



Harmonization of *Tri Hita Karana* Local Value in Tourism Development in Sidetapa Village

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ARTICLE INFO	ABSTRACT
<p><i>Received: 27 November 2022</i></p> <p><i>Reviewed: 18 January 2023</i></p> <p><i>Revised: 3 March 2023</i></p> <p><i>Accept: 19 April 2023</i></p>	<p>Purpose: This paper describes the form of implementing the value of <i>Tri Hita Karana</i> (THK) in the development of a tourist village in Sidetapa Village, Buleleng Regency.</p> <p>Methodology: In this study, data were collected through observations and interviews with the community in Sidetapa Village, especially those who are actively involved in tourism development and their tourism-supporting products.</p> <p>Findings: In this study, it was found that the implementation of the THK value in the village included the persistence of the <i>ngayab</i> system (voluntary) in carrying out religious ceremonies, the prohibition of cutting bamboo on Sundays, and the persistence of women's weavers who work together to produce products ordered by consumers.</p> <p>Originality/Value: Through this research the value of local wisdom in the form of harmonization of three things namely to God, nature and fellow human beings, is well implemented by the people in Sidetapa Village, even though they have experienced development from a village that initially tended to be closed to become open. The presence of tourism in Sidetapa Village has not only changed the way of behaving in a more open manner, but has made them more protective of nature, maintaining their traditions as well as strengthening social bonds with others.</p>
<p>Keywords: <i>Sidetapa, Tourism, THK, Village</i></p>	

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1. Introduction

Tourism development in Bali is known to have applied the principles contained in the *Tri Hita Karana*. *Tri Hita Karana* (THK) as a philosophy of the Balinese Hindu community, which in its implementation is certainly related to Hinduism, has enabled the values contained in it to be realized in tourism activities [1]. In fact, the award in the form of the THK Award [2] has become an award that almost all managers of tourist facilities in Bali are trying to achieve, especially hotels and the like. This is in accordance with the direction of the Bali regional government, as stated in the Bali Province regional tourism development master plan 2015-2029 regarding the direction of policies and strategies for tourism industry development, in the Bali Provincial Regulation number 10 of 2015.

Sidetapa Village is a village located in the Banjar District, Buleleng Regency, which has established itself as a tourist destination consistently since 2018. Through the Decree of the Buleleng Regent Number 430/405/HK/2017, Sidetapa Village continues to develop itself as a tourist destination. tourism village by managing its natural and cultural potential, and of course without abandoning existing traditional values. Rural tourism [3] as a form of integration between tourism components that are presented in a structure of community life that blends with tradition, in its implementation in Sidetapa Village [4], its development is carried out with an approach that is in accordance with social, cultural conditions and geography of the village.

In Chapter II (Principles and Objectives) of the Bali Provincial Regulation Number 2 of 2012, Article 2 states "The implementation of Balinese Cultural Tourism is carried out based on the principles of benefit, kinship, independence, balance, sustainability, participatory, sustainable, fair and equitable, democratic, equality and unity imbued with Hindu religious values by applying the *Tri Hita Karana* philosophy". Thus, tourism development carried out in Bali, wherever the area is, the values of local wisdom contained therein should be adopted and adapted with the aim of creating harmonious tourism activities in three relationships, namely with God, nature, and fellow human beings.

Tri Hita Karana [5] is the local wisdom of the Balinese people, which is used as a philosophy of life, and also understood and accepted as a local ideology. Thus, the values contained in the *THK* are understood and implemented by the Balinese, especially those who are Hindu as a prescription for action that is applied in their daily activities. In tourism [6], the values contained in the *Tri Hita Karana* philosophy have always been guidelines in tourism development with the aim of realizing sustainable tourism. By upholding harmonious relations in three things, namely wisdom on *parhyangan* elements, wisdom on *pawongan*, and wisdom on *palemahan* [5], it is hoped that tourism developed, especially in tourist villages, can be carried out properly and sustainably.

Buleleng Regency officially has thirty-one tourist villages [7] spread over nine sub-districts in Buleleng Regency. In its development, each tourist village has its own way of managing its potential, by utilizing the availability of human resources, natural resources, and cultural resources. However, every tourist village does the same thing, namely applying the value of *Tri Hita Karana* (THK), as the philosophy of life for the Balinese people as stated in the Bali Provincial Regulation Number 2 of 2012 concerning Balinese Cultural Tourism. In Chapter I, Article 1, number 14 it is expressly defined "Balinese Cultural Tourism is Balinese tourism based on Balinese Culture which is imbued with the teachings of Hinduism and the *Tri Hita Karana* philosophy as the main potential by using tourism as a vehicle for its actualization so that mutual relations are realized. The dynamic trade-off between tourism and culture

that makes them develop synergistically, harmoniously, and sustainably to be able to provide welfare to the community, cultural and environmental sustainability.”

Tri Hita Karana is an important guideline in the development of tourism in Bali [8] which has universal values, and should be implemented properly in every tourism development including tourist villages, as well as accepted by visiting tourists. Considering the value of *THK* as the basis for tourism development, this paper will examine how to implement these values in every human activity in Sidetapa Village, especially in relation to supporting the development of tourist villages that focus on cultural tourism.

2. Method

In this study, data were collected through observations and interviews with the community in Sidetapa Village, especially those who are actively involved in tourism development and their tourism-supporting products. The resource persons met, in addition to the people who were met incidentally at a ritual or craftsman, in this study also conducted in-depth interviews with village elements from both traditional and official villages, tourism village managers, as well as experts who were interviewed through message media. The primary and secondary data obtained in this study were analyzed qualitatively using a cultural studies approach.

3. Discussion

3.1 Implementation of Tri Hita Karana Values in Religious Activities in Sidetapa Village

Sidetapa village has a tradition that has been passed down from generation to generation. Tradition (KBBI, 2008) is a habit that is carried out from generation to generation, including a belief system that is carried out from generation to generation. The continuation of a tradition by the community can be understood when the tradition maintained by a group of people shows that the tradition is still able to provide comfort for their lives. Borrowing Talcott Parson's idea of structural functionalism [9], then when the tradition still provides them with good benefits and can maintain the life of a social system, in this case, the village, the tradition will be maintained and preserved. In the village of Sidetapa, rituals that are the practice of a disputed tradition are still carried out with full confidence. One of the rituals that are still being carried out in Sidetapa Village is *Gandrung*. Rituals are actions or series of actions that are carried out or observed in village communities, namely traditional ceremonies.



Fig 1. Ritual of Sanghyang Gandrung Dance

Source: <https://www.youtube.com/watch?v=s5hoAo2blMQ>

Local wisdom [10] is all forms of knowledge, belief, understanding, or insight as well as customs or norms that guide human behavior in community life. In Sidetapa Village, the sacred dance, namely the *Gandrung* Dance, is interpreted as a dance that is able to bring a good atmosphere and harmony to the people in the village. The *Gandrung* Dance [11] was created and performed with the aim of avoiding a disaster, even when the Covid-19 pandemic occurred, the sacred dance was still performed with the aim of bringing goodness from God Almighty, a supernatural power for the people of Sidetapa Village.

"*Gandrung* Dance is considered capable of being a solution in overcoming disease outbreaks, including this COVID-19 disease. The community strongly believes that the disease is carried, so it is necessary to give a profit (offering), in the hope that the disease will go away from the village (Putu Sinar, 47 years old)"

In a study [12] *Sanghyang Gandrung* Dance, for the people of Sidetapa Village, is a sacred dance that is believed to be able to overcome and even stop the disease outbreak that hit the villagers. The purpose of the ritual is to provide entertainment in the form of sacred dances to *Sang Bhuta Kala* so as not to disturb the community, either by giving plague in the form of disease or other dangers.

The sacred dance, namely the *Sanghyang Gandrung* Dance, is performed by the local community, besides being believed to be able to ward off health problems, the ritual is also believed to be an expression of gratitude to God for the gift received in the form of abundant agricultural products. Added [11], in the ritual, the community offers offerings that are alternately prepared by residents who are married, and the ritual is carried out for forty-two days. *Sanghyang Gandrung* dance in practice contains strong religious values, as a form of implementation of *THK* values by the people of Sidetapa Village. In Bali, several sacred dances aim to overcome the problems faced by the community [13] with three functions, namely the religious-magical function, the function of harmony with the natural environment, and the social function. Thus, the values of *THK* are also well implemented in a ritual that is maintained to date.

In addition to the *Sanghyang Gandrung* dance, Sidetapa Village also has several rituals that function to maintain social harmony, namely the tradition of *mesuang* rice to the temple. According to the stories of the people who met at the ceremony, they made "*kawas*" for *krama* in that village (legal residents under customary law) in the village. Residents in the village will *ngayah* (work voluntarily) in preparing the required ritual facilities. The purpose of this ritual is to strengthen the ties of brotherhood among village manners (Budiasa, 41 years old, and Sinar, 47 years old). Citing the results of [14] Pertiwi et.al's research on "*Mekawas* Tradition in the Sociocultural Life of the Early Balinese Society" in Sekardadi Village, Kintamani District, Bangli Regency, it was explained that "*Mekawas*" is an important activity in a ceremony as a form of implementing harmony between God and each other. The *Mekawas* tradition has a religious function (harmony to the creator), and a social function (harmony to fellow human beings).

Likewise, what is done by the community in Sidetapa Village, religious activities remain a means to maintain and strengthen social bonds during increasingly advanced tourism developments in the village. Through religious activities [15], [5], everyone in a social space is able to build solidarity with the supernatural power of the Almighty as well as each other. The village as a social space, it is very possible to implement the values of *Tri Hita Karana*, especially in the *parahyangan* and *pawongan*

aspects, considering that every village has a temple that is owned and cared for together, and jointly asks for blessings from God.

3.2 Ban on Cut Down Bamboo on Sundays

Most of the residents of Sidetapa Village are bamboo craftsmen, with specialist expertise in the form of making baskets and kuskusan. Everyday weaving activities can be found in the homes of residents or groups of bamboo craftsmen, where they make various bamboo crafts after their domestic activities, namely cooking, taking care of children, livestock, and gardening are carried out. This home-based business routine which is occupied by the community in Sidetapa Village does not make people forget the traditions and even prohibitions that have been passed down from generation to generation. There is a belief regarding raw materials, namely, they believe that if the woven bamboo slats are cut down on Sundays, the product they produce will be damaged. Believing this, until now, the community really maintains their belief by not cutting bamboo on Sundays, no matter how high the market demand for their products, they still maintain that belief.

Sidetapa village is rich in natural resources, one of which is its bamboo forest [7]. It has an area of about twenty hectares of bamboo forest. The results of bamboo farming, as stated by Mr. Putu Sinar Jaya (41 years), who is a community in Sidetapa Village, as well as the head of the tourism awareness group in the village (Pokdarwis My Darling), various types of woven are produced as economic activities that provide results to meet the needs of the community. their necessities of life. Weaving is done every day, especially by women, both married and unmarried. It is practiced from generation to generation with great enthusiasm. However, there are still maintained by the local community, namely the prohibition of cutting bamboo on Sundays.



Fig 2. Examples of product damage caused using bamboo which cut down on Sundays

Source: Documentation, 2022

The ban on cutting bamboo every Sunday is agreed upon by the people in Sidetapa Village. Pak Putu Sinar Jaya (41 years old) who is familiarly called Pak Sinar explained that the products produced by people who use bamboo that is cut down on Sundays will inevitably be damaged, which is known as powder. Powder (in <https://lektur.id/>) is defined as flour, the same thing is also found in products that are processed using slashed results on Sundays. Although scientifically, the study has not been carried out, it can be understood that the value of local wisdom inherited by the ancestors of Sidetapa Village

contains an element of sustainability which is manifested in the discipline of community members to protect nature, namely by not cutting bamboo on Sundays.

Borrowing [16] idea about the farmer's moral economic theory, where the theory also mentions "what must be left, must be left", it implies sustainability, in this case in the natural aspect. This can be interpreted as a way of living in harmony with nature that was built and maintained by the people of Sidetapa Village. Similarly, Sudradjat et al., [17] explain that traditional knowledge, namely folk science, ethnoscience, population ecology, rural science, or knowledge of rural people has several characteristics, which include being passed down from generation to generation into tradition and containing the meaning as a means of nature conservation and conservation. sustainable use of biological resources-social and cultural conservation.

Local wisdom towards the environment that is maintained by the community in Sidetapa Village, especially those who work as craftsmen, is the implementation of THK on the palemahan aspect. Palemahan [5] as part of THK can be called as ecological local wisdom, which functions as a schema to realize a harmonious relationship between humans and the natural environment. Atmadja [5] also explained that local wisdom is also reflected in human attitudes known as prey institutions or seasonal arrangements. which refers to the nature of nature, namely *wuku* (week) and *sasih* (month). As a form of human respect for nature, the community, especially the bamboo craftsmen in Sidetapa Village, make it happen in prohibited of cutting bamboo on Sundays.

3.3 Weaving Together in Social Harmony

Sidetapa village is well known as a basket craftsman with various shapes and sizes. The products of woven bamboo crafts, especially baskets, be it baskets for *pindang* fish, fruit baskets, baskets for sometimes chickens, and baskets for furniture are produced with enthusiasm by the bamboo craftsmen in this village. Seeing the abundant production results, as well as the high market demand, the bamboo craft center built by Mr. Putu Sinar Jaya (47 years) and his wife, invites housewives to weave together after doing domestic activities in their respective homes. Bamboo crafts in Sidetapa Village, Banjar District, Buleleng Regency [18] have undergone various forms of development, which are innovations born from the adaptation of the craftsman community to market needs. The number of handicrafts made from bamboo that has been widely available in the market requires bamboo craftsmen in Sidetapa Village to be willing to make various innovations with the aim that their products can be accepted by the market, not only in Buleleng Regency but also outside the district. In fact, through the assistance carried out by Mr. Sinar as the chairman of the bamboo craftsman group, the results can be accepted by tourism actors, where before the pandemic, the handicraft products of the women of Sidetapa Village were well received by the tourist market, especially in the Ubud area.

The tradition of weaving together can be understood as a manifestation of the implementation of the *pawongan* concept, where every human being has collective and communal rights [5], which can be implemented in human daily activities, such as what was done by a group of women woven bamboo craftsmen in Sidetapa Village. This is also in line with Durkheim's idea of moral order in living together [19], which is manifested in the collective consciousness, including maintaining a weaving life together,

which allows them to act the same as members of the group. In their actions, they maintain a harmonious relationship with each other, which in *THK's* value is the concept of *pawongan*.



Fig 3. Sidetapa Village Women's Group Making Weaving

Source: Documentation, 2022

Weaving for the women in Sidetapa Village is something fun. The weaving habit that they are engaged in and can provide direct economic benefits to them, makes the women weaving in the village really enjoy their work. In this context, every social practice carried out by women weavers in relation to various parties related to the weaving is very strongly tied to the social structure and capital owned by each individual in their social interactions. Practice in this case is interpreted as a way of doing things, actions, applications, or appearances that occur as a result of intentions, habits, and routines [20], which are not only seen in their interactions internally but also externally.

Women weavers in their social practice, apart from interacting with fellow weavers within the same group, also conduct quite intensive interactions with weavers outside their group, collectors and it is very possible with consumers directly. By weaving at home, they can complete many things, namely taking care of the kitchen, taking care of the children, as well as generating income even though they do not work outside. A mother plays a dual role [21], that is as a mother with her traditional duties of caring for the family and helping her husband earn a living. This is what makes weaving work the main job for women in Sidetapa Village. By working at home, harmonization with others, especially within their own family, is a form of implementation of the concept of *pawongan* in the philosophy of *Tri Hita Karana*.

The harmonious, harmonious, and respectful life of the Balinese people is also carried out by developing cross-cutting affiliations and cross-cutting loyalties [5]. In weaving craft business activities, good relations are not only built within the intra-group environment of the craftsmen but also the inter and even the external environment. Thus, handicraft production can be produced together for the purpose of achieving the expected sales target. In principle, every individual must be able to apply the principles of harmony, harmony, and respect as outlined by *THK*. The application of these principles is also accompanied by the ability to develop cross-cutting affiliations and cross-cutting loyalties so that their social solidarity becomes stronger.

4. CLOSING

Tri Hita Karana (THK) as the local ideology of the Balinese people, has made *THK* a recipe for action for Hindus in Bali. Accepted as a recipe for action, in its implementation, all activities of the Balinese Hindu community are always based on an attitude of harmony in three aspects, namely on God (*parahyangan*), harmony with others (*pawongan*), and harmony with the natural environment (*palemahan*). This attitude of harmony is also implemented in tourism development activities in Bali. Sidetapa Village is an old village (Bali Aga) that dares to open opportunities for the presence of tourists, which is continued by preparing everything that is able to support tourism development in the village, in practice still maintaining the values of local wisdom inherited by their ancestors. Based on observations for two years through the partner village assistance program, it was found that the community still holds fast to their belief in rituals that are considered capable of protecting them from all calamities. It is the Gandrung ritual that is carried out during the pandemic, with the hope that they will avoid the plague, as well as get a blessing for their agricultural products. The people of Sidetapa Village, the majority of whom are bamboo craftsmen, in practice always protect nature, which is manifested by not cutting bamboo on Sundays, with the hope that bamboo can continue to be their source of life. When weaving, they tend to do it together, with the hope that the product will be achieved according to the order. Likewise, weaving together can make them more enthusiastic, and work cheerfully, so that a harmonious life between each other can be realized. Thus, the harmonization of the local values of *Tri Hita Karana* in the development of tourism in the village of Sidetapa has been implemented through activities that are daily and at certain times, namely when religious rituals are carried out.

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