



CULTIVATING THE RELIGIOUS BEHAVIOR OF GRHASTHA ASHRAMA IN SUKAWATI VILLAGE BASED ON TRI HITA KARANA

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Abstract

This study examines the importance of cultivating the religious behavior of grhastha ashrama in Sukawati Village based on Tri Hita Karana, founded on the local wisdom inherited from the ancestors. In today's era of everything instant and pragmatic, certain people's behaviors deviate from the religious teachings because of the weakening of sradha, or understanding and belief in the teachings of their religion. Thus, it is feared that social anxiety and conflicts will occur in various aspects of life. Tri Hita Karana is one of the local wisdoms of Balinese people which acts as a policy, knowledge and local intelligence that can be used as a reference to cultivate the religious behavior of grhastha ashrama. Grhastha ashrama are defined as krama desa elders, who serves as role models for the community and the younger generation. Tri Hita Karana values must be observed by maintaining harmony with others and with the natural environment. The purpose of this study is to provide scientific description and explanation of the importance of Tri Hita Karana ideology in cultivating the religious behavior of grhastha ashrama, as a catalyst for development of the village community, by preserving the culture to conserve the agricultural environment, because Balinese culture cannot be separated from agricultural life.

This study was conducted with case study approach as one variant of the qualitative approach. Data collection was conducted by the techniques of interview, observation, literature, and documentation study. The findings of this study state that the grhastha ashrama tend to display hard working attitude to make ends meet and follow the latest trends. Likewise, krama feel the increasing burden to make ends meet, especially the cost of preserving art and culture that are very expensive. This seems to influence the habits of the Sukawati people who are famed for their enthusiasm in performing art and culture and tend to ignore the religious behavior based on the ideology of Tri Hita Karana.

Keywords: Religious Behavior, Grhastha Ashrama, Tri Hita Karana.

Introduction

The rapid development in Bali, especially in tourism industry, resulted in the progress in various sectors that have succeeded in significantly increasing the income or welfare of the people. Related to that, Pujaastawa (2017:87) states that *Tri Hita Karana*-based tourism development model is expected to be recommended as an alternative model for developing tourist attractions in Bali, so that the development of the tourism industry not only contributes to the economic growth, but also able to provide significant benefits for cultural and environmental sustainability. Regarding this, *Perbekel* or village head of Sukawati, Dewa Gede Dwi Putra acknowledged the progress. Sukawati Village has a vision that has been formulated with the community leaders, namely building together a clean, safe and prosperous Sukawati village based on *Tri Hita Karana* towards *jagadita*.

Based on the above statement, it can be concluded that essentially the progress of the tourism industry in Sukawati Village has not been accompanied by the understanding of *Tri Hita Karana* teachings, so it is feared that social disharmony will occur. Through such vision, the Sukawati village head seeks to implement the *Tri Hita Karana* concept that teaches happiness or *hita* that is related to the balance and harmony with God, among people, and with the natural environment. If part of the community ignores the *Tri Hita Karana* teachings,

conflict in various sectors of life will occur. The importance of the *Tri Hita Karana* ideology to be implemented in public life was also emphasized in President Joko Widodo's remarks at the National Celebration of *Nyepi*, Caka 1940 New Year's Day Celebration on 7 April 2018 at GOR Ahmad Yani Mabas TNI in Cilangkap, East Jakarta, as follows.

"*Nyepi* inspires all of us to always maintain the harmony of life as a path to happiness. In *Tri Hita Karana*, Hindus are taught that *srada bhakti* in God must also be realized by maintaining harmony with others, as well as maintaining a harmonious relationship with the natural environment around us. Hindus are also asked to always uphold the teachings of *wasudewa kutum bhakam*, we are all brothers. This emphasizes the importance of true brotherhood, because we all come from the same source, namely from God Almighty". (<http://setkab.go.id/sambutan-presiden-joko-widodo-pada-dharma-santi-nasionalmabas>). Accessed on 10 April 2018.

The President's remarks above delivers the message that the Hindu community, especially in Bali, must be prepared to take a role in the change and compete with immigrants from outside of Bali. However, one should stay rooted in the philosophy of *Tri Hita Karana* as the embodiment of people who are born, live, and die in Bali that uphold the sense of kinship, supportive, and mutual cooperation, known as the *menyamaberaya* philosophy. The inability to take a role in the progress of the tourism industry, will gradually cause a negative impact on social life. This has begun to be felt in the social life of the community in Sukawati

Village. Disharmony of life that occurs in the community will trigger social conflicts. However, to prevent the disharmony of social life from spreading, the village officials are trying to disseminate the *Tri Hita Karana* teachings as essential guidelines, by emphasizing the concept of harmony as a spirit or *taksu* in the development model.

As described by Astawa and Sedana (2017: 59), harmony possesses the same essence as the *Tri Hita Karana* concept, because *Tri Hita Karana* is one of the local wisdoms of the Hindu community in Bali, namely a concept of harmony, coherence, and balance of people among people, with the natural environment, and with the Creator/ God Almighty. Based on the data, the reason for the importance of *Tri Hita Karana* ideology in cultivating the religious behavior of *grhastha ashrama* in Sukawati Village is due to the nature of the *Tri Hita Karana* teachings that advise the *grhastha ashrama* in Sukawati Village to harness and manage natural resources to fulfill the needs of people, by prioritizing the principle of efficiency and effectiveness. Meanwhile, the attitude and behavior of the *grhastha ashrama* in Sukawati Village have not reflected the ideal concept described in the *Tri Hita Karana* ideology. Physically, on the aspect of *palemahan* it appears that spatial development in Sukawati Village has been degraded. The amount of green

space is decreasing, land conversion is quite significant and environmental pollution, due to piles of garbage that have not received attention in waste management. This illustrates that there are indications that the *grhastha ashrama* in Sukawati Village have not fully demonstrated religious behavior in maintaining environmental hygiene.

Discussion

The *grhastha ashrama* in Sukawati Village have not fully understood the importance of the *Tri Hita Karana* ideology in developing religious behavior, because people are still preoccupied to make ends meet, and this has become increasingly complex, especially in relation to the preservation of art and culture that are the pride of the Sukawati Village community. Related to the efforts of preserving arts and culture, it certainly requires a substantial sum of money. However, due to the nature of today's instant and pragmatic era, some people deviate from religious teachings because of the weakening of *sradha* or understanding and belief in the teachings of their religion. For example, the development of Ubud Village as explained by *Penglinsir Puri Ubud* Dr. Tjokorda Gde Raka Sukawati (Koran Bali Post, Senin Wage 23 July 2018) as follows:

“The Ubud community only carries out the obligation to maintain *Tri Hita Karana* to preserve nature, achieve harmony with the surrounding community, and harmony with God through religious ceremonies.

By maintaining harmony, travelers who visit Ubud actually feel comfortable even though until now Ubud is struggling with waste issue, infrastructure and poverty. Carrying out activities and preserving cultural activities with sincerity, this is what is considered *yadnya*.”

Based on the observation, there are some *ghrastha ashrama* in Sukawati Village who do not understand the meaning of yad, and cannot distinguish between customs, traditions, and beliefs that are based on religious teachings. However, there are also some *ghrastha ashrama* who tend to ignore, especially related to their attitudes and presence at the pura, as there are those who do not pray/*ngaturang bhakti*, but only limit themselves to participating in *ngayah*, *metajen*, engaging in commercial activities, and watching entertainment and art shows. There is even one *ghrastha ashrama*, who wished to remain anonymous, who after engaging in certain yoga activities thought that *ngayah* and praying at the temple was an ancient and idolatrous practice. He also considered those activities as myth that is not clear and hard to be proven with common sense. His obligation as *krama banjar* and *krama desa* related to *ngayah* and *nguopin* were left to his parents.

The above information gives an illustration that the *ghrastha asrhama* in Sukawati Village is part of modern society which perceives that religion shackled human freedom and is now replaced by the freedom of reason

(empirical), as Marx views that religion as opium. In line with Marx, Giddens (in Martono 2014:323) describes that religion will lose its influence in various aspects of human life. The attention will ultimately be focused on mundane issues, while attention to spiritual matters will degrade. Whereas if the *ghrastha ashrama* in Sukawati Village want to learn various concepts about harmony, this can be read in the sloka or the holy book of Hinduism.

Sradha as a Form of Parahyangan Aspect

Achieving harmony between human beings with God is based on *sraddha* (belief or trust) and *bhakti*. Beliefs or faiths in the teachings of Hinduism are known as *panca sraddha*, namely five beliefs or faiths in: (1) the existence of *Brahman (Ida Sang Hyang Widhi Wasa)*; (2) the existence of *Atman* or soul/spirit; (3) the existence of the Law of *karma phala*; (4) the existence of *punarbhawa* or reincarnation as well as rebirth; and (5) the existence of eternal happiness (*moksa*). The embodiment of those five Hindu beliefs has not yet been fully reflected in the religious behavior of *ghrastha ashrama* in Sukawati Village, because the *ghrastha ashrama* are becoming a modern society that is undergoing a religious transformation. Traditional religions suffer from the degradation of meaning and role while religious consciousness remains strong and manifested in new beliefs and rituals in

accordance with more superior modern forms of organization.

Subagiasta (2006:35) further adds, *sradha* (belief/faith) serves to strengthen, reinforce, and secure the faith of the people so that it is not easily swayed or replaced by other (religious) beliefs. This is stated in Bhagawadgita, IX. 3, as follows.

*“Asraddadhanah purusha
dharmasyasya parantapa
aprapya mam nivar tante
mrityu-samsara-vartmani “*

Meaning:

People without faith (*Sradha*) who followed this path, are unable to attain Me and return to the path of the world of death, to suffer (Pudja 1981:206)

The above sloka provides an understanding that *sradha* or faith is the basic guideline for humanity in life. This indicates that harmony and peace will take place because of intelligent and well-mannered attitude that is balanced with the *sradha* (belief) and faith. In other words, with increasing intellectual levels, people would increasingly be aware that not every problem can be solved using common sense. At this time, people will return to religion to solve various problems of life, so that the existence of religion in modern society will always be there, and there is no way that religion will disappear.

Based on that *sradha* or belief, each person is obliged to worship, glorify, and *bhakti* through *yadnya* in order to

obtain protection from God, as stated in Bhagawadgita, IX 22, as follows.

*“Ananyas cintayanto mam
ye janah paryupasate
nityabhiyuktanam ham test
yoga-ksemam vahamy aham”*

Meaning:

Those who worship Me alone, and meditate on Me always, to them I bring everything they don't have, and protect everything they have. (Pudja 1981:217)

Bhakti as a Form of Pawongan Aspect

Bhakti marga is a form of service among fellow creatures of God, and is also called as serving the Gods with divinity. At that time, the *grhastha ashrama* carried out the service, consciously sensing God's presence in those who were being served. Thus, it can be said that *bhakti* in daily life is a reflection of religious behavior, or actions that express faith (love, respect, and submission), because *bhakti* means submission, respect, and loyalty, so in various aspects of life it is used as a statement, such as: devotion to the Lord Almighty and the ancestors (a sign of respect and submission), *bhakti* to the nation, *bhakti* to parents, *bhakti* to teachers, *bhakti* to the king or leader.

The implementation of *bhakti* teachings as described above, for the Sukawati Village, seemed to undergo a shift. This can be seen in the life of the Sukawati villagers today, as the philosophy of *menyamaberaya, segilik seguluk sebayantaka*, which advocates peaceful life by always striving to

maintain good relations and cooperate both in joy and in sorrow in facing all the challenges of life, tends to change towards a more individualistic lifestyle that is exclusivist. In other words, the practice of *menyamaberaya* for the Sukawati villagers has undergone a change and narrowing of meaning, which then gives an impact on social life and the community itself. As in early January 2016 there were cases of offences involving the use of weapons among family members. In addition, on 15 December 2016 there was also a murder of a woman, whose perpetrator was her husband's younger brother. Responding to the case, Mr. I Wayan Ardana, S.Ag., M.Pd.H as the secretary of the Village Consultative Council (LPM) gave the following explanation.

“Based on the two cases above, as *grhastha asrhama* or *kramadesa* are the role model of the younger generation, it is fitting to always try to control themselves. Improving religious behavior through *bhakti* or sincere service in *menyamaberaya* as a manifestation of the concept of *tat wam asi*, namely you are me, and upholding the concept of *vasudeva khutumbakam*, that we are all brothers.” (interview on 20 June 2018).

Based on the above interview, it can be explained that understanding this concept should aid the *grhastha asrhama* to connect more easily to the divinity and feel the presence of God while carrying out the services as described in the scriptures, the belief of Hindus towards *Ida Sang Hyang Widhi Wasa*, God Almighty, which is certainly

different from teachings other than Hinduism. Further explained by Mr. I Wayan Ardana, S.Ag., M.Pd.H:

“Besides praying by worshipping *Ida Sang Hyang Widhi Wasa*, or God Almighty, Hinduism also teaches the worship of ancestors, because these ancestors have been instrumental in providing protection to their offspring during life, even in the world of *niskala*. Those who abandon their ancestors will be cursed, they will not be able to obtain happiness in their lives, even though they live a wealthy life (their heart will always be disturbed and full of hesitation).” (interview on 20 June 2018).

The above statement is certainly in line with the understanding contained in *sloka 2 sargah 2* in the Ramayana story. Related to this, the *grhastha asrhama* in carrying out *bhakti*, or service to others, is the obligation (*swadarma*) of the people. Obligation (*swadharma*) as *krama desa* for the *grhastha asrhama* requires the understanding or belief in worship to emphasize on its main object, *Ida Sang Hyang Widhi Wasa*, with all His omnipotence (*Dewa*) and His *Sakti* (*Dewi*). Constantly worshipping and carrying out religious offering rituals to a number of His manifestations and the ancestors, as well as maintaining solidarity with fellow human beings (*manusa yadnya*), is a manifestation of gratitude and devotion.

Asih (Love) as a form of Palemahan Aspect

Building harmony and peace according to Hindu teachings is not only required among fellow people,

but is also taught so that people always remember to protect, maintain, guard, and preserve other God's creations, including the flora and fauna that are elements of *palemahan*. As confirmed in the Atharvaveda scriptures XII.1.1 and described as follows.

*“Satyam bṛhadṛtam ugra dikṣā
tapo brahma yajnaḥ pṛthiviṁ dharayanti,
sā no bhūtasya bhavyasya patni
urum lokam pṛthivi na ḥkṛnote.”*

Meaning:

Great truth/honesty, natural laws that cannot be changed, self-service, tapa (self-restraint), knowledge and offerings (yajn) which support the earth, the earth always protects us, hopefully there is a large space provided for us (on earth)

As long as humans harness the natural resources by following the religious teachings as mandated in the *Tri Hita Karana* concept, it can be ensured that nature will never run out of resources, or even worse, cause disasters. In line with that, the vision and mission of Sukawati Village is “building together a clean, safe, and prosperous Sukawati Village based on *Tri Hita Karana* towards *jagatdita*, and a clean and environmentally-friendly Sukawati based on the application of spatial planning and environmental insight”. Thus, the Sukawati villagers begin to build their awareness to remain compassionate towards the natural environment (*Bhuana Agung*) as a social-based action oriented towards harmony and environmental

sustainability. The use of forests and crops that is balanced by replanting contains a mutual symbiotic implication between humans and the natural environment, including animals.

This development model has implemented the teachings/elements of *palemahan*. This is described in *awig-awig* Pakraman Sukawati Village in 1991, palet 6, pawos 23, which regulates the traditional spatial layout of Pakraman Sukawati Village, as follows.

*“Wates wilayah tembok karang paumahan
utawi tegal sane marep ke marginyane
patut kawentenan ambal-ambal sanistane
ipun adepa, tur ambal-ambal punika
ketandurin sekar utawi karang kitri mangda
pekantenan ipun asri lan ajeg.”*

Meaning:

The boundary wall of the housing and garden facing the road shall be provided with *ambal-ambal* or *telajakan* (green space) which can be planted with various flowers and other plants to make it look beautiful and green.

This was further supported by the results of the interview with I Dewa Gede Dwi Putra (Perbekel Sukawati Village), as follows.

“There is an agreement or *perarem* in our village that aims to maintain the existence of *palemahan* aspects. The rules referred to are related to the use of *telajakan/ambal-ambal* as a green space and as a business (economic) area. So, it should not be used as an area/room to sleep. Likewise, with the disposal of household wastewater (MCK) a septic tank must be made in the yard, so that waste water does not go out into the sewer except rainwater, because it will pollute the subak water which functions to irrigate the fields and gardens or plantations in the

household.” (Interview on 17 May 2018).

The interview above is in line with one of the verses in the Vedic scriptures, which exhort human beings to protect the earth with all the resources that it contains, such as elements of minerals and metals as a source of human life.

Mantra Rg Veda III.51.5 states:

“*Indraya dyava osadhir utapo rayim raksanti jirayo vanani.*”

Meaning:

Protect the natural resources, such as the atmosphere, plants, and medicinal plants, rivers, springs, and forests.

Ayurveda XVIII.13 states:

“*Hiranyam ca me yasca me Syamam ca me location ca me Sisam Ca me trapu ca me*”

Meaning:

May we obtain the metals contained in the earth, which are gold, iron, copper, steel, red metals, lead, zinc and tin.

The description of the above *sloka* asserts that the behavior of the *ghrastha ashrama* related to the natural environment must consider the vertical dimension of human interaction that is harmonious relationship with God and maintain the harmony of human beings with the natural environment, so that the natural environment can be protected from ever-increasing damage. Pujaastawa’s research (2017:97-98) explains that the effectiveness of local wisdom-based environmental management has been proven by Penglipuran Village, which has been

awarded as one of the cleanest villages in the world. This fact proves that tourism management by *Desa Adat Penglipuran* has made a significant contribution to the aspect of local *palemahan* (physical environment). This is consistent with the concept of sustainable tourism, namely ecological tourism, which provides positive benefits for the preservation of the local environment.

Closing

Cultivating the religious behavior of *ghrastha ashrama* is very important to be the top priority in facing the negative impact of globalization. *ghrastha ashrama* can strive to implement the *Tri Hita Karana* ideology in social life, through strengthening of *sradha* as an aspect of *parhyangan*. *Panca sradha* is five beliefs about: *Brahman* (God), *atman* (soul/spirit), the law of *karma phala*, *punarbhawa* (reincarnation), and *moksa* (eternal happiness).

Strengthening of *bhakti* as a form of *pawongan* aspect, by implementing the philosophy of *menyamaberaya*, *segilik seguluk sebayantaka*, which advocates living peacefully by always striving to maintain good relations and cooperate in joy and in sorrow, facing all of life’s challenges, seems to be shifting to a more individualistic and exclusivistic lifestyle.

Practicing the teachings of *asih* (love) is a form of the aspect of

palemahan, namely by together building a clean, safe and prosperous Sukawati Village based on *Tri Hita Karana* towards *jagadhita*, creating a clean and environmentally-friendly Sukawati based on the implementation of environmentally-sound spatial planning. []

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