

THE EXISTENCE OF TELAJAKAN IN BALI AS AN IMPLEMENTATION TRI HITA KARANA

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ABSTRACT.

Tri Hita Karana is a basic concept used by Balinese traditional people in their lives. The Tri Hita Karana concept, if studied from the basic concept of dialectical natural law, will be depicted in the form of a harmonious relationship between humans and Ida Sang Hyang Widhi Wasa (parahyangan), a harmonious relationship between humans and each other (pawongan), and a harmonious relationship between humans and their environment (palemahan). One implementation of the Tri Hita Karana teachings to preserve the surrounding natural environment is maintaining the existence of telajakan in Bali. In traditional Balinese architecture, the telajakan is part of the palemahan and in residential units, it is located in a sacred area that is full of aesthetic, security, social, and spiritual meanings. The arrangement of the telajakan is carried out by local conceptions or rules that have been in effect for generations and are generally based on Balinese cultural values. In preserving the telajakan in Bali, the function of the telajakan is one of the characteristics of local community wisdom and aesthetics. The Tri Hita Karana philosophy teaches that for humans to live happily, safely, peacefully, and in physical and spiritual prosperity, humans must maintain a harmonious relationship with the Almighty Creator, with each other, and with the natural environment. Implicitly, Tri Hita Karana contains a message for humans to manage natural resources and the environment wisely and judiciously to maintain their sustainability.

Keywords: telajakan, environment, Tri Hita Karana

INTRODUCTION

Tri Hita Karana (THK) is a basic concept used by Balinese traditional people in their lives. Tri Hita Karana, namely three harmonious relationships between humans and God/Ida Sang Hyang Widhi Wasa, humans and humans, and humans and the environment which are described by the existence of parahyangan, pawongan, and palemahan (Windia, 2010). Tri Hita Karana is basically a balanced attitude in life between worshiping God and serving fellow humans, as well as developing compassion for the natural environment (Yhani & Supastri, 2020). The Tri Hita Karana concept derives from the Tri Mandala concept which consists of: the utama mandala being the parahyangan or holy place, the madya mandala being a yard that includes a residential building and natah, while the nista mandala is the backyard of the house (teba) and the front yard of the house (telajakan) (Dwijendra, 2010).

Telajakan in traditional Balinese architecture are one of Bali's heritage which is related to landscape and cultural elements (Yudiantini, 2012). Telajakan is a piece or part of a highway or village road in front of or next to the yard of the house, including the road itself, sewers and waterways, etc. (Kaler, 1983). Telajakan not only decorates the front of house fences but also decorates public facilities such as government offices and commercial buildings (Yudiantini, 2012). Telajakan has a function as environmental aesthetics, as a transition space between residential units and the surrounding environment (Joga & Ismaun, 2011), and has a conservation function which is carried out based on cultural values in Bali (Paturusi & Diartika, 2010).

Telajakan are an important element in maintaining the existence of Green Open Space in a residential unit and can support the quality of the surrounding environment (Dewi, 2018). Green open space is a form of land use in an area designated for reforestation. The ecological function of green open space is to create a comfortable microclimate, absorb rainwater, and maintain the ecosystem. The greater the number and types of plants in a green space, the greater the green space's ability to overcome environmental problems. In addition, the presence of vegetation in green open spaces can influence microclimatic conditions, such as air temperature, air humidity, and solar radiation (Sapariyanto et al., 2016). In preserving telajakan in Bali, the function of telajakan is one of the characteristics of local wisdom of the community and aesthetics which is now given almost little attention (Setiawan et al., 2019). Based on this, the author is interested in reviewing the existence of telajakan in Bali as an implementation of Tri Hita Karana.

DISCUSSION

Tri Hita Karana and the Environment

The concept of Tri Hita Karana, if studied from the basic concept of dialectical natural law, will be depicted in the form of a harmonious relationship between humans and God (parahyangan), a harmonious relationship between humans and each other (pawongan), and a harmonious relationship between humans and the environment (palemahan) (Subagia, 2016). Every relationship has a life guideline of respecting other aspects of the surroundings. The principles of implementation must be balanced and in harmony with one another (Wiana, 2007). The Tri Hita Karana concept is a basic concept in spatial planning in Balinese buildings. The application of the Tri Hita Karana concept is also one way of implementing contextual architecture in the Bali area. The highest area is the utama mandala. On the vertical path, man's relationship with God is the highest. The relationship between humans and God is a form of gratitude for everything that has been obtained in the world. Madya mandala is the middle part of all the elements of Tri Hita Karana which anatomizes human-human relationships. Relationships between humans produce good and positive social interactions. Nista mandala is part of the Tri Hita Karana which has the lowest level of sacredness. Nista mandala philosophizes the relationship between humans and the environment and nature (Nabilah et al., 2022). According to Emil Salim, nature as a living environment has a very complex meaning, namely all objects, conditions, and influences that exist in the living space that we occupy and influence living things, including human life (Wastika, 2005).

According to their nature, humans are social creatures or creatures of society. The Balinese indigenous people as a social society, in their civilization have a concept of norms that regulate their lives since the time of the introduction of culture which is known as the Tri Hita Karana cosmology concept and is a philosophy of life that has survived to this day even though it is in the concept of social change which is always dynamic as one of its characteristics or the character of civilization. The Balinese traditional community teaches its people to uphold the Tri Hita Karana concept and implement it in everyday life (Subagia, 2016) including protecting the surrounding environment (palemahan). According to Rahmawati (2021), the aim of implementing palemahan in Balinese Hindu society is to maintain balance and sustainability between the universe and ourselves. Humans are required to maintain the sustainability and balance of nature. The palemahan concept teaches that human life is part of nature so if nature is damaged, human life will also be disturbed. With the implementation of palemahan, balance and harmony in life can be realized.

The Existence of Telajakan and Efforts to Protect the Environment

In traditional Balinese architecture, the telajakan is part of the palemahan and in residential units, it is in the nista area. Telajakan as Balinese ancestral heritage is the front garden of houses in Bali which is full of aesthetic, security, social, and spiritual meaning (Dwijendra, 2013). According to Yudiantini (2019), telajakan is a small garden located in front of a traditional Balinese residence which is between the house wall (penyengker) and the water channel (jelinjingan) while Dwijendra (2010) states that telajakan garden is a space between the angkul-angkul and the road or marga in Balinese. According to Setiawan et al., (2019), the types of telajakan include: telajakan temple, telajakan merajan, telajakan office, telajakan school, telajakan road, telajakan telabah, telajakan village, telajakan subak, telajakan castle, and so on. Physically, there are three main functions of the telajakan, namely greening the environment, maintaining environmental quality, and maintaining building boundaries for safety and comfort in managing the building and its environment.

Telajakan as a green open space is by Minister of Public Works Regulation Number 05/PRT/M/2008 concerning Guidelines for the Provision and Utilization of Green Open Space, that what is meant by green open space is an elongated area/lane and/or clustered, whose use is more open, a place growing plants, both those that grow naturally and those that are deliberately planted. Telajakan is a form of green open space that should be maintained in every residential unit. By the Instruction of the Minister of Home Affairs Number 14/1998, telajakan should function as a green open space. Telajakan, which is a form of green open space, also has a function as environmental aesthetics; as a transition space between the residential unit and the surrounding space (Dewi, 2018).

Parks in the Bali area have a high touch in terms of customs. The choice of plants is not only influenced by aesthetic factors but is also influenced by traditional functions, namely upakara and usada (Ambarani et al., 2016) as well as plants with Balinese philosophical functions (Hazrinah et al., 2016). The use of plants on telajakan gives a natural, aesthetic impression and creates a green environment (Mahardika et al., 2016). Telajakan also functions as a water catchment area. Concrete buildings make it difficult for water to seep into the ground. With the passage, the water catchment area will be maintained so that during the rainy season water seeps into the ground. Apart from that, telajakan also produces O₂ from the plants planted on the telajakan. In this way, the availability of O₂ in nature will still be balanced. Telajakan also maintains plant biodiversity because it is planted with various types of trees or other types of plants according to needs (Sarwadana & Lila, 2016). Plants on the telajakan also function as a means of controlling the microclimate (Aryadiva et al., 2019) because the presence of various types of plants causes a decrease in the surrounding temperature, sufficient humidity, and an increase in O₂ levels (Hakim, 2012).

According to Paturusi & Diartika (2010), the arrangement of telajakan along community settlements is carried out in accordance with local conceptions or rules that have been in effect for generations. The conceptions in arranging the telajakan which are generally carried out based on cultural values in Bali include: (a) supporting the function where the telajakan is located, so that it provides appropriate benefits for the place where the telajakan is located and the surrounding environment; (b) utilize natural elements in arranging the telajakan, including plants, soil, water and air; (c) there is a balance between natural elements in the arrangement of the telajakan so as to create harmony and harmony in the environment; (d) have harmony with the economic capabilities of the land owner and the social interactions that occur in the exploration area; and (e) the character created from the telajakan arrangement is based on the Tri Hita Karana concept, namely being able to harmonize the relationship between humans and God, humans and humans, and humans and the environment.

Various efforts have been made to preserve the telajakan, including (a) structuring the telajakan by applying local conceptions (local wisdom); (b) telajakan management by applying the Tri Hita Karana concept; (c) in terms of regulations and management systems, namely with the existence of village awig-

awig and perarem which regulate and protect the existence of telajakan as well as sanctions given to those who commit violations; and (d) active community participation in the arrangement and management of the telajakan (Dewi, 2018). In implementing the Tri Hita Karana concept, it is emphasized that its three elements (parahyangan, pawongan, and palemahan) must be applied in a complete and integrated manner (Subagia, 2016). Maintaining the existence of the telajakan, both in terms of its structure and function, can be said to be local wisdom that aims to maintain the existence of culture in an area (Paturusi & Diartika, 2010). Implicitly, Tri Hita Karana actually contains a message for humans to manage natural resources and the environment wisely and judiciously to maintain their sustainability (Sutawan, 2008).

CONCLUSIONS

1. The existence of telajakan in Bali has a function that has a significant influence on efforts to protect the environment, including: as a green open space, water catchment area, and microclimate controller.
2. The telajakan arrangement is carried out by local conceptions or rules that have been in effect for generations and are generally based on Balinese cultural values.
3. Telajakan is a characteristic of local wisdom and aesthetics whose existence is well maintained based on the Tri Hita Karana concept.

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