and the *manusia yadnya* which is centered in the cheerful environment of the South Denpasar area.

Suggestions

To enforce the *Tri Hita Karana*, the disoriented spatial planning needs to be anticipated. For further researchers, it is recommended the deepening and shifting of perspectives from other scientific fields. The Government of Denpasar and the Provincial Government of Bali can examine the findings of this research to be considered in formulating the strategic direction and policies of development from a spatial aspect.[]

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