

Implementation Strategy of Tri Hita Karana in the Family toward a Healthy Community

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Abstrak

Tri Hita Karana adalah nilai-nilai kehidupan masyarakat budaya Hindu Bali, termasuk palemahan, pawongan, dan parahyangan, yang terintegrasi dan holistik dalam diri, keluarga, dan masyarakat. Namun penerapan Tri Hita Karana di lingkungan sekolah dan pembelajaran anak usia dini masih tergolong rendah. Penelitian ini bertujuan untuk merumuskan strategi penerapan filosofi Tri Hita Karana dalam keluarga menuju masyarakat yang sehat. Jenis penelitian ini adalah kualitatif. Subyek penelitian berjumlah 125 orang. Observasi, wawancara, dan studi dokumen dilakukan dengan pengumpulan data. Kredibilitas data diuji dengan menerapkan triangulasi metode dan memperpanjang waktu pengamatan. Analisis data dimulai dengan penyajian data, reduksi, dan penarikan kesimpulan/verifikasi. Hasil analisis data adalah strategi penerapan Tri Hita Karana mulai dari pola berpikir palemahan, pawongan, parahyangan dan cara berpikir konkrit, semi konkrit dan abstrak. Penanaman nilai-nilai dimulai dari pemimpin dan pengurus Banjar, kepala keluarga, dan anggotanya, yang berimplikasi pada peningkatan kesehatan individu, keluarga, dan masyarakat. Nilai-nilai Tri Hita Karana harus dilaksanakan secara holistik dan integratif untuk meningkatkan kualitas kesehatan.

Kata kunci: Tri Hita Karana, Keluarga, Masyarakat Sehat

Abstract

Tri Hita Karana is the life values of the Balinese Hindu culture community, including palemahan, pawongan, and parahyangan, which are integrated and holistic in self, family, and society. However, the application of Tri Hita Karana in the school environment and early childhood learning is still relatively low. This study aims to formulate a strategy for implementing the Tri Hita Karana philosophy within the family toward a healthy society. This type of research is qualitative. The research subjects were 125 people. Observation, interviews, and document studies carried out data collection. The credibility of the data was tested by applying the triangulation method and extending the observation time. Data analysis starts with data presentation, reduction, and conclusion/verification. The results of the data analysis are the strategy for implementing Tri Hita Karana starting from the pattern of thinking palemahan, pawongan, parahyangan and ways of thinking concrete, semi-concrete and abstract. The inculcation of values begins from the Banjar leaders and administrators, heads of families, and their members, which has implications for improving the health of individuals, families, and communities. Tri Hita Karana values must be implemented holistically and integratively to enhance health quality.

Keywords: Tri Hita Karana, Family, Healthy Community

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1. INTRODUCTION

Tri hita karana is a philosophy that was born from the local wisdom of Balinese Hindus, which is used as a guide for life and family and community life towards vertical and horizontal maturity (Lilik & Mertayasa, 2019; Roth & Sedana, 2015). Tri hita karana is defined as the three causes of happiness, through the orientation of ideas, the development of understanding, and the internalization of values that lead to healthy families and communities (Sukarma, 2016; et al., 2018). As the goal of life, they want to develop their citizens to have harmonious relationships between humans and God, humans with humans, and humans with nature in a holistic and integrative way that is implemented in families and communities as paluhuran, pawongan and palemahan (Winaya, 2021; Yuliandari & Sunariani, 2020).

Tri hita karana as the goal of people's lives and daily activities requires the right strategy in planning a series of activities to achieve optimal goals. The strategy for implementing tri hita karana in the context of family and community development has 4 basic

strategic steps, namely 1.) Identifying and setting specifications and qualifications for the expected behavior change. 2) Choose an implementation approach system based on the aspirations and views of the community. 3.) Select and establish procedures, methods and techniques that are considered appropriate, effective, and can be used as a guide in carrying out activities. 4) Establish norms and minimum success criteria that can be used as guidelines in evaluating results which can then be used as feedback for improving the family and community health development system (Pane & Dasopang, 2017; Sanjaya, 2011).

The implementation strategy of tri hita karana is systematic and organized planning in implementing the concepts and philosophical values of the harmonious relationship between humans and God, humans with humans, and humans with nature in the Covid-19 pandemic situation. Hinduism has multi-dimensional teachings to believe in God which is fully and thoroughly accommodated, into four ways to have a harmonious relationship with God, namely: karma (action), bhakti (worship), jnana (knowledge) and raja marga (spiritual) (Afnan et al., 2022; N. N. S. Astuti et al., 2019). The pattern of family life with tri hita karana values aims to develop each member towards maturity that is responsible vertically and horizontally. Vertical responsibility is shown in their harmonious relationship with God through Dharma (guidelines for human life to believe in God), and harmony with nature based on rtam (natural law). Horizontal responsibility, namely the ability to understand oneself optimally so that they can communicate effectively to harmonize their relationships with family and society (Rahmanisa, 2021; Sukarma, 2016).

The family is the institution of life of two people of different sexes who are bound by marriage and live in a household, with or without children and other family members. A good and healthy family life contains three basic values, namely tri hita karana and tri mandala as a division of space to create a pattern of relationships. A healthy family guarantees a harmonious, harmonious, and prosperous relationship between humans and God, humans and humans, and humans and nature (Amalia & Natsir, 2017; N. W. Rasmini, 2018). Harmonious communication within the family can form a healthy family lifestyle. Harmonious communication within the family can form a healthy family lifestyle. The harmony of communication in the family plays a role in shaping the good character of children (Handayani, 2016; Sembirin et al., 2020).

The COVID-19 pandemic has changed the paradigm of family and community life, especially when there is an uncertain situation to live a life based on the Tri Hita Karana. Even though these values have become the basis of daily life before Covid-19, dealing with the Covid-19 pandemic situation is needed: a strategy for implementing the Tri Hita Karana in the family towards a healthy society, so that the harmony of human-God, human-human, and human relationships are harmonious. Human-nature continues to run as the foundation of everyday people's lives. The application of strict health protocols to prevent the transmission of COVID-19 limits human-human relations, especially those related to crowds. Changing the way and limiting the nature of gotong royong in carrying out Hindu religious ceremonies.

Regulate the way humans work in their respective professions by always prioritizing the implementation of health protocols. The intensity of the pandemic is increasing and there is no certainty as to when it will end, causing protracted anxiety in the community, which affects the pattern of daily life. Changes in the paradigm of people's lives like this require a strategic mindset in order to always be able to implement the values of Tri Hita Karana. Base on those problem and statement from previous studies, this study aims to formulate a strategy for implementing the Tri Hita Karana philosophy within the family toward a healthy society.

2. METHODS

This study applies a qualitative-phenomenological method by applying the following steps: identifying field problems, conducting a literature review, compiling a research design, determining the location/informant/instrument/data analysis and drawing conclusions. The research location is Dangin Tukad Hamlet, Sekarbela Village, Mataram City. All of its citizens embrace Hinduism, have temples and Mrajan as holy places, most of them work as laborers, communicate using Balinese in the household. This hamlet is located in a hamlet where the majority of the population is Muslim. However, his existence as a Hindu is always conducive to interacting with residents of different ethnicities and religions. The informants were determined purposively, consisting of sub-villages and heads of families. The data collection technique is a document study to obtain data on population, family, Hamlet apparatus, paluhuran, pawongan, palemahan, education, socio-economic, livelihoods, socio-religious organizations and Hamlet maps.

Interviews and observations whose instruments were prepared based on aspects of the implementation of the Tri Hita Karana related to family and community health standards during the COVID-19 pandemic. The informants interviewed were village officials and family members to obtain data on the implementation of tri hita karana in the family, family and community health. Focus Group Discussion (FGD) which was attended by Hamlet officials, representatives of family heads, community leaders, and formal officials from the Hindu Religion Office, aimed to verify the data and improve the data obtained previously.

The validity of the data is tested through credibility, compatibility and dependability tests. Research data were analyzed inductively qualitatively, starting with recording data, making categorizations, explaining categories, explaining relationships between categories, drawing general conclusions and building theories.

3. RESULTS AND DISCUSSION

Results

The implementation uses an interview/observation guide instrument, regarding the collaborative implementation of tri hita karana in paluhuran, pawongan, and weakening, in various layers of society. 1) each individual consists of: main angga (head), madya angga (body), nista angga (legs and hands); 2) in buildings such as houses, consisting of: main angga (roof of the house), madya angga (body of the house), nista angga (base of the house); 3) inside a family's residence/yard, consisting of: main mandala (sanggah/place of prayer, madya mandala (building a residential house), nista mandala (house yard, teba); 4) inside the hamlet/Banjar, consisting of : main mandala (temple area/sacred place for Banjar residents), madya mandala (residential area for Dusun residents), nista mandala (agricultural area, market and cemetery); 5) inside the temple area, consisting of: main mandala (offal, which is the most purified area), madya mandala (middle jabe, which is an area for residents' activities in preparing for ceremonies and or ceremonial activities), nista mandala (jabe side, which is a place of disposal/ toilet); 6) in the tri loka, consisting of: swah loka (world of gods), bwah loka (world of humans), bhur loka (world of animals, animals, plants). Each indicator is built with a question or statement that is communicated to the Banjar management, the head of the family, and other figures.

Educational development has aspirations and the implementation of education is generally at the high school level and below, most of the elementary schools are followed by junior and senior high schools. There is only 1 person from the millennial generation who has a bachelor's degree and 1 person from the older generation. Educational aspirations and activities are fueled by job expectations. It was found that the jobs of community members were at the level of laborers, artisans, hawkers, stall traders, traditional farmers, and others,

which were estimated to only require a lower secondary education level. While those with undergraduate education take the teacher study program.

Body element (pawongan); which consists of all internal organs, such as: stomach/digestion, heart, lungs, liver, kidneys and others, with each function supplying all the needs of the body's organs sourced from nutritional intake. From the observations, it was found that there is a collective awareness in the adult and elderly community about internal health, which is much influenced by factors of healthy nutritional intake and age.

Legs/hands (palemahan); the foot/hand element in the individual is a self-instrument for carrying out physical and motor development both gross and fine which is used as a tool to be creative and work according to orders from the head element (paluhuran). The development of the legs/hands is mostly carried out by training and practice to build skills according to the needs and demands of the world of work. All adult individuals have jobs to support life and other needs, although it varies greatly by type and level of work. Individual development in the Dangin Tukad community is carried out in an integrative way between the elements of the head, body and legs/hands, making him an adult individual who has holistic competence between brain, physical-motor abilities and a healthy lifestyle.

Tri angga in the building of houses and holy places, the results of observations found that the elements of the building consist of three parts: the roof (paluhuran), the wall (pawongan), the base (palemahan). All buildings in the research location have these three elements but from their quality they can be categorized into: permanent, simple, and very simple buildings. Each building is well maintained and utilized according to its function, so as to give optimal meaning to the needs of its owner. Housing is a family that lives in a yard. The housing consists of three parts: paluhuran (sanggah/mrajan), pawongan (house) which consists of bedrooms, family rooms and guest rooms, palemahan consists of bathrooms, courtyards and gardens. The housing management strategy during the Covid-19 era seems more intensive, progressive and continuous compared to the previous period.

Paluhuran (sanggah/merajan) is physically observed to be more well-maintained and clean. Utilization appears to be more routine in accordance with local religious provisions, such as daily prayers, full moon, tilem, other major holidays. During the pandemic, it appears that the people at the research sites are more intensively using the sacred place in the family to pray, and to find solutions to problems they face that are beyond human ratio. There are several types of sanggah/merajan at the research site, namely rong three (worship of ancestors), padma sari (worship of Sang Hyang Widhi). There are also other sacred buildings such as: coral monuments, and others according to the needs and beliefs of each family.

Pawongan/house, in general the management of the house during the COVID-19 pandemic is more intensive, such as: cleanliness, arrangement according to its functions, so that family members have the security and comfort to stay at home and carry out the duties and obligations of each member. In a family that is observed to have a hierarchical bedroom structure between grandparents or parents placed in a higher position and construction, while children, grandchildren are placed in a lower position as an embodiment of respect for elders. The family room is a place for interaction between family members and with outsiders, both directly and online. While the guest room is used as a tribute to people who come to the house for certain purposes. Guest rooms are better than others, this shows that family members respect guests. The pawongan area in the family is always used for manusa yadnya ceremonies, such as: birth, quarterly, otonan, menek kelih, tooth-cutting ceremonies, weddings, and some pitra yadnya ceremonies.

Palemahan which consists of bathrooms, courtyards and gardens seems to be maintained and functioned more optimally during this pandemic. The advice to stay at home, keep a distance and leave the house as necessary makes every family member spend a lot of time at home. Studying from home, praying, working from home made many family

members compensate for the activities of developing a living pharmacy, planting vegetables, flowers, fruit trees and other plants. The management of the family yard and garden provides the benefits of increasing the fulfillment of life needs, artistic value, and the comfort of living at home so that it is beneficial for family members to improve physical, mental and spiritual health.

During the Covid-19 period, with the policy of studying, working and praying from home, strategic thoughts and behavior emerged in each family member to optimize the quality of life in the household, by utilizing the home page as a productive place to meet the needs of life and prayer needs, so that the family becomes healthy. physically, mentally, socio-emotionally, and religiously. The results of the observations found instruments to improve the quality of health, such as hand washing stations, supplies of masks, and prohibiting gatherings or keeping a distance. Based on this concept, several habits before the COVID-19 pandemic were restructured so as not to violate the government's appeal. Religious activities, customs, and other social activities that involve large numbers of people must be postponed to avoid the transmission of COVID-19 in Banjar Daging Tukad.

Discussion

Tri hita karana are values that expect humans to maintain a harmonious relationship from the elements of paluhuran, pawongan, and palemahan to achieve happiness. The essence of tri hita karana consists of spiritual essence (paluhuran) to always be sincere and grateful for whatever is experienced; social essence (pawongan) namely fostering a sense of love in family and community life; and the essence of the natural environment, namely maintaining and preserving the surrounding environment (Palemahan) so as to provide the greatest benefit to human life and other creatures. The implementation of the values of tri hita karana and sad kertih is effective for designing a Balinese tourism model based on the authenticity of local culture to become ecotourism outside urban areas (N. N. S. Astuti et al., 2019; Lilik & Mertayasa, 2019). Tri hita karana is implemented in the form of kahyangan three as a medium for human relations with God, menyama braya as a medium for human relations with others and spatial planning with the concepts of tri mandala and tri angga as a form of human concern for the environment (Divayana et al., 2019; Gede Sukarma et al., 2018; Yuliantari et al., 2020). Tri hita karana which is actually implemented in Pakraman Village can strengthen socio-cultural resilience against global influences that are contrary to local values (Nurhjati, 2011; Suarmini, 2011; Sukayana & Putri, 2019). Tri hita karana culture has a positive effect on budgetary gaps and organizational commitment.

The implementation strategy of Tri Hita Karana follows the mindset of humans in general, namely from simple to complex and concrete to abstract, and holistic is more important than parts. The implementation of tri hita karana on heterogeneous individuals, families and communities from age, experience, education level, livelihood, and so on, is carried out starting from the tri angga concept (Nurjaya et al., 2017; Putri & Wirawati, 2020; Putriasih, 2020). Hands and feet (palemahan) as a support for individual existence and serve oneself. The body as a pawongan that expresses social-emotional expression is a place where psychological and emotional needs are processed as a positive/negative response to external stimuli. The head (paluhuran) as a mental and spiritual expression is an element of developing thinking and spiritual values (Adhitama, 2020; Mandra & Dhammananda, 2020; N. K. Rasmini & Mimba, 2021). In reality, these three parts are only differences in concept but are always holistic, integrative, forming an individual who is unique in the ability to think, emotional stability, and take action. Parents have roles and strategies in family education and assisting children's growth and development according to the goal of healthy living during the pandemic (Dewangga, 2018; Farida et al., 2021; Olson, 2010). Parents can build effective communication in creating positive communication consistently and

continuously in developing children's social and spiritual maturity. The strategy for implementing the tri hita karana concept at Trans Resort Bali is implementing a written tri hita karana program (parahyangan), empowering local workers (pawongan), and a strategy for breeding flora species in the hotel environment (palemahan) (Astawa et al., 2019; Pranata et al., 2017; Sofyan, 2019).

Tri hita karana philosophy is useful in thinking from the positivism paradigm, it can be one of the mechanistic, realistic elements that need to be tested, on the other hand, in the critical paradigm, it functions as a liberator from confinement to the desired reality (Kamayanti, 2015; Rosilawati & Mulawarman, 2019; et al., 2018). The form of implementation of the policy based on the concept of tri hita karana consists of parahyangan by performing religious rituals such as limiting traditional activities and religious approaches. Pawongan by monitoring the entry and exit of the community and distributing masks through pecalang. Weakening of the provision and spraying of disinfectants in the Traditional Village environment (Mendra & Watra, 2019; Yasa, 2020). The concept of tri hita karana which refers to three harmonized relationships: human-God, human-fellow, human-universe is useful as a tourism harmonization factor in tourism harmony in the frame of Balinese history (Amaliah, 2016; I. G. A. A. O. Dewi, 2018; Gede et al., 2017). The concept of tri hita karana which refers to three harmonized relationships: human-God, human-fellow, human-universe is useful as a tourism harmonization factor in tourism harmony in the frame of Balinese history.

The implementation strategy of tri hita karana applies Cognitive learning theory (Jean Piaget), carried out by providing knowledge about the values of tri hita karana to form a new cognitive framework regarding the concepts, elements, and benefits of tri hita karana in oneself, family and society. There is a very significant relationship between discipline strategies in parenting and family culture (Elfiky, 2014; Olson, 2010; Schlein et al., 2016). Second, applying social theory (Albert Bandura), namely planting the concept and values of tri hita karana by imitating existing models in the form of individuals, objects and events. Society internalizes the values of tri hita karana from figures who have implemented these values in everyday life. The three Gestalt theories (Max Wertheimer), In instilling the values of Tri Hita Karana, individuals, and society in a holistic, integrative way between Palemahan, Pawongan and Paluhuran, the whole is more meaningful than the parts. Healthy families and communities are seen from their ability to fully implement palemahan, pawongan, and paluhuran in their daily lives (Budiasih, 2017; Silawati, 2021; Suhari et al., 2019).

The tri hita karana values are a holistic and integrative value structure between palemahan, pawongan and paluhuran. Realizing healthy individuals, families and communities requires the implementation of these values, starting from optimizing the function of palemahan in oneself, family and society, pawongan in oneself, family and society, as well as paluhuran in oneself, family and society. Each individual can optimize cleanliness and physical health, organize and harmonize emotions and feelings, and optimize mental and spiritual development. Quality individuals are people who are physically, socially-emotionally, and mentally and spiritually healthy (W. Astuti & Rahayu, 2020; desak putu nitya Dewi et al., 2017; N. W. Rasmini, 2018). The level of knowledge and understanding of a clean and healthy lifestyle is related to healthy behavior (Sunny, 2018; Wati & Ridlo, 2020; Yasa, 2020).

The implications of this research provide an overview related to the implementation strategy of tri hita karana in the family toward a healthy community. This research can be a reference for people to become healthier and more prosperous. A healthy society can be built by healthy individuals and families who organizationally implement the values of Tri Hita Karana in a holistic, integrative manner from the elements of Palembang, Pawongan and

Paluhuran. This research also still has limitations, therefore it is hoped that future research will be able to deepen and broaden the scope of research.

4. CONCLUSION

The strategy for applying the philosophy of Tri Hita Karana starts from the aspects of Palembang, Pawongan and Paluhuran or from simple to complex elements, or from concrete to abstract components through dharma discourse, mutual cooperation activities, interactions within the family at certain times. Parents, community leaders provide exemplary examples in activities in realizing a mature person physically, socially-emotionally, and mentally-spiritually. The main factors that become obstacles to the application of the tri hita karana philosophy to individuals, families and communities are: heterogeneity of age, growth and development, level of education, physical and mental disorders.

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