

IMPLEMENTATION OF *TRI HITA KARANA* IN THE BALINESE COMMUNITY: Study of the Functions of Hindu Literature

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ABSTRACT

Tri Hita Karana is one of the Balinese implementations of life philosophy. Tri Hita Karana refers to the three reasons for happiness. Tri Hita Karana is a way of life for the Balinese because it generates harmony through (1) establishing a harmonious relationship between humans and God, (2) developing a balanced relationship between humans and the environment, and (3) establishing a harmonious relationship between humans and other humans. The Balinese adhere to this concept as their life philosophy to maintain the balance of the universe and everything in it to live a happy and harmonious life. How Tri Hita Karana is implemented in Balinese society is the focus of this research in terms of Hindu literature studies. The objective of this study is to analyse the implementation of Tri Hita Karana in Balinese society through an examination of Hindu literature. This paper will examine this Tri Hita Karana notion utilising functional analysis. As a product of Balinese society, Hindu literary works combine a Balinese cultural base with the spirit and essence of Hindu religious ideals. Attention must be paid to the expression of their function and meaning.

Keywords: *Implementation, Tri Hita Karana, Hindu Literature.*

1. INTRODUCTION

Culture plays a function in society as a particular value system is employed as a way of life to support that culture. Because culture is used as a framework for acting and behaving, culture tends to become a societal norm. It is not easy to alter a tradition since it has become ingrained in the life of its supportive group. Language, technical systems, economic systems, social organisations, knowledge systems, religion, and the arts are the seven components of culture (Koentjaraningrat, 2015). Consequently, culture is an organisation that regulates the existence of a society based on its form and substance. Culture is an environment shaped by the rules and values found in Hindu literature and upheld by the community that supports it. In order to establish a social system, the values and norms that govern life evolve in response to diverse societal demands.

The form of *Tri Hita Karana*, *Tri Hita Karana* is one of the Balinese people's guiding principles for daily conduct. *Tri Hita Karana* is derived from the words "*Tri*" (meaning three), "*Hita*" (meaning bliss), and "*Karana*" (meaning cause). Therefore, *Tri Hita Karana* refers to the three causes of joy. *Tri Hita Karana* is a way of life for the Balinese because it creates harmony by balancing: (1) the establishment of a harmonious relationship between humans and God, (2) the establishment of a harmonious relationship between humans and nature, and (3) the establishment of a harmonious relationship between humans and other humans. The Balinese adhere to this concept as their life philosophy to maintain the balance of the universe and everything in it to live a happy and harmonious life (Parta, 2017: 401-402). Hindu literature encapsulates its ideals in a system of significant indicators integrated into the literary work's general structure. Hindu literature can thus be

studied as a literary philosophy that dissects literary works as a set of signs that can benefit their viewers. Literary scholars who operate as literary critics are intended to modify the role of Hindu literary works for readers and society.

How *Tri Hita Karana* is implemented in Balinese society is the focus of this research in Hindu literature studies. The objective of this study is to analyse the implementation of *Tri Hita Karana* in Balinese society through an examination of Hindu literature. This *Tri Hita Karana* notion will be examined utilising functional analysis in this paper. As a product of Balinese society, Hindu literary works combine a Balinese cultural base with the spirit and essence of Hindu religious ideals. Attention must be paid to the expression of their function and meaning. By examining Hindu literature, this study examines the implementation of *Tri Hita Karana* in Balinese society.

2. RESEARCH METHODOLOGY

In this study, the descriptive-analytical method is employed. While analysing Hindu literature, the descriptive-analytical method describes every meaningful word or phrase. The analysed object is hoped to provide full meaning (Ratna, 2010: 336). Structural functionalism is the theory utilised in this investigation, also known as "functional structuralism." The functionalist perspective emphasises the study of system organisation and maintenance. Structural functionalism, or system analysis in general, revolves around several concepts, but function and structure are the most important (Kinloch, 2009:188). In numerous spheres of human existence, the term function describes the activities and dynamics of people pursuing their life goals. The function is viewed from the perspective of the uses and advantages of a specific individual, group, organisation, or association.

3. LITERATURE REVIEW

The first study is titled *Philosophy of Life in the Tri Hita Karana Cosmological Concept* by Padet and Krishna (2018). This research is comprised of papers from the magazine *Genta Hredaya*. *Tri Hita Karana* consists of three happy couples. *Prahyangan* is the relationship between humans and God, *Pawongan* is the relationship between humans, and *Palemahan* is the interaction between humans and the environment. *Tri Hita Karana* mission is to produce a safe, comfortable, and wealthy existence for people, the great world, and the alit world. Thus, humans must always maintain harmony in their relationships with God, other people, and their living environment.

The second study is titled *Implementation of the Legitimacy Function of Candra Bhairawa's Text Transformation for Society* and is authored by Parta (2022). This research is published as articles in the journal *Sinta 5 e-Journal of Linguistics*. In Candra Bhairawa's essay, transformation's legitimacy function tries to legitimise Shiva Buddhism's syncretism in Bali. This study aims to explicate Candra Bhairawa's text as one of the texts validating the existence of Shiva Buddhist syncretism in society. This is a qualitative investigation employing structural functionalism theory. This research demonstrates that legitimacy becomes a type of legitimacy and acknowledgement to accomplish anything based on a predetermined set of values and ideas held by individuals and groups. The teachings of Shiva and Buddhism have fused into a syncretism known as Shiva Buddhism. The legitimacy function of the Candra Bhairawa transformation text is one indication of the validity of the merger of the two teachings of Shiva (*karma sanyasa*) and Buddhist teachings (*yoga sanyasa*), which combine to form what is

known as Shiva Buddhist syncretism. The syncretism of Shiva and Buddha can provide a balanced and peaceful environment.

4. RESULTS AND DISCUSSION

4.1 Harmonisation of Human Relations with God

Numerous Hindu texts discuss the implementation of a harmonious relationship between humans and God. Human nature is meant to be an exploration of the essentials of the human being himself, which in this case is examined through the lens of Hindu religious values that inform Hindu literary texts, one of which is the Bhagavad-gita. Humans can approach God through a variety of means or paths. According to Hinduism's teachings, there are four ways to attain moksha, known as *catur marga yoga*. *Catur marga yoga* is derived from *catur*, which signifies four, *marga*, which signifies path, and *yoga*, which signifies union with Brahman. *Catur marga yoga* are four ways to achieve moksha by connecting with *Ida Sang Hyang Widhi Wasa* (God). The source of the teachings of *catur marga yoga* is the *Bhagavad Gita*, which states that there are multiple ways to connect with the Supreme Being. Based on their nature and abilities, humans can choose from various paths or methods to approach God. All offered paths have the same end goal: union with God. This is described in Chapter IV, Sloka 11 of the Bhagavad Gita.

*“ye yatha mam prapadyante
tams tathai’va bhajamyaham
mama vartma’nuvartante
manushyah partha sarvasah”*

Translation:

In whatever way people approach Me,
in that same way,
I fulfil their desires,
Through many paths,
men follow My way, O Partha (Mantra, 1981).

The scripture above highlights the numerous *catur marga yoga* paths humans can pursue to achieve God. The four levels of *Catur marga yoga* consist of gaining an insight into the nature of God, the nature of universality, the nature of behavior, rituals, and fundamental knowledge. The sections of *Catur marga yoga* are: (1) *bhakti marga yoga*, (2) *karma marga yoga*, (3) *jnana marga yoga*, (4) *raja marga yoga* (Nala, et al., 1991: 150).

1. *Bhakti marga yoga* signifies the way to God or the act of uniting oneself with God by demonstrating devotion or reverence based on genuine love. The practice of *bhakti marga yoga* in daily life, namely the daily performance of prayers or *puja tri sandhya* and the five *yadnya* rites.
2. *Karma marga yoga* means the path to God or the act of uniting oneself with God by behaving well or performing selfless acts of nobility. Application of *karma marga yoga* in daily life: working together to construct a place of worship and assisting with the execution of the five *yadnya* ceremony.
3. *Jnana marga yoga*, which refers to the route to God or the act of joining oneself with God by devoting one's knowledge to all of God's creations,

signifies the way to God or the act of uniting oneself with God. The application of *jnana marga yoga* in daily life, namely: an educated person can give discourse *dharma* in society; someone with diverse scientific disciplines so can contribute to building physical (places of worship, schools, hospitals, and markets) and non-physical (educational, social, health, and economic) structures in society for the benefit of the homeland and nation.

4. *Raja marga yoga* means the path to God or uniting with God through *brata*, *tapa*, *yoga*, meditation, or self-discipline in self-control and self-restraint toward worldly things to attain *moksha*. The application of *raja marga yoga* in daily life, including applying the teachings of *Astanga Yoga*, asceticism, *brata*, *yoga*, and meditation.

According to Hinduism, all four paths will eventually lead to God. God has several titles, such as: *Ida Sang Hyang Widhi Wasa*, *Sang Hyang Tuduh*, *Sang Hyang Wenang*, *Sang Hyang Embang*, *Sang Hyang Religion*, and so on. Even if he has several names, there is only one point to be made in *Rg. Weda* 1.164.46, *Ekam Sat Wiprah Bahuda Wadanti* 'just one God/*Ida Sang Hyang Widhi*, only wise people mention it by numerous names'. This God has multiple names since He possesses numerous attributes and duties. Like *Brahma*, *Vishnu*, and *Shiva*, each has its respective functions. *Brahma* is the creator (*utpeti*), *Vishnu* is the keeper (*sthiti*), and *Shiva* is the fuser (*pralina*). As expressed in the sacred Vedic literature: *Ekam Eva Adwityam Brahman*, 'only one is superior to all others, *Ida Sang Hyang Widhi Wasa*', it is still believed that there is only one God, despite his many names.

4.2 Harmonisation of Human Relations with Humans

Establishing harmonious human relationships with other humans is based on the essence of human creation. All human beings are created based on the similarity of their parts, and their thoughts surpass those of God's other creations. The Upadeca book explains that the *name* *Manu* or *Swayambu-Manu* was given to the first human created by God. *Swayam-Bhu* means "one who becomes oneself" (*swayam* "self" and *bhu* "becomes"), whereas *Manu* means "one who has a mind" (mind). Thus, *Swayambu-Manu* refers to a thinking creature that becomes the first human. The word *manu* has been changed to "man." Therefore, humans should use the mind in the holy rays of *Ida Sang Hyang Widhi Wasa* to better our lives and the lives of all other living things.

Harmonious relationships between humans are likewise founded on the *Chandogya Upanishad* verse 6.8.7 idea *tat twam asi*, which translates as "This is you." *Tat twam asi* is the doctrine of equality in human dignity or the teaching of brotherhood, according to which all humans are brothers and sisters. Because every human being's *atman*, a glimmer of God's divine light, is identical, the entire race can be viewed as a large family. In addition, *tat twam asi* is a teaching of compassion between humans who love and assist one another to build harmony and world peace.

In Hinduism, humans have a position of great nobility compared to other living things, such as plants and animals. Plants only have energy (*bayu*) named *Eka Premana*, animals only have energy (*bayu*) and the ability to talk (*sabda*) called *Dwi Premana*, and people have everything, including energy (*bayu*), the ability to

speak (*sabda*), and thoughts (*idep*) that are not held by any other creature called *Tri Premana*.

In the *Sarasamucchaya* Book (Chapter II, stanzas 8,9,10), it has been stated that among all creatures, only humans can carry out (and differentiate) good and bad actions to become good, that is the purpose of life (*phala*) to be human. Therefore, do not be sad, even though your life is not prosperous. In fact, the mind should be strengthened in living as a human being. Because our becoming human beings is the main thing, even though the birth of a human being is miserable. Reincarnation as a human is the main thing because only humans can help themselves from misery by doing good. That is the advantage of being human (1976: 9-10).

4.3 Harmonisation of Human Relations with the Universe

Based on the resemblance between the *panca maha bhuta*, human relationships with the universe are harmoniously interwoven. The *panca maha bhuta*, or constituents of natural substances, consist of (1) *akasa*, which is the ether; (2) *bayu*, which is a gas; (3) *teja*, which is a ray of light; (4) *apah*, which is a liquid; and (5) *pertiwi*, which is a solid (Parisada Hindu Dharma, 2009: 22) The relationship between *Bhuana Agung* and *Bhuana Alit* as the notion of world balance is described in terms of *Sapta Loka* or from the Divine realm to the supernatural realm (*kamoksan*), in addition to the levels of nature. The universe is contained within the human body. God created both the universe (*bhuwana agung*) and people (*bhuwana alit*) (The Compilation Team, 2000: 2).

Hindu scripture contains numerous explanations of the origin of the universe. According to the *Upanisads*, the universe derives from *Brahman*. However, according to *Siwatattwa*, the universe derives from *Bhatara Shiva*. When connected to the human body, natural quantities of *kamoksan* are found in many regions of the human body. From the most primitive level of nature to the most advanced level of nature. The collective name for these natural layers is the *kamoksan* realm. There are gods in every aspect of the human body that represents nature. One of them is *Sanghyang Parama Nirbana Shiva*, the highest-ranking deity in the Hindu religion.

5. CONCLUSION

1. Harmonisation of human relations with God contained in the Bhagavadgita Book regarding the teachings of chess marga yoga as a way to connect oneself with *Ida Sang Hyang Widhi Wasa* (God) in order to achieve *moksha*.
2. The harmonisation of human relations with humans contained in the *Chandogya Upanisad*, regarding *Tat twam asi*, meaning "That is you", is a teaching of equality in human dignity or a teaching of brotherhood which states that all humans are brothers. Brothers and sisters as a big family in the world because the *atman* of every human being is the same, which is a spark of God's holy light. In addition, *tat twam asi* can be called the teaching of compassion between human beings who love and help each other to create harmony and world peace.
3. The harmonisation of human relations with God contained in the *Upanishads* states that the universe originates from *Brahman*, while in *Siwatattwa*, the universe originates from *Bhatara Shiva*. The universe (*bhuwana agung*) with everything in it, and humans (*bhuwana alit*) are all God's creations.

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