

Identification of Tri Hita Karana Aspect in Taro Village

Ni Wayan Sri Waras Danu Dewi¹, Natasya Oktavia Mangadang², Kadek Edi Saputra^{3*}, Gusti Ayu Made Suartika⁴ and I Gusti Agung Ayu Rai Asmiyati⁵

Landscape Architecture Study Program
Faculty of Agriculture, UNUD
Denpasar, Indonesia

Landscape Architecture Study Program
Faculty of Agriculture, UNUD
Denpasar, Indonesia

Landscape Architecture Study Program
Faculty of Agriculture, UNUD
Denpasar, Indonesia

edisaputra@unud.ac.id

Architecture Study Program
Faculty of Engineering UNUD
Jimbaran, Indonesia

Landscape Architecture Study Program
Faculty of Agriculture, UNUD
Denpasar, Indonesia

Abstract *Tri Hita Karana* is a symbolization of happiness for Hindus People in Bali. To reach the bless from *Tri Hita Karana*, Balinese people must always make a harmonies relationship with God (*Parahyangan*), with human being (*Pawongan*) and with Environment (*Palemahan*). There are two types of villages in Bali: plain Bali villages, which are younger and found in the island's plains, and mountain Bali villages (Bali Aga), which are older, traditional settlements. Taro Village, one of Bali's oldest traditional villages, is made up of 14 *banjars* and is renowned for its rich cultural legacy. It also served as the model for the island's subak system. The identification of *Tri Hita Karana* elements adopted by the Taro Village community is attempted to be explained in this article. This study employed an exploratory qualitative methodology that included literature research and in-person observation. The study's findings demonstrate how *Tri Hita Karana* is practiced in Taro Village, Bali, as evidenced by the variety of customary rituals and the community's commitment to upholding the harmony of nature, humanity, and spirit in daily life.

Index Terms— Bali Aga, Taro Village, *Parahyangan*, *Pawongan*, *Palemahan*.

I. INTRODUCTION

The island of Bali as one of the tourist destinations in Indonesia offers extraordinary uniqueness in its combination of architecture and landscape [1]. Elegant temples and traditional houses with artistic ornaments create an architectural picture rich in cultural heritage. Meanwhile, Bali's landscape provides unrivaled charm with beautiful terraced rice fields, verdant tropical forests and

exotic beaches. Architecture that combines spiritual and aesthetic elements with natural beauty creates stunning harmony. Not only that, Bali's carefully arranged gardens explore creativity in the arrangement of plants, natural stones and water, creating a peaceful and enchanting atmosphere. Its uniqueness lies not only in its physical beauty, but also in the way Bali maintains its cultural values through architecture and landscapes that are a reflection of the island's rich heritage and natural beauty.

In Bali, the Bali Mula Villages (Bali Aga) have existed and developed as the first villages to exist and inhabit the island of Bali. Therefore, these villages have had their own

patterns and systems passed down from generation to generation which were in no way influenced by the Majapahit kingdom. The people of Bali Mula Village (Bali Aga) have a life system and beliefs that are slightly different from the life and systems of Balinese society in general. So it becomes a distinction between the systems and patterns of life of the Bali Mula (Bali Aga) people and Balinese society in general. For example, the procedures for death ceremonies, weddings, and various laws and customs that make the difference.

Taro Village is one of the traditional and old villages in Bali which is full of cultural heritage. This village is also a vernacular village on the island of Bali [2], [3]. This village was originally known as Sarwa Ada village, which can be interpreted as everything because previously this village had no shortage of food and drink. This village, which is located in Tegallalang District, Gianyar Regency, Bali and is at an altitude of 600-750 meters above sea level, is a village that is the forerunner to the existence of traditional villages and the Subak system (rice field irrigation system in Bali). This village has existed since Caka 381 or 459 AD. Taro Village has now also become a tourist village in 2017.

This village is managed by the Tourism Awareness Group (Pokdarwis) and the management is carried out by the Taro village community itself. Taro Village as a traditional village and tourist village presents cultural authenticity that has been inherited through the Tri Hita Karana foundation, namely to maintain a balanced relationship between the Creator, Man and Nature. Tri Hita Karana is also written in their Vision which reads "The realization of a prosperous, just and prosperous Taro Village Community based on Agriculture which is imbued with Tri Hita Karana".

The aim of this research is to determine the identification of the Tri Hita Karana aspects implemented by the community in Taro Village.

II. METHOD

The research methodology used as a stage in solving a scientific problem is the exploratory qualitative method. Explorative qualitative is used as a method for looking at actual problems in the field. The process involves looking at the quality of an actual object using interview techniques, observation and literature study.

III. DISCUSSION

A. Tri Hita Karana

Tri Hita Karana etymologically refers to three factors that cause happiness. Consists of "Tri" which means three, "Hita" which means happiness, and "Karana" which means cause. This concept comes from Sanskrit and means three main aspects that bring human welfare and prosperity. This concept is closely related to group life in Bali, which includes territorial agreements and living together for common interests in community life, as well as unity in belief in worshiping God or Sang Hyang Widhi [4].

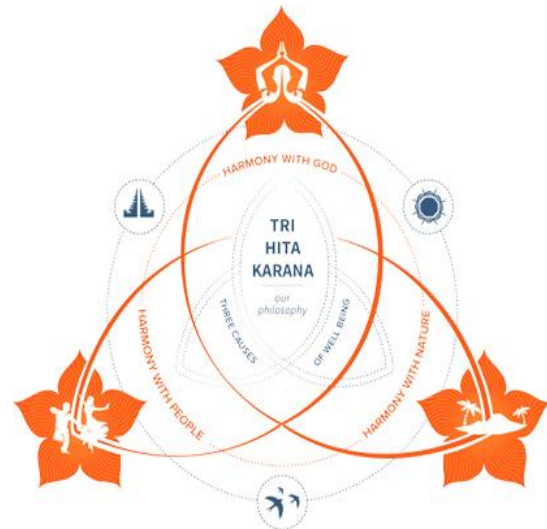


Fig. 1. Tri Hita Karana: The Balanced Life of Hinduism
Sources: bhayangkari.or.id

To overcome environmental problems in Bali, a cultural approach is needed by utilizing existing local wisdom, including the concept of "Tri Hita Karana" which includes human interaction with God, relationships between humans, and human interaction with the environment [5]. The Tri Hita Karana concept includes three main aspects that must be balanced and harmonious to achieve complete prosperity.

1) Parahyangan

This aspect refers to humans' relationship with God or the spiritual realm. It includes religious ceremonies, rituals and devotion to spiritual forces or gods.

2) Pawongan

Concerned with relationships between humans and other humans. It includes social interactions, interpersonal relationships, and social responsibility. Respect and care for others, and build good relationships with other people, including family, friends, neighbors and society in general.

3) Palemahan

Refers to the relationship between humans and nature or the environment. It includes human presence in nature and the responsibility to care for and protect the environment. This concept emphasizes the importance of maintaining ecological balance, preserving the sustainability of natural resources, and living sustainably with nature.

B. Mountain Bali and Plain Bali Villages

Bali has three periods in the migration of its people. The first period took place during prehistoric times, the second period was when Hinduism spread throughout the archipelago, and the third period was when the Majapahit kingdom collapsed on the island of Java, which was a victorious Hindu kingdom during historical times. The Majapahit Kingdom collapsed in 1400 Saka or 1478 AD and then the Islamization process occurred. Of the three periods, the people from the first period are called Bali Aga.

In general, villages in Bali can be divided into two types, namely pagunungan Bali villages (Bali Aga) and plain Bali

villages. and still shows many pre-Hindu (Hindu-Balinese) characteristics [6].

Traditional villages have a very important role in the lives of Balinese people. The mountainous Balinese village is the residence of the Bali Aga tribe who are the original inhabitants of the island of Bali [7].

Bali Plain is a Majapahit appanage village that implements the Tri Murti and Dewa Nawa Sanga concepts developed by Mpu Kuturan and Danghyang Nirartha [8]. Plain villages in Bali are settlements located in lowland areas or lower plateaus on the island of Bali. Often, plain villages become centers of agriculture and food crop production.

C. Taro Village

Taro Village, located in Tegallalang District, Gianyar Regency, Bali, is a traditional and old village that is rich in cultural heritage. Initially known as the village, which means "all there is" because in the past this village had no shortage of food and drink. This village is located at an altitude of 600-750 meters above sea level and is the forerunner to the existence of traditional villages and the subak system in Bali. Taro Village has existed since Caka 381 or 459 AD. In 2017, Taro Village became a tourist village managed by the Tourism Awareness Group (Pokdarwis) and the local community.

As a traditional village and tourist village, Taro Village applies the Tri Hita Karana philosophy in aspects of community life to maintain a balanced relationship between the Creator, Man and Nature, as stated in the vision of Taro village. The relationship with nature is very strong and is related to the cultural landscape and biophilic design [9].



Fig. 2. Location of Taro Village
Sources: Google Earth

Taro Village consists of 14 hamlets, namely Taro Kaja Hamlet, Taro Kelod Hamlet, Pakuseba Hamlet, Puakan Hamlet, Belong Hamlet, Patas Hamlet, Pisang Kaja Hamlet, Pisang Kelod Hamlet, Let Hamlet, Tubuana Hamlet, Sangkaduan Hamlet, Alas Hamlet, Tatag Hamlet, Ked

Hamlet. Of the fourteen banjars, Taro Village is divided into 17 rooms as in the picture above. Of the 17 rooms, Taro Village has 8 temples, such as Panti Abuan Temple, Dalem Waturenggong Temple, Dalem Simpangan Temple, Agung Gunung Raung Taro Temple, Puseh Taro Kelod Temple, Sang Hyang Alang Temple, Melanting Temple.

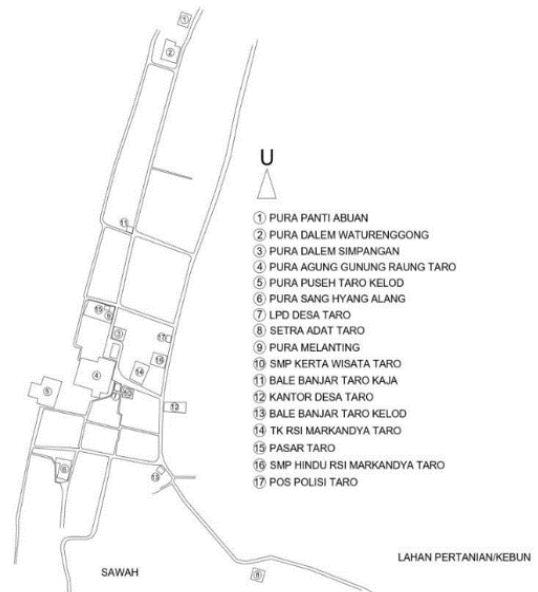


Fig. 3. Lay Out of Taro Village
Sources: Google Earth

One of the attractions of Taro Village is the elephant conservation called Taman Gajah Taro (Elephant Safari Park). Apart from being a conservation site, tourists can see activities and interact directly with protected Sumatran elephants. Taro Village is also famous for its local arts and crafts, as well as being a beautiful natural and cultural tourist destination.

D. Tri Hita Karana Aspect at Taro Village

1) Parahyangan

Parahyangan is the relationship between humans and God which has been applied with the existence of a temple in Taro Village (Windia, 2006). Taro Village has various tangible Parahyangan places which are the center of religious activities and are important symbols in the life of the local community. Some examples of tangible Parahyangan that can be found in Taro Village include temples and pelinggih.

The placement of *Parahyangan* with certain symbols contains implicit meanings which are believed by Hindus. The symbols contained in Hinduism are believed to have meanings that contain divine teachings because symbols are a form of expression to get closer to Him. Symbols in Hinduism can be statues of gods and goddesses, vahana devata (vehicles of gods and goddesses), sacred buildings as sthanas to worship Him, devatas or holy ancestral spirits. And can be in the form of mantras, mudras, yantras, rerajahan, and sacred offerings.

The tangible layout plan for Gunung Raung Temple is placed according to the cardinal directions and there is a meaning contained in it. One of them is Padmasana with number 4 on the floor plan, its position is slanted facing northwest. From the source, information was obtained that Padmasana faces the sea with a legend conveyed that there is a treasure guarded by dragons. The dragon elements are placed around Padmasana as seen in Figure 4.



- | | |
|---|-------------------------------------|
| 1. Linggih Batara ring Gunung Raung / Majapahit | 28. Pejenangan Kukul |
| 2. Linggih Batara Maspaait | 29. Titi Gonggang |
| 3. Linggih Batara Ulun Masceti | 30. Bale Pesandekan / Bale Gong |
| 4. Padmasana | 31. Bale Pesandekan / Bale Gong |
| 5. Pengaruman | 32. Bale Pesandekan / Bale Gong |
| 6. Kemulanan Agung | 33. Bale Pesandekan / Bale Gong |
| 7. Bale Pingit | 34. Bale Pesandekan / Bale Gong |
| 8. Linggih Batara Rambut Sadana | 35. Bale Pesandekan / Bale Gong |
| 9. Linggih Batara Bagawan Penyarikan | 36. Pelinggih Dasar / Purnyan Jepun |
| 10. Undar-andir - Linggih Batara Brahma | 37. Penyimpanan Wastra / Tedung |
| 11. Linggih Batara Yogi Resi Markandya | 38. Baik Tirta |
| 12. Taksu / Linggih Batara Bayu | 39. Genah Bak |
| 13. Penyawangan Gunung Watukaru | 40. Taru Paku Aji |
| 14. Penyawangan Gunung Lebah | 41. Bale Perantenan |
| 15. Penyawangan Gunung Sari | 42. Genah Mesadekan / Nunas Pica |
| 16. Penyawangan Gunung Agung | 43. Bale Pesandekan |
| 17. Lumbung Agung | 44. Wantilan |
| 18. Bale Pegambangan / Pel. Merana | 45. Kukul ring duur purnyan Leci |
| 19. Penyawangan ke Campuan | 46. Kantor Kepala Desa |
| 20. Bale Penganteb | 47. Jroan Pemangku |
| 21. Pemedal Agung | 48. Bale Pewaregan |
| 22. Linggih Batari Seri | 49. Aling-aling |
| 23. Bale Agung (Bale Pegat) | 50. Gudang |
| 24. Pejenangan Kukul bunga Seleguwi | 51. Tempat upacara Subak |
| 25. Pejenangan Ratu Ngerurah | 52. Pemedal Utama |
| 26. Pejenangan Ratu Pasek | |
| 27. Dalem Amurwa Bumi | |

Fig. 4. Lay Out of Gunung Raung Temple
Sources: Architecture Students 2021, UNUD

Pura Dalam Simpangan Taro is located in the Taro Kaja hamlet, Taro village, Tegallalang subdistrict, Gianyar. During the visit, the team obtained floor plan layout data as shown in Figure 5.

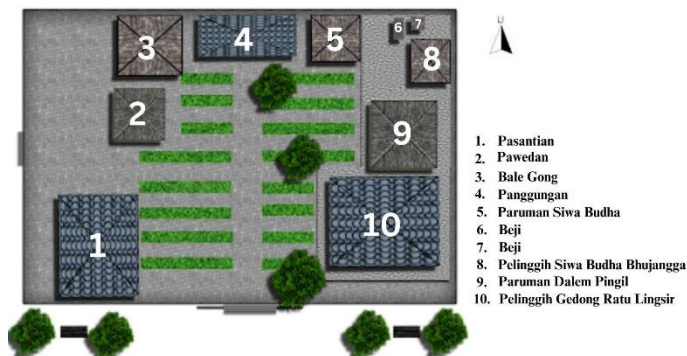


Fig. 5. Lay Out of Dalem Pesimpangan Taro Temple
Sources: Architecture Students 2021, UNUD

2) Pawongan

Pawongan is an element of balance that emphasizes aspects of social life (Adhitama. 2020). Pawongan aims to create a balance in human life in everyday life. This aspect of Pawongan is directly related to the arrangement of community housing, socio-cultural activities, religious ceremonies, community organizations and their awig-awig.

Taro Village has a social life that still relies heavily on a culture of mutual cooperation. This gathering in Taro Village is usually held when there are deliberation activities or what is known as *sangkep* to discuss problems and developments in society and organizations in the village. An example of the *sangkep* that was held was a discussion about the subak system or what is known as the rice field irrigation system.

Apart from that, there are ceremonies carried out by the people of Taro Village, including the *pawiwahan* ceremony which is a testimony both to Ida Sang Hyang Widhi Wasa and to the community that the two people have bound themselves as husband and wife, and all the consequences of their actions are their shared responsibility. The people of Taro Village carry out this ceremony with the aim of uniting the bride and groom (*Purusa Pradana*) legally and officially in a traditional ceremony led by *Sulinggih* or *Pemangku* and witnessed by the customary.

There is a linear pattern in the Taro Kaja Traditional Village settlement with a horizontal spatial division system on the mountain and sea axes with an orientation to the cardinal directions with the Kaja (north) or mountain axis, and Kelod (south) or sea. In dividing land use (spatial planning), *Penglipuran* Traditional Village adheres to the *Tri Angga* concept which in *Bhuana Agung* is often called *Tri Loka* or *Tri Mandala*.

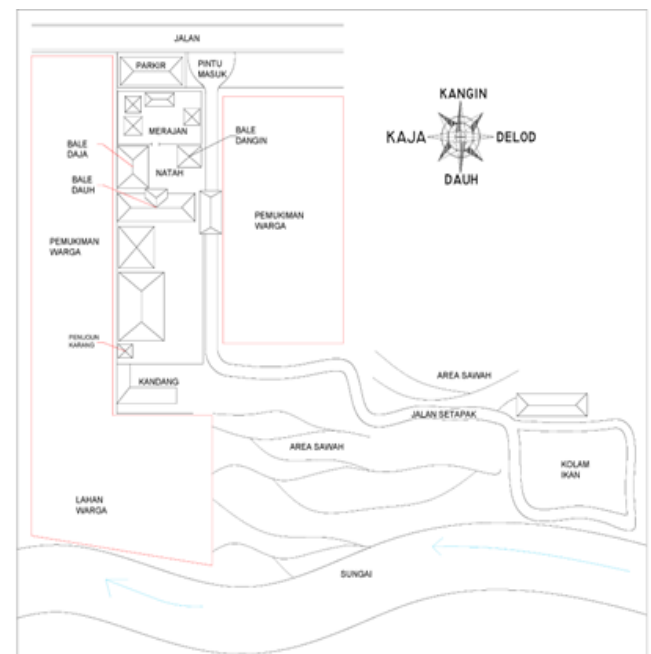


Fig. 6. Lay Out Spatial Pattern of Taro Village
Sources: Architecture Students 2021, UNUD

3) Palemahan

Patengahan explains human harmony with nature, where humans are part of nature and therefore must be open and sympathetic towards nature (Poespowardojo, 1993; Windia et al., 2015). This teaching emphasizes humankind to continue to preserve the surrounding natural environment, so that natural harmony is realized and the balance of the ecosystem is maintained.

In Taro Village there is a sema which is another name for a cemetery. Sema Taro Traditional Village is located to the south of Gunung Agung Raung Taro Temple. The Sema of the Taro Traditional Village is right next to the road and is bordered by vegetation that was deliberately planted to divide the sema area. With an area of around 5-7 acres, this Setra can be said to be quite large as a burial area.



Fig. 7. Cemetery at Taro Village
Sources: Architecture Students 2021, UNUD

In the interior of Sema Gede, Taro Kaja Traditional Village, there are several graves marked simply with a Dadap Serep plant (*Erythrina subumbrans*) above each grave. Between one grave and another grave, it is approximately 1-2 meters away. According to Balinese beliefs, the philosophy of the Dadap Serep plant is as a means for yadnya ceremonies because it is considered a cleansing plant or Prayascita and has magical powers or what is called the *taru sakti* plant.



Fig. 8. Cemetery at Taro Village
Sources: Architecture Students 2021, UNUD

In the Sema Gede neighborhood of Taro Kaja Traditional Village, there is also a building which is used as a place to store containers/offering containers used during mass Ngaben ceremonies. The shape of the offering container is made to resemble a mattress couch made of usuk wood. Usually, this offering container will be used when the Mass Ngaben Ceremony is held every 3 years.



Fig. 9. Palce for Ngaben Ceremony Offering
Sources: Architecture Students 2021, UNUD

Funeral processions in Taro Village usually follow Balinese Hindu traditions and customs. Balinese Hindus have a strong belief in reincarnation, so the funeral procession is an important ceremony in releasing the spirit of the deceased to the afterlife or other realms. In Taro Village, the stakeholders will be immediately buried, traditional village heads will be burned and then the ashes will be thrown into the sea/river, then a cremation ceremony will be held together with other village residents who have not yet been buried (*Mekingsan ring Geni*), while for ordinary people they will be planted and then buried. once every 3 years.



Fig. 8. Cemetery at Taro Village
Sources: <https://foto.tempo.co/>

TABLE I
TRI HITA KARANA ASPECT

No.	Aspek Tri Hita Karana	Synthesis Data
1.	<i>Parahyangan</i>	<i>Parahyangan</i> is the relationship between humans and God which is applied to the

temple in Taro Village. Taro Village has the tangible Parahyangan place which is the center of religious activities and an important symbol in the life of the local community. The placement of Parahyangan with certain symbols contains implicit meanings which are believed by Hindus. Symbols in Hinduism can be statues of gods and goddesses, vahana devata, sacred buildings, devata or holy ancestral spirits, mantras, mudras, yantra, rerajahan, and sacred offerings. The tangible layout plans for Gunung Raung Temple and Dalem Pesimpangan Temple are placed according to the cardinal directions and there is meaning contained in them.

- | | |
|---------------------|--|
| 2. <i>Pawongan</i> | Pawongan is an element of balance that emphasizes aspects of social life, directly related to the arrangement of community housing, socio-cultural activities, religious ceremonies, community organizations and awig-awig in Taro Village. The ceremonies carried out include the <i>sangkanep</i> and <i>pawiwahan</i> ceremonies. |
| 3. <i>Palemahan</i> | Harmony between humans and nature is very important to maintain environmental sustainability and prevent ecosystem imbalance. In Bali, the Taro Traditional Village is a sacred area located near the Gunung Agung Raung Taro Temple, surrounded by vegetation. This area is famous for its sacred nature, with several tombs used for Mass Ngaben Ceremonies. |

IV. CONCLUSION

Taro Village, located in Tegallalang subdistrict, Gianyar Regency, Bali, is a traditional and old village that is rich in cultural heritage. Tri Hita Karana as an aspect of life in Taro Village can be seen from strong religious traditions and people who respect God in all aspects of life. The people of Taro Village also maintain harmonious relationships with each other, and pay great attention to the sustainability of the environment and the surrounding natural ecosystem. The implementation of Tri Hita Karana in Taro Village, Bali is reflected in the diversity of traditional ceremonies, sustainable organic farming practices, and a community that maintains a balance between humans, nature, and spirits as an integral part of their daily lives. In Taro Village, awareness of the importance of maintaining harmony with nature and spirit is the basis for social, cultural and economic activities in the community, creating a peaceful and sustainable environment.

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particular and the archipelago landscape in general.

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