



Factors Affecting Tri Hita Karana Harmony in Traditional Balinese Settlements

Faktor yang Mempengaruhi Harmoni Tri Hita Karana di Permukiman Desa Adat Bali

Komang Arya Partha Wijaya¹, Hanny Wahidin Wiranegara¹, Yayat Supriatna¹

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Abstract: Tri Hita Karana's philosophy of Balinese people is reflected in harmony with God (*parahyangan*), with others (*pawongan*), and with the environment (*palemahan*). In realizing these values of harmony, Balinese people have customs and culture in arranging their traditional settlement. Factors in traditional settlements that are assumed to influence the harmony are temple, banjar, and zoning. This study aims to examine those factors. Design study is questionnaire survey method. The hypothesis was tested using multiple linear regression techniques in 200 respondents between the ages of 18-68. The results showed that the temple, banjar, and zoning had significant effect on the harmony of Balinese people. Partially, temple and banjar had a significant effect, while zoning did not show a significant effect. Community patterns and customary systems become more dominant than zoning. Furthermore, the availability of land become a constraint, so that the holy places, banjar, and setra in the zoning follow customary agreements and regulations. Based on these findings, the preservation of these three elements in traditional Balinese settlement needs to be maintained as part of local culture and wisdom to keep the harmony in the traditional Balinese community.

Keywords: Traditional Balinese Settlements, Harmony, Tri Hita Karana

INTRODUCTION

The island of Bali is one of the provinces in Indonesia that has rich customs and culture. Traditional Balinese culture still survives and is firmly attached to the lives of local people. This causes Bali to be unique compared to other regions. Balinese society is the embodiment of the regulation of the behavior of the people based on Hinduism with three basic framework elements, namely *tatwa* or philosophy, *susila* or ethics, and *upacara* or rituals (Dwijendra, 2003). These three elements are used to achieve a harmonious relationship between *Bhuana Alit* (human/microcosm) and *Bhuana Agung* (universe/macrocsm) so as to give birth to conceptions in the community. The conception that governs this relationship is in the philosophy of *Tri Hita Karana* (THK) or the three elements of life. THK consists of three elements, namely *parahyangan* which means the relation between humans and God, *pawongan* refers to the relationship among humans, and *palemahan* address to the relationship between humans and the natural environment (Roth & Sedana, 2015). This philosophy is used in integrating human beings when utilizing traditional settlement.

¹ Department of Urban and Regional Planning, FALTL, Universitas Trisakti, Jakarta

Traditional Balinese settlements are a place for community interaction with religiously oriented characteristics. It was created as a result of the human mind. Its embodiment is based on a view of the universe, customs, norms, religion, beliefs, and culture. Traditional settlements have an important role in synergizing the conception of community cultural development. Traditional settlements are cultural heritage that can realize the harmony contained in the *Tri Hita Karana* philosophy. Cultural heritage is a potential social capital and can be used as a guide in building community social relations and in realizing peace and harmony (Fajriyah, 2017). Over time, a touch of outside culture resulted in an imbalance in Balinese society such as losing orientation (disorientation) in almost every aspect of life (Ardika, 2004 in Suwardani, 2015). This disorientation can cause the resilience of customs and culture to be fragile in the midst of the strong currents of globalization and modernization.

The results of previous studies show that *pawongan* (element of *Tri Hita Karana*) with the residential environment of Monang-Maning Village, Denpasar City is not correlated (Laba, 2002). The harmony of THK's philosophy is fading and increasingly disappearing in the spatial layout of community settlements in Bugis Village, Singaraja Regency, Bali Province caused by religious, cultural, physical environmental factors (Adi & Perdana, 2015). Based on the results of the study, the three elements of harmony in the THK philosophy through traditional settlements are under pressure and fading.

The sustainability of Balinese customs and culture depends on the readiness of the community to maintain the ideology and belief in *Tri Hita Karana*. THK is the principle in spatial planning and is listed in the Bali Provincial Regulation Number 13 Year 2020 concerning the Bali Province Spatial Planning (RTRW) 2009-2029 (Bali Provincial Government, 2020). One form of the effort to maintain it is through a system of embodiment of traditional settlements. Traditional settlements are the identity and strength of the Balinese people in maintaining customs and culture based on the THK philosophy. Urban communities and rural communities in Bali have their own characteristics and priorities in achieving harmony through the determination of living space. Along with the times, there are changes in the physical environment of traditional Balinese settlements so that the harmony of Balinese society fades (Adi & Perdana, 2015). The fading is influenced by the elements of the traditional residential space (Adi & Perdana, 2015). Thus, it is necessary to explore the physical elements of traditional Balinese residential spaces that build community harmony based on the *Tri Hita Karana* philosophy. Therefore, the purpose of this study is to identify elements of traditional residential space that affect the harmony of Balinese society according to the *Tri Hita Karana* philosophy.

METHOD

Data Collection

Collecting data using a questionnaire survey method. Questionnaires were distributed to 200 respondents in the Panjer Traditional Village and Melinggih Traditional Village, Bali Province. Broadly speaking, there are two constructs that are measured, namely the elements of traditional residential space and the harmony of Balinese society. There are 27 questions related to the spatial elements of traditional settlements which include temples, *banjars*, and zoning. Meanwhile, to measure the harmony of society, 22 questions were used. The reliability test is shown by the results of Cronbach's Alpha test of 0.709 for the temple variable, 0.676 for the *banjar* variable, 0.664 for the zoning variable, and 0.752 for the harmony variable.

The scope of the research encompasses two traditional villages, namely Panjer village in Denpasar City and Melinggih village in Gianyar Regency. Panjer village features urban characteristics as a center for government and economy. In contrast, Melinggih is a traditional rural village. The differences between the two are evident in their physical and demographic conditions, such as the size of the settlements, the number of banjars (community groups), and population density. Panjer village is home to 5,085 families, while Melinggih has 1,844 families. Data was collected using a survey questionnaire method. The number of respondents was determined using random sampling technique. The sample size for each village was determined using Slovin's method (Sugiyono, 2017), with 100 respondents from each village.

The study primarily measures two constructs: elements of traditional settlement space and the harmony of Balinese society. The measurement tool/questionnaire uses a Likert scale with five answer categories. For traditional settlement space elements, categories range from strongly disagree to strongly agree, whereas for harmony, the categories range from never to always. There are 27 items pertaining to the traditional settlement space, covering temples, banjars, and zoning. To measure societal harmony, 22 items are used. The reliability test is indicated by the Cronbach's Alpha results, which are 0.709 for the temple variable, 0.676 for the banjar variable, 0.664 for the zoning variable, and 0.752 for the harmony variable.

Data Analysis

Data analysis using multiple linear regression analysis techniques. This method is used to determine the effect of more than one independent variable, namely elements of traditional residential space consisting of temples, *banjars*, and zoning with the dependent variable being *Tri Hita Karana* harmony. Data processing is done using the software SmartPLS (Partial Least Square) 3.3.3. for Windows.

RESULT AND ANALYSIS

The influence of traditional residential space elements which include elements of temples, *banjars*, and zoning on the formation of harmony in Balinese society is shown through the values of T-Statistics and P-Values in Table 1. If the T-Statistics value > 1.967 (t-table 5% significance) and P-Values (< 0.05), then it has a significant effect. The results of hypothesis testing using Bootstrapping analysis techniques that produce Path Coefficients.

Table 1. Direct Effect (Path Coefficients)

	Original Sample	T-Statistics (Ts)	T-Table (Tt)	Result	P-Values	Conclusion
Temple > Harmony of THK	0,423	4,135	1,967	Ts > Tt	0,000	Significant
<i>Banjar</i> > Harmony of THK	0,303	2,906	1,967	Ts > Tt	0,004	Significant
Zoning > Harmony of THK	0,002	0,014	1,967	Ts < Tt	0,989	Not Significant

Based on Table 1, the influence of temples on the harmony of THK has a T-Statistics value greater than T-Table, which is 4.153 > 1.967 with an effect of 0.423 and P-Values of 0.000 (below 0.05). It can be concluded that the temple element has a significant effect on the harmony of THK. The influence of *banjar* on the THK harmony has an higher value of 2,906 which is greater than the T-Table (1,967) with a large influence of 0.303 and the P-Values is below 0.05, which is 0.004. It can be concluded that the *banjar* element has a

significant influence on the harmony of THK. Meanwhile, the zoning element has different results. The effect of zoning on the harmony of THK has a T-Statistics value of 0.014 which is smaller than the T-Table. With an influence of 0.02 and P-Values of 0.989 (above 0.05) so it can be concluded that the zoning element has no effect on the harmony of THK. Temples in traditional Balinese settlements are symbolized by *Kahyangan Tiga* Temple. The temple element has three influential indicators in forming THK harmony by looking at the P-Values which is below 0.005 including: temple distance, intensity of *wantilan* use, and area of *jaba*. See Table 2.

Table 2. Indicator of Temple Affecting Harmony THK

Indicator	Original Sample	T-Statistics (Ts)	P-Values
Distance	0,789	2,732	0,007
Using intensity of <i>Wantilan</i>	0,461	2,404	0,017
Area of <i>Jaba</i>	0,829	3,822	0,000

Kahyangan Tiga Temple is a representation of the embodiment of natural balance which symbolizes the creator (*Puseh* Temple), the preserver (*Desa* Temple), and the smelter (*Dalem* Temple). The temple is a sacred place used by the Balinese people in establishing a harmonious relationship with *Ida Sang Hyang Widhi*, so that the distance between the temples is important in building THK harmony in traditional villages. Previous research has shown that one of the factors that cause people to be less obedient in carrying out prayers at *Kahyangan Tiga* Temple is the distance that is not accessible or far from community settlements (Ariyanti, 2014 in Rai et al., 2020). The results of this study indicate that the distance of the *Kahyangan Tiga* Temple has a significant effect in creating THK harmony. This can be seen based on the high level of community harmony with a percentage value of more than 80% as measured by indicators of obedience to prayer, delivering customary offerings, performing religious ceremonies, and *ngayah* (results of a questionnaire survey).

Kahyangan Tiga Temple is a symbol of God. The majority of Balinese religious ceremonies are held at these three temples. Starting from prayer activities to traditional offerings and *ngayah* carried out at the temple's *wantilan* or temple's *jaba*. *Ngayah* is a form of self-approach as individual beings and social beings to the Almighty. Carrying out offerings as individuals aims to strengthen self-quality, while making traditional offerings together aims to strengthen togetherness as social beings (Kartika, 2020). Building a good relationship with god (*parahyangan*) also means building a relationship with his fellow human beings (*pawongan*). *Ngayah* is a picture of people who do something together so that wider social relations are established between one another and create intimacy and increase family values (Suarmini, 2011). Harmonious relationships with fellow community members in the temple are created as a result of the temple's *wantilan* and temple's *jaba*. The intensity of the use of *wantilan* and the area of *jaba* have a significant effect on the harmony of THK. Temple's *wantilan* and temple's *jaba* are used by the community as a place for prayer, *megambel* (playing *gamelan*), *ngingel* (dancing), *mekidung*, and as meeting places for *prajuru* or traditional stakeholders as shown in Figure 1.

The form of community devotion to *Ida Sang Hyang Widhi* can be seen in their obedience in carrying out prayer or offering activities. In addition, another way to realize devotion is to protect the environment, because a beautiful and comfortable environment will create a prosperous human life (Kartika, 2020). The simplest form of environmental maintenance is to do cooperation with the traditional village community. *Gotong royong* is often done in temples, *banjars*, or in traditional village settlements. The sanctity and cleanliness of the temple is an important thing to maintain and pay attention to. Therefore, the community has the same obligation in this regard because every family has *tetegenan*

or obligations/rights that are carried from generation to generation as a form of cultural and customary preservation.



Source: Field Observation

Figure 1. *Ngayah* at *Kahyangan Tiga* Temple

Table 3. Indicator of Banjar Affecting THK Harmony

Indicator	Original Sample	T-Statistics (Ts)	P-Values
Area of <i>Bale Banjar</i>	0,630	3,396	0,001
Using intensity of <i>Bale Banjar</i>	0,530	2,509	0,012

The results of previous studies show that the settlement element has no correlation with community harmony (*pawongan*) (Laba, 2002). However, the results of this study indicate that the residential environment actually makes it easier for the community to achieve harmony, through a forum called *Banjar*. *Banjar* is a forum for gathering Balinese people based on environmental units based on customary regulations and located in the center of settlements. Two indicators of *banjar* that influence the harmony of THK by looking at the P-Values below 0.005 are the area of the *banjar's bale* and the intensity of the use of the *banjar's bale* as can be seen in Table 3. *Banjar* is as the embodiment of a social system in traditional settlements that are rich in cultural, customary, religious and artistic values and have a role in carrying out the life of *pasuka-dukaan* or known as *paguyuban* (Suarmini, 2011). *Pasuka-dukaan* activities are carried out in the form of *menyama braya*. This activity is an effort to maintain the integrity of the traditional village community. *Menyama braya* is a form of local wisdom to maintain social relations that are preserved by the Balinese people to this day. In the term *menyama braya*, *nyama* means brother and *braya* is society or community. In the smallest neighborhood area, *menyama braya* is carried out in the *banjar* environment (Fajriyah, 2017). Social and religious activities carried out in the *banjar* are generally carried out together, so that the available space must be adequate. The space used is called *banjar's bale*.

The extent and intensity of the use of *bale banjar* have a significant effect on the formation of THK harmony as shown by P-Values below 0.005 in Table 3. This relationship is shown through the use of *bale banjar* as a place for social and customary activities such as conducting deliberation, counseling, to *piodalan/rainan*. An adequate *bale banjar* area will create harmony if the area and intensity of the use of the *banjar bale* is utilized to establish social relations between community members. The higher the intensity level of using the *banjar bale*, the higher the THK harmony level. High harmony is formed as a result of interaction and communication between community members which unconsciously strengthens solidarity and kinship in the *banjar* or traditional village environment (Suarmini, 2011). One of these family values is manifested by always holding deliberations for decision making in creating harmony and togetherness (Figure 2). These

results are in line with previous research which states that the balance of social relations will be formed due to the harmony of the social elements of society in the form of meetings and/or togetherness (Wijaya, 2019). Until now, government outreach or socialization activities are still being carried out in the *bale banjar* (Noviasi et al, 2015).



Source: Field Observation

Figure 2. Deliberation in Banjar

The zoning element shows different results compared to the previous two elements (*temple* and *banjar*). The zoning element which includes the orientation and use of space based on the *Tri Mandala/ Sanga Mandala* concept has no effect on the harmony of THK. Some of the contributing factors are that prayer obedience is influenced by the distance of the temple, not by the orientation of the location of the temple which must be in the North/East. Likewise, *banjars* are not always in the middle of settlements. However, the increasing population density and community needs have caused the availability of land to be increasingly limited, so that the construction of holy places, *banjars*, and *setra* is regulated and readjusted based on agreements and customary regulations in each settlement. Limited land has an impact on development which tends not to follow the concept of *Tri Hita Karana* (Wesnawa, 2010).

The use of the concept of *Tri Mandala* and *Sanga Mandala* when viewed from the scope of the traditional village is not permanent, but this concept still exists in spaces that have values such as temples and *banjars*. Literally the concepts of *Tri Mandala* and *Sanga Mandala* have been applied to every traditional village in Bali, but the increase in population, increased development, and land use change have changed the orientation and use of space from these concepts.

However, this customary zoning change does not affect the function of the building above it. On the other hand, the context of customary zoning is rooted in the principle of community development. In a sense, the application of the customary zoning system is also used in building spaces such as the *main jaba*, *middle jaba*, *side jaba* in the temple. These spaces unwittingly continue to form harmony in society because of their functional values.

Development based on the concept of *Tri Mandala* and *Sanga Mandala* which did not come true due to differences in economic conditions. This is in line with previous findings that limited land and economic capacity will affect the implementation of the spatial concept in both rural and urban areas (Wesnawa, 2010). For example, the location of land that should be used for non-economy according to customary zoning is converted into commercial land because of its strategic location and selling value to boost the economy. This is what makes the concept of *Tri Mandala* and *Sanga Mandala* shift so that it is not realized properly.

The area of land ownership causes the land to be used as much as possible with a note that it must still pay attention to environmental sustainability and not harm the

environment. The location of temples, *banjars*, *setra*, and settlements in each traditional village is also adjusted to the conditions and availability of land in each traditional village. Many factors that influence building harmony, community patterns and customary systems are prioritized compared to matters related to zoning which include land use and spatial orientation.

CONCLUSION

Based on the *Tri Hita Karana* philosophy, there are three elements of traditional Balinese residential space that are tested for their influence on the harmony of THK. The level of harmony of the Balinese traditional settlement community is quite high. Human relation with God symbolizes religiosity (*parahyangan*), human interaction with each other symbolizes morality (*pawongan*), and human relationship with nature symbolizes gratitude (*palemahan*). The elements of residential space that have a significant effect on the harmony of THK are temples and *banjars*, while zoning has no effect. The orientation of the location of the temple in the zoning is constrained by the availability of land, so that the holy place, *banjar*, and *setra* follow customary agreements and regulations. Community patterns and customary systems become more dominant than zoning.

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