

# Tri Hita Karana Education in “Monkey and Streaked Weaver” Story: Implementation by the Ubud Community

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## ABSTRAK

Seiring dengan perkembangan teknologi, tradisi lisan mendongeng mulai ditinggalkan. Tradisi lisan bercerita kepada masyarakat sangat penting dalam upaya menyampaikan konsep yang baik berdasarkan kearifan lokal. Penelitian ini bertujuan untuk menganalisis pendidikan Tri Hita Karana yang terkandung dalam cerita ‘Monyet dan Penenun Lurik’ dan implementasinya dalam kehidupan masyarakat Ubud. Data dikumpulkan dari studi dokumentasi dan wawancara dengan 62 orang masyarakat Ubud. Peneliti mendokumentasikan sinopsis cerita dan menganalisis implementasi esensi cerita dalam kehidupan sehari-hari masyarakat Ubud. Hasil penelitian menunjukkan bahwa pendidikan Tri Hita Karana, muncul dalam cerita. Pelaksananya berdasarkan cerita tersebut juga dilaksanakan oleh masyarakat Ubud, seperti upacara yang dilakukan ditujukan kepada Tuhan (Parahyangan). Hubungan yang harmonis antara masyarakat Ubud dengan wisatawan yang berkunjung ke Ubud (Pawongan). Masyarakat Ubud melestarikan tumbuhan dan hewan (Palemahan). Dengan diterapkannya pendidikan Tri Hita Karana, masyarakat Ubud meyakini akan berdampak signifikan terhadap terwujudnya kesejahteraan masyarakat.

## ABSTRACT

Along with the development of technology, the oral tradition of storytelling began to be abandoned. The oral tradition of telling stories to the community is very important in efforts to convey good concepts based on local wisdom. This study aimed to analyze Tri Hita Karana education contained in ‘the Monkey and the Streaked Weaver’ story and its implementation in the lives of the Ubud community. The data were collected from the documentation study and interviews with 62 people of Ubud. The researchers documented the synopsis of the story and analysed the implementation of the essence of the story in the everyday lives of the Ubud community. The results show that Tri Hita Karana education, appears in the story. The implementation is based on the story was also implemented by the Ubud community, like a ceremony that was carried out aimed at God (Parahyangan). The harmonious relationship between the Ubud community and the tourists who visit Ubud (Pawongan). The Ubud community preserved both plants and animals (Palemahan). With the implementation of Tri Hita Karana education, the Ubud community believes it will significantly impact the realisation of community welfare.

## 1. PENDAHULUAN

In the past, before the 1970s, Balinese *satua* (or story) was still a tradition carried out by parents to their children, especially at bedtime. Due to the advancement of science and technology, the tradition of storytelling has faded since the development of the digital screen. Children, including the researchers, have felt this way since the development of the digital screen. The tradition of storytelling that took place in the past is an attempt by parents to transfer knowledge, experience and morals to their children (Hendriani, 2020; Sablez & Frances, 2020). It is in line with previous study stated the oral tradition of telling stories to Balinese people is an effort to convey good concepts that should be imitated and wrong concepts that should be avoided (Suandi & Mudana, 2020).

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In addition, the gap between the past and the post-modern era also occurs because Balinese stories are complex for children to understand. However, it must be learned at the educational level (Moradi & Chen, 2019; Rezaei & Naghibian, 2018). Children in the post-modern era tend to be accustomed to communicating Bahasa Indonesia with their parents, and some even tend to speak English. It happened because of the views of several parents during the interview that foreign languages have more potential for work in the future. Indeed, foreign languages should be mastered, Bahasa Indonesia should be used, and regional languages (Balinese) should be preserved. The gap between expectations and reality occurs because there is a difference between theory and practice in the field (Jamaluddin et al., 2022; Nadhiroh, 2021; Nuraini & Abidin, 2020). The difference is due to the influence of foreign culture, which is getting stronger among the younger generation. Children are sometimes proud to use the local language (Balinese) and tell Balinese stories. Although the Balinese story is full of character education content, the global cultural influence is more substantial; thus, it puts the Balinese story in danger of being evicted.

According to the type, Balinese stories can be divided into fable (animal figure), legend (occurrence of an area with a particular character), and myth which refer to origins or beliefs that are believed to be accurate. Previous study states that story is one of oral literature (Martono, 2019). Passed down by ear-to-ear, anonymous, passed down from generation to generation. Stories can be expressed as oral literature, which parents usually use to give educational advice to their children (Chong, 2017; Lisenbee & Ford, 2018; Nekaris et al., 2018). Storytelling is usually done before bed. The tradition of storytelling in the global era is in danger of being abandoned by digital activities such as playing video games. Examples of Balinese stories include *I Lutung*, *I Siap Selem*, *I Belog*, *I Cupak teken I Grantang*, *I Bojog teken I Kedis Sangsiah*, and others.

Tri Hita Karana, according to the teaching of Hinduism, is a local wisdom about three things that can lead to prosperity in life. The three causes of welfare consist of (1) Parahyangan (human relations with God), (2) Pawongan (human relations with humans) and (3) Palemahan (human relations with nature/environment) (Adhitama, 2020; Yuliandari & Sunariani, 2020). The human relationship with God can be shown from prostration and devotion to God (Arnyana & Utami, 2022; Lilik & Mertayasa, 2019). The implementation such as praying to the temple, offering yadnya, giving service in the temple, studying, and obeying religious teaching. Four ways that can be done in the human relationship with God are called Catur Marga. Human relations with humans can be shown from the attitude of respect and tolerance between human beings. Community life is cooperation; cooperation between *banjar* (sub-village), village, urban village and the like is a manifestation of Pawongan. The relationship between humans and nature or the environment is shown by the attitude of humans who always preserve nature (Sarjana et al., 2020; Temaja, 2021; Wardhani et al., 2020). Do not be rude to nature. Good for animals, plants, soil, and space, humans always act and use them carefully. Previous study stated that Tri Hita Karana is interpreted as a guide, which teaches the Hindu community in Bali always to copy the harmonious relationship between humans and God, humans with others, and humans with nature (Sukadi, 2007).

The global era is an era of uniform culture for one world. On the other hand, Ubud still adheres to its own culture, such as the culture of food served at traditional ceremonies. *Betutu*, *lawar*, and *babi guling* are still used as special foods during ceremonies and receptions. The Puri tradition still protects the people of Ubud. On the other hand, the people still respect the Puri, the only ones still strong enough to survive in Bali. The Puri always pay attention to the welfare of the people of Ubud. One of the pieces of evidence that can be shown is that foreign and domestic tourists are allowed to visit Puri without paying a ticket like other tourist attractions. With a free visit to enter the Puri tourist attraction, it is an attraction for tourists to come to Ubud. It will have a positive impact on the community's business. The Puri who has businesses are willing to accommodate the Ubud community to work, even though they do not have the expertise according to the business needs of Elders of Puri Ubud's Campuhan Ubud Hotel. They do not have any expertise related to hotel staff needs. However, they are also accommodated to earn a living for their families. The people of Ubud are still selective in accepting global influences due to the strong ties of customs and the Ubud traditional village.

In the post-modern era, Balinese people, especially the people of Ubud, were interested in adopting modern culture. It is just that because they are bound by traditional Balinese villages, especially the Ubud people, they can still maintain local culture. Previous study stated that Balinese people in this era tended to adopt the modern culture, which is seen as more practical (Malini et al., 2017). The same was also revealed in a traditional village or *pakraman* village that activates Balinese people. Hence because of that, the local culture is not simply abandoned. The influence of outside culture, seen as more practical, results in a loss of cultural orientation. Other study stated that the global era is a process of making the same or a new world that rejects or is included in developing an existing idea about a theory of thought or a paradigm shift (E. Dewi, 2019). Cultural values are under the line of thought that states

territory, culture, language, religion, race, economy, society, education, science, and politics are realities (Abdullah, 2014; Temaja, 2021).

Furthermore, previous study stated that globalisation had given rise to broad differentiation, which can be seen in forming the lifestyle and identity of the Balinese people (Yefimenko et al., 2021). Other study stated that the Balinese have shown that the Balinese are still selective in accepting influence because the Balinese are still strong with local talents, customs and culture (Roth & Sedana, 2015). Even though they have been affected by globalisation, as shown by the information media, the technology of moving people and other things, the Balinese people are still based on the culture and customs where they live. The Balinese people had experienced a “cultural shift” between the west and the east, causing changes. The changes caused by the cultural encounter have not been significant because Balinese society is still collective, communal and ritualistic. Bali’s younger generation faces an imbalance in accepting outside influences. Therefore, parents and educators should be more careful and respectful of their students. Oral literature is one of Balinese local wisdom that can be used as a reference in education to shape the character of the younger generation of Bali.

Base on that Tri Hita Karana become the answer to solve this problem. Previous study reveals Tri Hita Karana in the results of his research as the concept of a balanced, harmonious relationship between content and container by the Balinese people (Sudira, 2011). Tri Hita Karana is a concept, primary thought, and concept of life to achieve equality and mutual and sustainable prosperity (Astawa et al., 2019; Suastra & Yasmini, 2013; Sukarma, 2016; Temaja, 2021). Tri Hita Karana socialisation is needed to provide awareness to the lazy young generation. In order to improve the implementation of Tri Hita Karana, various strategies and studies of manuscripts, literary works, discourses and others are needed. The study of the Monkey and the Streaked Weaver story are one of the efforts to socialise the teaching of Tri Hita Karana, which is worthy of being used as guidelines for the life of a Hindu (I. G. A. A. O. Dewi, 2018; Mandra & Dhammananda, 2020). Previous study revealed that Tri Hita Karana could influence readers and tourists by reading or watching objects that breathe Tri Hita Karana (Puspitadewi et al., 2015). From the relevant research, the implementation of Tri Hita Karana has yet to be revealed in stories to the people of Ubud. The aims of this study is to explore the Tri Hita Karana education contained in the I Bojog teken I Kedis Sangsiah ‘the Monkey and the Streaked Weaver’ story and its implementation in the lives of the Ubud community.

## 2. METODE

The theory used to dissect this research was narrative discourse theory, in which discourse is an area of language. Language is directly related to social practice and everyday life. The theory of semiotics is a systematic study of the production and interpretation of signs, how they work and their benefits to human life (Engelenhoven, 2021; Nengsih, 2020). Social learning theory strengthens learning by utilising pleasant and less pleasant experiences.

The data were obtained from interviews using an interview guide. The researchers interviewed in the village. The number of informants was 62 people using random sampling (including the community leaders in Ubud, such as elders of Puri Ubud and leaders of Ubud). In the data collection process, the researchers collected the synopsis of the Monkey and the Streaked Weaver story using the documentation technique and the implementation of the essence of the story in the everyday lives of the Ubud community.

Data analysis was carried out qualitatively on the text, identifying, processing, and understanding the text’s meaning and the essence of Tri Hita Karana education within the story (Moustafa, 2022; Parina & de Leon, 2014). Furthermore, the data analysis also explored the significance and relevance of the implementation of Tri Hita Karana. The data were described descriptively, and assisted with several figures were used to facilitate the description.

## 3. HASIL DAN PEMBAHASAN

### Hasil

#### *The Synopsis of the Story*

A couple of streaked weavers made a nest because they would start laying eggs. Indeed, the bird was brilliant in making nests of leaves, such as coconut leaves, long grass like elephant fields, reeds, and straw. The tree where the bird’s nest is bearing fruit. When it saw the Monkey coming up to the bird and asked, “Hey, Monkey, it’s good for you to chew on the ripe fruit. Your life is useless because you always rely on the efforts of others.” Unlike me, this nest I live in results from my sweat. Suppose humans see my nest or my beautiful house called “Streaked Weaver’s Nest”. In that case, not a few humans are amazed if,

at you, all humans are annoyed". The Monkey replied curtly, "Hey, you despicable Streaked Weaver, that's your nature, you don't feel like you are trivial, you intend to mock the ugliness of others, but you don't feel bad about yourself. Do you feel when you are looking for food, like rice fruit as the staple food of humans?"

"You are very self-respecting, arrogant because you think you are good at making nests. You can know that my ancestral father was able to lead the sharpening of the ocean and make a bridge called Situbanda. My ancestors "accompanied Ida Batara Rama" to Lengkapura. Once the majesty of my ancestors became an accomplice of "The Main Lord" Sang Hyang Wisnu". The Monkey's answer was clenching the Streaked Weaver's nest, so the egg broke. Furthermore, the Streaked Weaver was sad and regretful.

### **Tri Hita Karana Education concerning humans and God (Parahyangan)**

The Parahyangan element of Tri Hita Karana in this story is shown in the following quote. The story tells that the Streaked Weaver did not agree or was not happy to see the Monkey, who worked eating fruit from plants. It shows that the Streaked Weaver wants to preserve nature and wants to appreciate the efforts of others. It is shown in the following quote: "*Oo Cai Bojog luung pesan kinyukan bungut caine ngamah buah kayu ane suba tasak-tasak.*" Translation: "Hey, Monkey! It's perfect for you to chew on the ripe fruit."

The quote above implies that the Streaked Weaver wants nature to be sustainable and does not like to see creatures acting arbitrarily towards nature. It is the embodiment of Palemahan's attitude from Tri Hita Karana. Tri Hita Karana education in the human relationship with God is found in the story in the quote above. Namely, the relationship of Kaula Gusti as in the teaching of Hinduism, Hindus perform yadnya/sacred sacrifice to God as a form of gratitude to God who is omnipotent. It reminded the Monkey that his parents/ancestors gave service to God as a form of gratitude for His creation. We can live to fulfil all our needs thanks to Him. It is also implied that humans will eventually return to Him (Manunggaling Kaula Gusti), which in social media is often termed Amor Ing Acintya.

### **Tri Hita Karana Education concerning humans and humans (Pawongan)**

The Streaked Weaver is not happy to see people who like to rob other people's hard work. The following quote shows this: "*Ngapung pesan idup caine, wireh setata ngandelang pagaen anak. Luire amah-amahan, umah, ento makejang ane puponin cai, diastun tusing katuyuhan dewek caine.*" Translation: "It is useless for you to live only relying on the efforts of others. Like food, house, all of that is not your toil."

In the quote above, it is found that the concept of life is complementary to each other. Humans can not live alone but with interdependence between human beings. Mutual recognition, awareness, strengths and weaknesses of each.

### **Tri Hita Karana Education concerning humans and nature (Palemahan)**

The story can be studied based on the semiotic theory. The quote found that the concept of nature conservation can take advantage of nature but adapt to the conditions and needs, as revealed by the figure, the Streaked Weaver should not spend or eat at will. This attitude can result in the tree not being regenerated or destroying nature.

On the other hand, the Streaked Weaver worked hard to build his own nest or house. Do not rely on the efforts of others. It is shown in the following quote: "*Bina teken dewek wakene ene umah ane tongosin wake, mula ulian katuyuhan padidi.*" Translation: "Unlike me, this house where I live is the result of my hard work." The quote implies an appeal to always take advantage of one's efforts and not rely on the results of other people's efforts. The quote is an implementation of the Pawongan element in Tri Hita Karana.

Furthermore, the Pawongan element in the story is shown in the following quote. "*Ih, Ibe Kedis nista, mula tuah keto bikas Ibane, tuara merasa kapin dewek nista, tuah biasa ngonek jelek anak len, kewala tusing merasa kapin jelek di dewek ibane. Mrasa ken Ibe sedekan ngalih amah amahan luire buah padi mertane manusa.*" Translation: "Hey, you despicable Streaked Weaver, with your attitude that likes to mock the ugliness of others while you are terrible at eating rice as the staple food of humans." The quote implies that humans do not mock each other. Everyone has flaws, and nobody is perfect.

In addition, humans or all life in this world live interdependence, as the concept of "The Web of Life" in the lesson on natural sciences. shown in the following quote: "*Ne Ibe apang nawang, diastun orahang Ibe tusing bisa ngai umah kewale leluhur kaine I maluan, taen mamanjakin Ida Batara Rama, dugas Ida Batara Rama ngebug Sang Prabu Rahwana di gumi Lengkapura mawastu sida kalah Sang Prabu Rahwana. Buina Ibe apang pedas nawang buat ayah leluhur kaine, prasida ngurug pasih, ngai kreteg ane kaloktah madan: Situbanda, mawastu dangan leluhur kaine ngiring Ida Batara Rama magegebug ka Lengkapura. Keto nyaan, kaluihan leluhur kaine I maluan, manjak ring Sang Mraga Utama, panrastian Sang*

*Hyang Wisnu.*” Translation: “This is for you to know. I say you cannot build a house, but my ancestors used to serve Ida Batara Rama when he was a war with Ravana in Lengkapura. It made Ravana lose. In addition, so that you know, my ancestral father was able to fill the ocean, making a bridge admired by the name Situbanda. Thanks to my ancestors serving Ida Batara Rama, finally, the victory belongs to Ida Batara Rama as the embodiment of Sang Hyang Wisnu.”

The quote above implies an appeal that humans or people are obliged to prostrate and give thanks to God. Prostration and gratitude to God can be shown by “giving service” devotion. It is also in line with the teaching of Catur Marga in Hinduism. Catur Marga in Hinduism is four ways or ways to prostrate to God, consisting of Bhakti Marga prostrating to God by way of devotion or prayer, for example. Jnana Marga is a sense of bowing down to God by studying and obeying his teachings. Karma Marga, a sense of prostration to God, can be made by acting as “giving service”. Moreover yoga marga, is a sense of prostration to God, can be done by doing asceticism, Brata, yoga meditation. Thus “giving service” as in the story can be categorised as Karma Marga according to Catur Marga in Hinduism. The Streaked Weaver felt sorry and believed in the attitude of action, which must be done by prostrating to God as the creator of nature and its contents. It indicates that as God’s creatures, we must respect and maintain prosperity by implementing Tri Hita Karana.

## Discussion

The conversation of the story character, which emphasises the implementation of Parahyangan in Tri Hita Karana, is shown from the Monkey’s expression that his ancestral father is “giving service” to Batara Rama as the embodiment of Batara Wisnu. The meaning of the conversation is an appeal that gratitude and prostration to God can be shown from the attitude of serving. In the post-modern era, despite various global influences coming from various countries, the people of Ubud are still consistent in the giving service culture as a sense of bowing down to God ([Adhitama, 2020](#); [Arnyana & Utami, 2022](#)). This attitude of action is shown by the attitude of the people of Ubud, who often go to the temple as a sacred place of Hinduism. The people give service to Puri as a sense of prostration to the ancestors of Puri who contributed to the people of Ubud. The Streaked Weaver’s remorseful attitude to hearing the talk of the Monkey, whose ancestors contributed to giving service on Batara Wisnu, shows an attitude of feeling guilty for mocking others contrary to Tri Hita Karana teaching, the Pawongan aspect ([Arnyana & Utami, 2022](#); [Lilik & Mertayasa, 2019](#)). Besides that, he felt confident in Batara Wisnu in the embodiment of Batara Rama.

The implementation of Streaked Weaver’s attitude is shown by the community’s belief in Ida Batara Ratu Gede Masmanik, for example. The people of Ubud have always believed and bowed to the existence of Ida Ratu Gede Masmanik ([Nurkancana, 2011](#); [Putra et al., 2013](#)). Tjokorda (the Puri), whose daily life is at the temple where Ida Ratu Gede Masmanik resides, is also highly respected by the people of Ubud. The relationship between the Ubud community and the Elder of Puri Ubud (Tjokorda Putra and the residents of Puri) is always generous to the Ubud community, as was the attitude of the previous Puri ancestors. The relationship between giving service, prostration and gratitude with the existence of the King/Elder of Puri Ubud is still intense in the hearts of the people of Ubud. The researchers have yet to find a relationship between community gratitude and Puri in other areas of Bali ([Suastra & Yasmini, 2013](#); [Sukarma, 2016](#); [Temaja, 2021](#)). The King of Puri Ubud Tjokorda Gede Agung Sukawati (deceased) was very influential, especially in the fields of religion, education, entrepreneurship and health. His descendants, also Elders of Puri Ubud, are still like his ancestors.

The attitude of the Ubud people is also harmonious with fellow humans, namely a sense of togetherness in carrying out banjar tasks, an attitude of cooperation when bad things occur in a neighbourhood, such as when a resident is in a mourning situation, all neighbours and relatives come to the funeral home ([Astawa et al., 2019](#); [Puspitadewi et al., 2015](#)). During wedding or *ngaben* (the Hindu funeral ritual of Bali) ceremonies, all residents participate in ceremonial processions and other activities requiring humanitarian assistance.

The character’s attitude in the story about nature conservation is shown by the Streaked Weaver, who was angry when he saw the Monkey arbitrarily eating ripe fruit so trees that reproduced with seeds could not reproduce. It means the destruction of nature (contrary to Palemahan). The attitude of the character of the story, the Streaked Weaver, on the Palemahan element, implemented by the people of Ubud, is like prohibiting the closing of a subak road without a permit. If the subak road is closed, it will be difficult for farmers to deal with irrigation, so agriculture is threatened with failure. Agricultural failure affects the nature tourism of the Ubud area ([Laila et al., 2021](#); [Tohri et al., 2022](#)). The attitude of investors who come to Ubud is not allowed to take advantage of the Ubud area based on nature conservation. Hotel owners still preserve plants on the banks of the Campuhan river, and inns are mushrooming near the Ubud’s Wascampuhan river cliffs. Monkey Forest which is increasingly being preserved by the community,

both plants and animals (apes) that live in the forest, shows the harmonious relationship between the people of Ubud and nature based on nature tourism (Sarjana et al., 2020; Temaja, 2021; Wardhani et al., 2020). Preservation of medicinal and ritual plants in the Subak Juuk Manis area of Ubud, as well as a form of a harmonious relationship between the people of Ubud and nature.

The implications of this research can contribute to the development of education through the application of the Tri Hita Karana concept in Balinese folklore. This can help increase public understanding and awareness of the concept of Tri Hita Karana and its application in everyday life. However, this research also has limitations. This research only involved the people of Ubud as research subjects, so the generalizations of the research results only apply to the people of Ubud and cannot be used as a reference for Balinese or Indonesian people in general. Therefore, it is hoped that other researchers will be able to conduct similar research within the framework of overcoming culture with local wisdom found in other areas.

#### 4. SIMPULAN

Tri Hita Karana-based education in the story of the Monkey and the Streaked Weaver are shown from the Streaked Weaver's belief in the existence of Ida Batara Wisnu revealed by the Monkey, showing the implementation of the Parahyangan element of Tri Hita Karana. The Streaked Weaver's attitude was displeased and angry when he saw the Monkey usurping other people's hard work. It shows the education in the Pawongan element of Tri Hita Karana. The Streaked Weaver was also unhappy to see the Monkey eating fruit from trees arbitrarily because it impacted nature conservation. The character's attitude in the story exemplifies human relations toward nature. The implementation of Tri Hita Karana Education contained in the story is shown in the attitude of the Ubud people who work in the tourism sector, with humanitarian considerations in determining tourist tariffs or prices. The Streaked Weaver's angry attitude when he saw the Monkey eating fruit made by someone else. A similar attitude or element of Pawongan is shown in the attitude of the Ubud people, who always help each other. The Palemahan element is implemented through efforts to preserve the Monkey Forest, traditional plants, and medical plants and preserve a clean and sustainable environment.

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