

# IMPLEMENTATION OF PANCASILA VALUES IN THE TRI HITA KARANA CONCEPT

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## ABSTRACT

*The resulting values within the philosophy and ideology of Pancasila are noble and sustainable, as well as universal. These values grow and develop within the lives of the Indonesian people, believed to be good and true. The Balinese Hindu community also believes in these values, which are described in various philosophical concepts of life, one of which is the Tri Hita concept.*

*Tri Hita Karana originates from Sanskrit and is formed from three words: Tri, meaning three; Hita, meaning happiness or prosperity; and Karana, meaning cause or causes. Thus, the Tri Hita Karana philosophy contains the meaning of three causes of happiness: a life in harmony between humans and humans (pawongan), humans and the environment (palemahan), and humans and God (parahyangan).*

*This concept aligns with the concept of life based on Pancasila values. In the life of the nation and state, Indonesia hopes for the realization of a socially just society based on belief in the Almighty God, in harmony with just and civilized humanity, upholding unity and oneness through deliberation to consensus. In this way, the complete development of the Indonesian people and all Indonesian society will be realized, namely a just and prosperous society based on Pancasila.*

*Keywords: Pancasila Values, Tri Hita Karana, the purpose of human life*

## 1. INTRODUCTION

Pancasila, agreed upon by the Indonesian people as the state ideology regulating national and state life, inherently contains sustainable and universal values. Sustainability implies that Pancasila's values persist in every human life, while its universality extends to the behavioral norms of nations worldwide. Initially formulated by Indonesia's founders into five principles, later named Pancasila, the concept has faced numerous challenges and tests throughout the nation's historical development amid socio-political changes.

As an open ideology, Pancasila implies that its core values should evolve and serve as the foundation for government policies in accordance with societal and national dynamics to achieve state goals. However, in practice, from the Old Order through the New Order and the reform era, the existing philosophical values of Pancasila have been deemed insufficient as assessment indices for operationalizing rules in government policy formulation. Interpretations of Pancasila's values vary, leading to differences in policy formulation among different regimes. Unfortunately, Pancasila has often been used merely as a 'jargon' by ruling regimes to maintain power and suppress dissenting voices.

Consequently, Pancasila has sometimes lost its essence as each government regime constructs its own narrative about its meaning, tailored to its political interests. However, almost every region and ethnic group in Indonesia possesses noble values that can align with Pancasila's principles. These values have grown

and developed within society, evident in various cultural norms, behaviors, and teachings passed down through generations.

These cultural elements often indirectly reflect Pancasila's values and are implemented within its framework. This synergy indicates that community culture, teachings, or concepts can complement and resonate with Pancasila's values when properly implemented, fostering a sustainable cultural and educational ethos. One notable example of this alignment is seen in the Tri Hita Karana concept, derived from Hindu religious teachings in Bali. Tri Hita Karana, meaning 'three causes of prosperity' (Tri = three, Hita = prosperity, Karana = cause), emphasizes balancing and harmonizing life dimensions to attain happiness or prosperity.

## 2. RESULTS AND DISCUSSION

The values of Pancasila represent a supreme value formulated by the founders of the Indonesian State, detailed within the constitution of Indonesia. Pancasila serves as the foundational norm expressed in the fourth paragraph of the Preamble to the 1945 Constitution of the Republic of Indonesia. During a speech at the BPUPKI session, Soekarno stated that Pancasila originates from the crystallization of values that have evolved within Indonesian society, displaying multiple or heterogeneous characteristics. These values were then synthesized by the founding fathers of the State and formulated into five values that truly reflect the uniqueness of the Indonesian nation, known as Pancasila (Hamid, 1991). As a value originating from societal values that have developed, it cannot be denied that Pancasila's values can indirectly be found in various cultures, behaviors, or teaching concepts already existing in society and passed down from generation to generation, whether before or after Pancasila was established as a State Ideology.

The values, culture, or teaching concepts existing in society continue to be implemented and exist within the framework of Pancasila. This indicates that the culture, teachings, or concepts implemented by the community can be synergistic and align with the Pancasila values formulated by the founders of the State, or it can be said that the culture, teachings, or concepts of the community are an implementation or reflection of the Pancasila values well-implemented by society in the form of sustainable culture or teachings. One of the implementations or reflections of Pancasila values in culture or teachings in Indonesian society can be seen in the concept of the Tri Hita Karana teachings. Tri Hita Karana is a concept of Hindu religious teachings in Bali, believed by the Balinese people to achieve happiness or prosperity through a balanced relationship between humans, the Creator (*parhyangan*), between humans and humans (*pawongan*), and between humans and the environment (*palemahan*).

The implementation of Pancasila values in the Tri Hita Karana Concept allows Balinese people to harmonize dimensions of life to achieve happiness or prosperity. The concept of Tri Hita Karana was popularized in 1966 at the Regional Conference I (one) of the Balinese Hindu Struggle Body at Dwijendra College, Denpasar. However, the spirit of this teaching concept originates from the essence of Hindu religious teachings, as found in the holy book *Bhagavad Gita III sloka 10*, which includes elements such as Sangyang Jagat Karana, Buana, and Prajapati, termed *Parahyangan*, *Pabelasan*, and *Pawongan* in the Tri Hita Karana Concept.

Through this writing, it can be seen that the Tri Hita Karana concept is a Hindu teaching concept which contains a good relationship between humans and their God, humans and their environment and humans and each other, which, if examined in more depth, is very in line or synergistic with the values of Pancasila. owned by the Indonesian people which contains five values namely; Divine Values (religious), Human Values (solidarity), Unity Values (love of the homeland), Democratic/popular values (consensus), Justice and welfare values. So that the values in the concept of the Tri Hita Karana religious teachings, when introduced to the Balinese people, are very easy to understand and accepted by the Hindu community in Bali, therefore it can be said that the Tri Hita Karana concept can be said to be an implementation of

the established Pancasila values. as a State ideology through various implementations in everyday life.

If we study the elements of the Tri Hita Karana in the holy book *Bhagavad Gita* (III. 10), which reads as follows: "**Sahayajnah prajah sristwa pura waca prajapatih anena prasawisyah dhiwan esa wo'stiwistah kamadhuk**" which means: In ancient times Prajapati created humans with yadnya and said: with this you will develop and will become the *kamadhuk* of your desires. In the Bhagavad-Gita sloka there are elements that are interconnected to obtain happiness, namely consisting of three elements, namely, *Sanghyang Jagatkarana*, (God) Bhuana (Universe) and Man himself. The explanation of Tri Hita Karana in the life of Hindus is termed in the form of three harmonious relationships.

#### **The relationship between humans and their God is manifested in the God Yadnya (Perhyangan)**

Parahyangan is a harmonious relationship between humans and *Ida Sang Hyang Widhi Wasa* / Brahman the creator / God Almighty. As religious people, based on the theological concepts they believe in, especially Hindus, the first thing they have to do is try to connect with the Creator through hard work according to their abilities.

#### **The relationship between humans and their own environment**

The relationship between humans and their natural environment is seen in the *Bhuta Yadnya (Pabelasan)*. In the *Atharvaveda* Book, prayers are made for the earth to be free from disturbances, the atmosphere to be calm, the waters to be soothing, and the vegetation to be beneficial.

#### **The relationship between humans and each others (humans)**

The relationship between humans and each other is realized through *Pitra, Rishi, Manusa Yadnya (Pawongan)*. The application of Tri Hita Karana reflects the implementation of Pancasila values in social life. It can be said that the Tri Hita Karana concept is in synergy with Pancasila values, which encompass belief in one God, just and civilized humanity, Indonesian unity led by wisdom in representative deliberations, and social justice for all Indonesian people.

The application of the Tri Hita Karana concept as a means of implementing Pancasila values in people's lives can be detailed through three dimensions of this relationship, as follows:

#### **1. Implementation of the Parahyangan Concept**

The Parahyangan concept in Tri Hita Karana represents a harmonious relationship between humans and God (*Ida Sang Hyang Widhi Wasa*), emphasizing the necessity of devotion to God, the Creator of the Universe and its contents. This relationship forms a vertical connection between humans and God. The implementation of the Parahyangan concept involves adhering to religious teachings, conducting religious ceremonies, and constructing places of prayer. To maintain a harmonious relationship with God, it is essential to adhere to His path, avoid His prohibitions, and diligently offer prayers as a form of gratitude for blessings and challenges faced, seeking guidance and striving for personal improvement in the future. In the context of Pancasila, this relationship demonstrates human devotion to the Creator in accordance with the teachings of their respective religions or beliefs. This relationship is inherently personal, allowing individuals in Bali to implement the Parahyangan concept according to the circumstances, space, and time, known as *village, kala, patra*.

In this concept, individuals are expected to follow religious teachings in accordance with their commands and prohibitions while respecting others in their religious practices. The application of Parahyangan according to *village, kala, patra* carries broad and flexible meanings. In Pancasila, belief in the one and only God aligns with just and civilized humanity, signifying worship based on belief/religion adapted to each region and culture, fostering mutual respect among religious followers. This belief concept contributes to the enhancement of faith quality, nurturing individuals

with moral integrity. This faithful and moral behavior is reflected in the religious activities of the Hindu community in Bali, such as prayers or puja mantra aimed at establishing a closer connection with Sang Hyang Widhi Wasa (God Almighty) through worship conducted at various levels, including inter-regional environments known as Khayangan Jagat, sacred places in villages known as Khayangan Tiga, and family circle worship areas known as sanggah, merajan, paibon, or kawitan. The implementation of the Parahyangan relationship in the Tri Hita Karana concept effectively embodies the practice of the value of Belief in One Almighty God (First Principle) in Pancasila, as enshrined in Article 29 of the 1945 Constitution, guaranteeing every citizen the freedom to embrace religion and worship according to their beliefs.

Therefore, the Parahyangan concept in Tri Hita Karana reflects the application of godly values in Bali, which can be implemented effectively and sustainably with freedom and comfort due to adherence to rules, customary laws, the implementation of Pancasila values in religious teachings, and the cultural practices of Hindu society in Bali (*dresta*).

## **2. The implementation of the Pabelasan Concept**

The *pabelasan* concept is essential for understanding the relationship humans have with their environment, as depicted in the *palemahan* concept. This concept underscores human sensitivity and concern for the environment, emphasizing the inseparability of human life from nature. Throughout history, Balinese people have relied heavily on nature for their needs, highlighting the reciprocal relationship between humans and the environment. To honor this interdependence, there is a need for environmental preservation, ensuring that what is taken from nature to meet human needs is returned through conservation efforts.

The concept of *palemahan* in Tri Hita Karana finds expression in various Hindu ceremonies in Bali, serving as manifestations of reverence and care for nature and the environment. For instance, ceremonies like *tumpek bubuk (wariga)* and *tumpek cage (tumpek Uye)* symbolize gratitude for the benefits derived from plants and animals, respectively. Additionally, *pecaruan* ceremonies, ranging from small to large-scale depending on their significance, aim to maintain the balance of both microcosmic and macrocosmic natural life, thus averting potential disasters like earthquakes, landslides, floods, diseases, and pests. It is believed that such practices foster sensitivity and concern for the environment, promoting respect and care for the surroundings.

The application of the *palemahan* relationship in the Tri Hita Karana concept mirrors various values inherent in Pancasila. Specifically, the *palemahan* concept teaches the value of love for one's homeland, reflecting the third principle of Pancasila. It also emphasizes the importance of balancing rights and obligations, echoing the fifth principle, and underscores values of tolerance and care, which strongly align with the second principle of Pancasila.

In summary, the *palemahan* concept in Tri Hita Karana encapsulates practices that promote environmental stewardship and align with the fundamental values of Pancasila, contributing to the well-being of both society and the environment.

## **3. Implementation of the Pawongan Concept**

Pawongan is a human relationship with each other; humans are required to form harmonious relationships with others. These harmonious relationships can be realized in family, friendship, and work contexts. In the holy book ***Atharvaveda XII.1.45***, it is affirmed:

*"Work hard for the glory of the motherland, shed blood, and unite your people who speak different languages. Give proper respect to those who adhere to different religions. Respect them all like a family living in one house. Pour out your love, like a mother cow who always gives milk to humans. Mother Earth will provide wealth and prosperity to you, mankind, as her children."*

Pawongan means that we must be able to maintain harmonious relationships with family, friends, and society. In maintaining harmony, we must avoid discrimination based on rank, religion, or ethnicity. In social life, all people in Indonesia have the same dignity and status, equality in job opportunities, and in the fields of law and government. As citizens, we have the same position before the law; there is nothing in the law that differentiates one citizen from another.

As Indonesian citizens adhering to Pancasila, we are not allowed to infringe upon others. We must humanize each other and refrain from acting solely in our own interests in daily life. Fairness is one of the foundations for practicing the second principle of Pancasila. In problem-solving, the focus must be on the problem itself, not on individual backgrounds such as ethnicity, race, or culture. Everyone has the right to an opinion. To maintain security and comfort in society, it is best to respect others' opinions. We should not impose our desires on others, as we wouldn't want others to do the same to us. Discrimination based on ethnicity, religion, skin color, economic level, or education should be avoided. Love among Indonesian citizens fosters harmony in society and the state. As individuals adhering to Pancasila, we must be willing to help anyone, anytime, and anywhere. As fellow creatures created by God, humans are taught not to differentiate between God's creations and to appreciate the meaning of differences.

The relationship in Pancasila shows the feeling of brotherhood and human concern for each other, both within the same community, among people of different beliefs, and across different regions. In the Hindu community in Bali, the implementation of the *pawongan* concept involves fostering harmonious relationships among other Hindu communities, whether throughout Bali, in village communities known as village krama, or among family members (*kulewarga pesawitran* relationship). The implementation of *pawongan* teachings in the Tri Hita Karana concept in Bali is reinforced by social organizations (*sekaa*), which strengthen relationships between communities in Bali. These social organizations exist across various dimensions of age and profession in the Hindu community in Bali, such as *burdenjaran* (for married or family members), *sekaa teruna* (for young people), *sekaa manyi* (a group involved in rice field work), and *sekaa subak* (irrigation organization in Bali), among others.

The concept of *pawongan* in Tri Hita Karana cannot be separated from human nature as social creatures who cannot live alone. In carrying out life or fulfilling daily needs, assistance from others is required. Relationships in the *pawongan* concept in Bali are not limited to people of the same religion; they also involve positive social interactions with people of other religions, often referred to as building relationships with wong *sunantara* or krama *tamiu* (people from outside Bali). This social relationship can be observed in cultural practices such as *mejenukan* (visiting people in times of happiness or distress) and *ngejotin* (giving something sincerely, often in the form of food), which can be done irrespective of religious or regional boundaries.

The application of the *pawongan* relationship in the Tri Hita Karana concept reflects various values in Pancasila. Apart from teaching the high values of love and humanity as a reflection of the second principle of Pancasila, it also embodies democratic values as a reflection of the fourth principle. These values are manifested in various forms of *sekaa* (social organizations) in Bali. Through these organizations, policies or decisions are made for common goals, often through meetings known as *sangkep* or *paruman*. In these meetings, democratic values are evident through the consensus-building process led by a meeting leader or *klian sekaa*, reflecting both the fourth principle and the value of unity accompanying this social relationship.

All social organizations formed in the Pakraman village in Bali consistently embody religious, humanitarian, unity, deliberation, and welfare values. Since their inception, these organizations have been dedicated to seeking auspicious days (*duasa*), fulfilling duties, and honoring specific rituals as acts of devotion to Ida Sang Hyang Widhi Wasa (God Almighty). In every endeavor, the preservation of human dignity is paramount, fostering unity and solidarity.

The concept of living in harmony, underscored in Hindu religious teachings, is upheld through religious practices. Numerous religious terms convey the notions of "*we are family*" and "*we are brothers*," as encapsulated in the Wasudewa Kutumbakam terminology derived from the Maha Upanishad text. The bond of brotherhood among individuals must be grounded in the principle of mutual care and happiness. Accordingly, everyone should treat others with the same care and consideration they afford themselves. This principle is encapsulated in *Tat Twam Asi*, reflecting the notion that "**humans are essentially the same, despite differing phenomena.**" The ultimate goal of Hindu human life is Mokshartam Jagadita, which encompasses inner and outer happiness and the attainment of reunion with God after death (*moksa*).

### 3. CONCLUSION

From this discussion, several important conclusions can be drawn. Firstly, the Tri Hita Karana concept, fundamental to Hindu society in Bali, seeks to realize life's ultimate goal: inner and outer happiness (*Moksartham Jagadhita*), achieved through fostering harmonious relationships between humans, Almighty God, fellow humans, and the environment.

Secondly, the practical application of the Tri Hita Karana concept serves as a tangible embodiment of the values encapsulated within the Pancasila Ideology. This concrete demonstration enables individuals to grasp the essence of Pancasila's abstract principles more readily.

Thirdly, within the fabric of national and state life, the Balinese Hindu community seamlessly integrates the values of the Pancasila ideology into their daily existence, without encountering conflict. This harmonious coexistence is made possible by the inherent compatibility and openness of both ideologies, rooted in a relevant ontological basis.

The Balinese Hindu community's ability to implement these two ideologies concurrently, and without conflict, underscores their alignment and compatibility. This harmonious integration fosters a societal framework wherein harmonious coexistence thrives, benefiting both the community and the broader Indonesian society.

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