

## The Environmental Conservation Based on Hindu Ecotheology in the Community of Panglipuran Traditional Village, Bangli Regency, Bali Province

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**Abstrak:** Di era globalisasi dan disrupsi yang terjadi saat ini, kerusakan lingkungan menjadi permasalahan yang semakin pelik. Pertumbuhan ekonomi dan peningkatan kebutuhan hidup melahirkan pembangunan yang tidak berwawasan lingkungan semakin menunjukkan ketidakharmonisan dan dikotomi antara ekosentrisme dengan antroposentrisme. Kondisi ini mensyaratkan adanya konservasi untuk mengartikulasikan kembali hubungan antara manusia dengan alam. Bagian terpenting dari konservasi adalah bagaimana mempengaruhi mindset, karakter, dan perilaku manusia sehingga pendekatan agama dan budaya menjadi salah satu langkah yang strategis dalam upaya konservasi lingkungan sebagaimana yang diimplementasikan di Desa Adat Palingpura, Kabupaten Bangli, Provinsi Bali. Penelitian ini bertujuan untuk menganalisis ajaran ekoteologi Hindu atau ajaran ekologi berbasis agama Hindu di Desa Adat Panglipuran Bali dalam mewujudkan konservasi lingkungan. Penelitian ini menggunakan pendekatan kualitatif dengan metode pengumpulan data berupa observasi, wawancara, dan dokumentasi. Subjek penelitiannya yaitu masyarakat dan pemerintah Desa Adat Penglipuran. Analisis data dilakukan dengan menggunakan metode analisis interaktif melalui proses reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa Ajaran Ecotheology yang dihayati dan diimplementasikan oleh masyarakat Desa Adat Penglipuran adalah ajaran *Tri Hita Karana* yang berarti tiga penyebab kebahagiaan. Konsep ajaran *Tri Hita Karana* merupakan konsep yang mengatur hubungan antara manusia, alam, dan Tuhan yang terdiri atas konsep *Parahyangan* yaitu hubungan manusia dengan Tuhan, konsep *Pawongan* yaitu hubungan antar sesama manusia, dan konsep *Palemahan* yaitu hubungan manusia dengan alam. Masyarakat Desa Adat senantiasa mengimani dan mengimplementasikan ajaran *Tri Hita Karana* dalam kehidupan sehari-hari sehingga tercipta hubungan yang harmonis antara manusia dengan alam dan Tuhan. Keharmonisan hubungan ini akhirnya menciptakan perilaku yang senantiasa menjaga kelestarian alam dan lingkungan sebagai bentuk manifestasi dari kepercayaan yang mereka anut.

**Kata Kunci:** Ekoteologi, Ekoteologi Hindu, konservasi lingkungan, Desa Adat Penglipuran

**Abstract:** In the current era of globalization and disruption, environmental damage is becoming an increasingly complex problem. This condition requires the existence of conservation to re-articulate the relationship between humans and nature. The most important part of conservation is how to influence the mindset, character, and human behavior so that the religious and cultural approach becomes one of the strategic steps in environmental conservation efforts as implemented in the Penglipuran Traditional Village, Bangli Regency, Bali Province. This study aims to analyze the teachings of Hindu ecotheology or ecology based on Hinduism in the Penglipuran Traditional Village of Panglipuran in realizing environmental conservation. This study uses a qualitative approach with data collection methods in the form of observation, interviews, and documentation. The subjects of the research are the community and the village government of Penglipuran Traditional Village. Data analysis was performed using interactive analysis methods through the process of data reduction, data presentation, and drawing conclusions. The results showed that the Eco Theological Teachings that were believed and implemented by the community of Penglipuran Traditional Village were *Tri Hita Karana* teachings, which means three causes of happiness. The concept of the *Tri Hita Karana* teachings is a concept that regulates the relationship between humans, nature, and God which consists of the *Parahyangan* concept, which is the relationship between humans and God, the concept of *Pawongan*, the relationship between humans, and the concept of *Palemahan*, the relationship between humans and nature. The community of Penglipuran Traditional Village always believe and implement the *Tri Hita Karana* teachings in daily life so as to create a harmony between humans and nature and God. The harmony of this relationship finally creates behavior that always preserves nature and the environment as a manifestation of the beliefs they profess.

**Keywords:** Ecotheology, Environmental Conservation, Hindu Ecotheology, Penglipuran Traditional Village

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## Introduction

In the current era of globalization and disruption, environmental damage has become an increasingly complicated problem. As a country with an ever-growing economy and development, Indonesia faces a dilemma in the form of inevitable environmental damage [1-3]. The development and economic growth achieved have left negative impacts in the form of massive deforestation [4-6], land pollution and degradation of ex-mining land [7-8], air pollution [9], water and sea pollution [10-11], loss of biodiversity [12], and damaged watersheds [13]. To make it worse, the behavior of people who are not environmentally friendly in disposing the waste carelessly [14], excessive use of fossil energy, and consumptive behavior that leads to destructive actions [15].

This problem requires conservation to re-articulate the relationship between humans and nature. The most important part of conservation is how to influence the mindset, character, and human behavior so that conservation education is the right solution to answer these problems [16-18]. This is because environmental problems are not just problems of development, but also problems of knowledge and education. Humans behave in accordance with their knowledge and values about the environment [19]. For this reason, environmental education is recommended to increase the awareness, knowledge, and understanding of the environment, as well as behavior that reduces negative impacts on the environment. This process requires knowledge of the environment, through the environment, and for the environment [20-21].

Environmental education can be implemented through formal, non-formal, and informal education [13, 15, 22]. Informal environmental education in society can be realized through religious education that is dogma in nature so that it is effective in changing human behavior [23]. Religion, both directly and indirectly, will influence human behavior towards the environment [24] as expressed by Palmer & Finlay (2003) that the environmental crisis is a crisis of thought. What we think and do is shaped by our culture, faith, and our beliefs [25] [42][43]. This is evidenced by various studies which reveal that religion affects one's pro-environmental behavior [26-31].

Evidence of the positive influence of religion or belief on pro-environmental behavior can be seen significantly in the Penglipuran Traditional Village community, Bangli Regency, Bali Province. Penglipuran Village is included in the category of *Bali Aga* (Ancient Bali) village which has existed since before Majapahit entered Bali [32]. Penglipuran Village has been named by UNESCO as the third largest traditional village in the world [33]. In addition, Penglipuran Village was also named as the third cleanest village in the world, after Mawlynnong village in India and Giethoorn in the Netherlands [34].

Penglipuran Traditional Village is always preserved and maintained for its naturalness by its people, both from the aspects of cleanliness, environment, biodiversity, traditions, and customs to always maintain harmony between humans and nature [35]. The attitudes and behavior of the people of Penglipuran Village are treasures of culture and knowledge that can be used as role models in developing environmental education teachings for the community. Many lessons can be learned from the culture of the people of Penglipuran Village as a role model for other communities in living their lives. It can be seen in terms of community religiosity, namely people's devotion to God, harmonious relationships between communities, respect for people towards outsiders, and harmony in maintaining nature and the environment [33].

Several studies that examine the culture and behavior of the Penglipuran people include research from [35] which examines the study of traditional house and space patterns in Penglipuran Village. Then, there is also research from [32] which focuses on the conservation of residential values of *Bali Aga* (Ancient Bali) in Penglipuran Village. Further research was carried out by [36] with a focus on the problem of studying green architecture in Penglipuran Village. Furthermore, there is research from [37] with a focus on the issue of bamboo forest conservation based on local wisdom in Penglipuran Traditional Village. There is also research from [33] which examines the development of Penglipuran Village as an educational village based on *Tri Hita Karana*.

The previous research has mainly focused on studies of architecture, spatial planning, and bamboo forests, and has not discussed environmental conservation as a whole in Penglipuran Village. Then,

environmental conservation efforts are discussed more from the point of view of local wisdom in general. For this reason, this study will discuss how environmental conservation in Penglipuran Village is viewed in terms of Hindu Ecotheology or Hindu Ecology. This research will also discuss the real manifestation of Hindu Ecotheology in the life of Penglipuran Village.

## Methods

This study intended to analyze the teachings of Hindu Ecotheology or Ecological teachings based on Hinduism in the Penglipuran Traditional Village in Bali in realizing environmental conservation. This type of research is a descriptive research method with a qualitative approach. This research was conducted in Penglipuran Traditional Village, Kubu Village, Bangli District, Bangli Regency, Bali Province. The population in this study includes the Penglipuran Traditional Village area, the Penglipuran Traditional Village community, and the Penglipuran Traditional Village Government. The determination of the research sample used purposive sampling technique, namely the determination of the sample with certain considerations by selecting sources who master the research topic.

Research data consists of primary data and secondary data. Primary data is data obtained directly from the field. On the other hand, secondary data is obtained indirectly from the field, which can be in the form of data from the Central Statistics Agency, data from previous research articles, books, government documents, and others. The data collection techniques used in this study consisted of interview, observation, and documentation techniques. Interviews were conducted with the community and government of the Penglipuran Traditional Village. Observations were made to observe environmental conditions and behavior of the Penglipuran Traditional Village community. Meanwhile, documentation is carried out to collect data regarding the demographic conditions of the Penglipuran Traditional Village community, and data on the culture, local wisdom, and beliefs of the Penglipuran Traditional Village community. The data analysis technique used is the interactive analysis technique according to Miles, Huberman, & Saldana (2014) which consists of data reduction, data presentation, and the conclusion drawing [38].

## Result and Discussion

Penglipuran Village is located in Kubu Village, Bangli District, Bangli Regency, Bali Province. It is located between  $08^{\circ} 08' 30''$  -  $08^{\circ} 30' 07''$  South Latitude and  $115^{\circ} 13' 43''$  -  $115^{\circ} 27' 24''$  East Longitude. The location of this research is shown in Figure 1 below. It is directly adjacent to the traditional village of Kayang in the north, the traditional village of Kubu in the east, the traditional village of Cekeng in the west, and the traditional village of Cempaga in the south. The air temperature ranges from  $24^{\circ}\text{C}$  with a humidity level of 28 and rainfall of 2000-2500 mm per year with an altitude of 500 to 625 masl. The land surface is relatively flat with a height difference ranging from 1 to 15 m. The soil type is slightly yellowish red, with fertile soil conditions that can be planted with various kinds of plants, but the most suitable plants are coffee, *salak* (bark fruit), coconut, and bamboo. The distance between the Penglipuran tourism village and the sub-district government is 4 km, and the distance from the center of the Bali provincial government is 45 km.

The settlement arrangement in Penglipuran Traditional Village is neatly arranged. The settlement is located in the middle of the Penglipuran Traditional Village area of 9 hectares. Which consists of 76 yards in the direction of *kaja-kelod*, namely on the west and east lines. The Penglipuran Traditional Village currently has 230 households with a population of 1001, with details of which are 489 males and 512 females. For education in Penglipuran Traditional Village the average population is 300 elementary school graduates, then 270 high school graduates, 195 junior high school students, 60 undergraduate students, 30 D2 students, 18 elementary school students, 16 D1 students, 13 D3 students, illiterate 7 people and 2 masters graduates. The livelihoods of the people of Penglipuran Traditional Village are mostly traders.

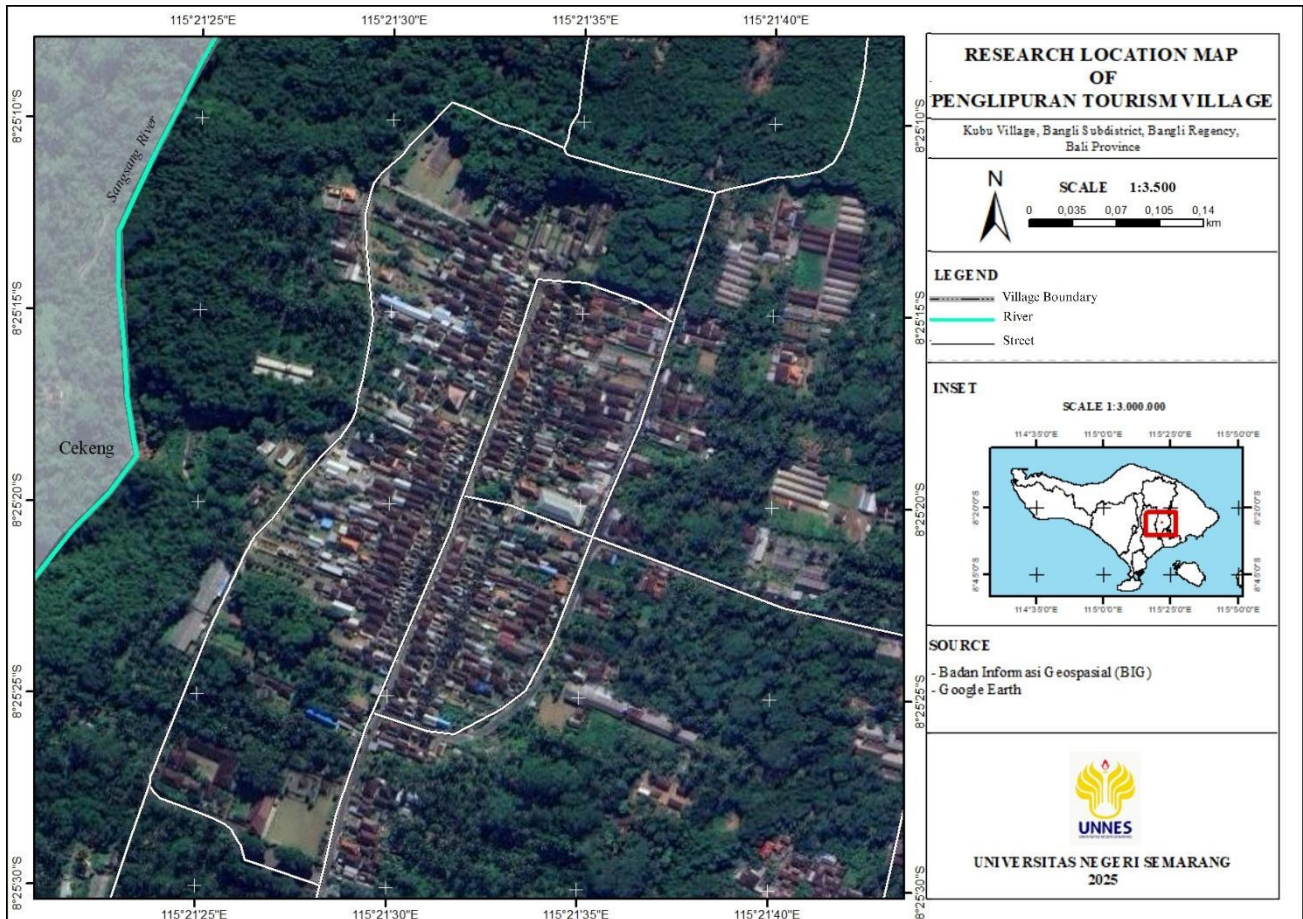


Figure 1. Map of Penglipuran Village

## The Ecotheology Teachings of Penglipuran Traditional Village Communities

As the people of *Bali Aga* (Ancient Bali), the people of Penglipuran Village always maintain the purity of the traditions and customs of Bali Aga in all aspects of life, such as religious life, social life, economy, culture, and politics. Like Balinese in general, everything that the Penglipuran people believe, do, and learn is guided by the concept of *Tri Hita Karana*. *Tri Hita Karana* is a guide or source of all values and norms that exist in the Penglipuran Village community. It regulates community life in the fields of religion, social, culture, politics, economy, education, and environmental management and conservation.

The concept of *Tri Hita Karana* regulates all aspects of relationships in religious and social life. The concept of *Tri Hita Karana* comes from the word "*Tri*" which means three, "*Hita*" which means happiness, and "*Karana*" which means cause. Thus, the concept of *Tri Hita Karana* has the meaning of three causes of happiness which consists of three aspects, namely *Parahyangan* (the relationship between humans and God), *Pawongan* (the relationship among humans), and *Palemahan* (the relationship between humans and nature and the environment). This pattern of relationship is reciprocal and cannot be dichotomized, between elements will influence each other. In conclusion, the harmonious relationship between elements of God, man, and nature cannot be realized only with one or two aspects of the *Tri Hita Karana* alone, but all three aspects must be realized with balance.

*Tri Hita Karana* is a cosmological concept that has become a very strong Hindu philosophy of life. *Tri Hita Karana* is a guideline for the community to always preserve cultural diversity and the environment amidst globalization and disruption attacks. Then, the principles in its implementation must always be balanced between one element and another. This balance can be realized if humans are able to avoid all actions that are bad for the life of their environment. The concept of the *Tri Hita Karana* teaching

introduces the values of the reality of living together in the internalization of spiritual values, cultivating social values, gender appreciation, developing an attitude of responsibility, and loving the environment.

Every element of *Tri Hita Karana* requires an order to respect each other's aspects around them. When associated with environmental conservation efforts, the values of *Tri Hita Karana* are not only limited to the *Palemahan* aspect (the relationship between humans and nature), but also involve the manifestation of the values of the *Parahyangan* and *Pawongan* aspects. The three aspects in *Tri Hita Karana* contain the sub-substance of the value of respect for the environment, both implicitly and explicitly. The appreciation and realization of the three aspects in the *Tri Hita Karana* must be carried out comprehensively because the three have interrelation and interdependence.

The teaching values of environmental care contained in the *Parahyangan* aspect include the belief of the Penglipuran Traditional Village community that the universe and everything in it is a creation from God (*Ida Hyang Widhi Wasa*) at the expense of himself (*yadnya*). In this way, people believe that the universe and other God's creations are formed from the same elements, namely the elements of *Panca Mahabutha*. The logical consequence of this belief is that there is an obligation for humans to love one another and care for all of God's creation.

The value of *Parahyangan* is not only a guide for the people of Penglipuran Village to always maintain a relationship with God through mere rituals of worship, but also a motivation for the community to always do good to fellow humans and to the natural environment, both animals, plants and the abiotic environment. The good treatment from humans with the natural environment is not only manifested in the form of pro-environmental behavior in everyday life. Good treatment from humans to the natural environment is also manifested through the holding of various traditional ceremonies that are devoted to respecting the natural environment. These traditional ceremonies have a very important role for the preservation of the natural environment because they can be a reflection and a reminder for people to always respect the natural environment and not behave destructively to the environment. The community believes that every place or natural object always has a power that controls or a guardian that is supernatural so that it must be respected by not destroying it and making offerings in the form of traditional ceremonies

Some of the ceremonies that respect the natural environment are the *Tumpek Wariga* and *Tumpek Uye* ceremonies. The implementation of the *Tumpek Wariga* Ceremony is manifested through rituals of various types of plants that are made ceremonies. The *Tumpek Wariga* ceremony aims to ask God for grace to give fertility to plants so that they can flower and bear fruit as a source of life for humans. During the ceremony, plants are given offerings as a form of respect and gratitude [39]. The *Tumpek Wariga* ceremony is in accordance with the concept of *Kridhanya Brahman* which is very relevant to the concept of the food chain in life and the theory of the creation of living things. It places plants as the main producers and is the first creature created by God, then followed by the creation of animals, then humans [40].

In the *Tumpek Wariga* Ceremony, there is a sip which reads: "*Bentuyung feet, I Dagong jumah, tiyang mapengarah buin selae dina jani galungan apang mabuah nged ... nged ... nged ...*". This sip contained a request to the grandfather to bear fruit abundantly because twenty-five days were to be celebrated for Galungan Day. In this sip, the grandfather refers to plants (natural environment), which in the process of *Kridhanya Brahman* is the creature that was created first so that it is older than humans (that's why it is called grandfather) in addition to animals that are made ceremonies at *Tumpek Uye* [40]. The *Parahyangan* values serve as logical and reasonable guidelines for the Penglipuran people to always behave well and respect the natural environment.

The aspect of *Pawongan* also contains substance of environmental conservation values that are not explicitly visible, but implicitly, a teaching that requires environmental conservation behavior that can be drawn. Humans are social beings who cannot live alone and will need other people. Therefore, the relationship between fellow human beings must be maintained so that it is always harmonious on the basis of mutual compassion and nurture. A harmonious relationship between fellow human beings will create a peaceful environment both physically and spiritually.

Within the community of Penglipuran Village, *Tri Hita Karana* is described in the form of regulations governing community life called "*awig-awig*". The *awig-awig* regulates people's lives, whether it's religious,

socio-cultural, economic, political, and so on. One of the manifestations of *awig-awig* is that it can be seen in the social system of the community which is related to the customary village membership system. It refers to the placement rights over land belonging to the customary village called *karang ayahan desa*. The traditional social system implemented in Penglipuran Village has implications for the creation of communal solidarity among the community which can be seen in the form of mutual cooperation activities or community service based on the principle of *ngayah*, which is to fulfill obligations sincerely without expecting a reward [41].

This mutual cooperation is carried out in all social activities, including environmental hygiene activities. The mutual cooperation in environmental hygiene activities routinely carried out by the community has a positive impact on the preservation and cleanliness of the Penglipuran Village environment. Owing to the fact that it is mandatory, violations of the mutual cooperation regulations that have been regulated in *awig-awig* will be sanctioned so that the community is consistent in carrying out mutual cooperation activities to clean the environment. Then, the participation of the community in mutual cooperation activities to clean the environment not only shows harm to the relationship between humans and nature, but also hurts the harmony between fellow humans who have been bound by a sense of communal solidarity.

This principle also applies to violations in the form of behavior that destroys the natural environment. Behavior that is not pro-environment does not only concern human relations with the natural environment, but also relates to relations among humans. The people of Penglipuran Village live together in the unity of the natural environment so that the destruction of the natural environment will disturb the peace of other people who live in the natural environment. For example, destruction of bamboo forests or the behavior of littering will certainly cause inconvenience to other communities so that the people of Penglipuran Village will avoid these behaviors. The disharmony between community members and nature will have implications for disharmony between these people and other communities in Penglipuran Village. The principle in the *Pawongan* aspect is always believed and held firmly by the people of Penglipuran Village.

The aspect of *Palemahaman* has teachings that have a lot to do with pro-environmental behavior. The *Palemahan* aspect is one that explicitly regulates the relationship between humans and nature. *Tri Hita Karana* is the three causes of happiness whose implementation cannot be chosen half-way but must be implemented in a balanced manner. To achieve happiness, humans are not only required to maintain a good relationship with God and with fellow humans, but also maintain a good relationship with the natural environment. This is because the natural environment is an element that becomes a place to live and provides a source of life for the community. The natural environment not only provides material needs for human's social and economic life, but also provides the human need for worship. For this reason, the people of Penglipuran Village always protect the environment.

The aspect of *Palemahan* teaches the people of Penglipuran Village that if humans want to live happily, they must always preserve the natural environment. The natural environment must not be damaged and must always be kept clean. The aspect of *Palemahan* has realistic and logical teachings to implement. If humans destroy nature by exploiting the existing natural resources, it will be difficult for humans to obtain these natural resources in the future. Then, if the community does not keep the environment clean, it will reduce the comfort of the environment and can cause various diseases. In addition, the behavior of exploiting the environment and not keeping the environment clean can trigger disasters, both natural and non-natural disasters.

The Penglipuran people also realize that a clean and sustainable environment will support the continuity of their religious rituals. The Penglipuran people as Balinese Aga people are people who always carry out God's orders (*Ida Sang Hyang Widhi*), one of which is the consistency of the community in carrying out religious rituals both daily rituals and other rituals. As we know, in every ritual performed, the Penglipuran people will need natural elements as ritual equipment, for example flowers, water, fruits, animal flesh, and fire. This condition shows that the availability of natural resources is a very vital need for the community, not only for food consumption but also to support the implementation of religious rituals.

This need is a motivation for the Penglipuran community to always preserve nature so that resources are fulfilled and the implementation of religious rituals can be carried out properly.

In addition to the availability of resources, environmental cleanliness will also provide comfort and serenity for the community in worship. This condition is due to the solemnity of the worship rituals that will be directly proportional to the cleanliness and comfort of the environment. Penglipuran people realize that the earth is their place to worship, so it must always be guarded. If the earth has been damaged, then there are no more places to worship God (*Ida Hyang Widhi*).

### **The Implementation of *Tri Hita Karana* in The Environmental Conservation Efforts**

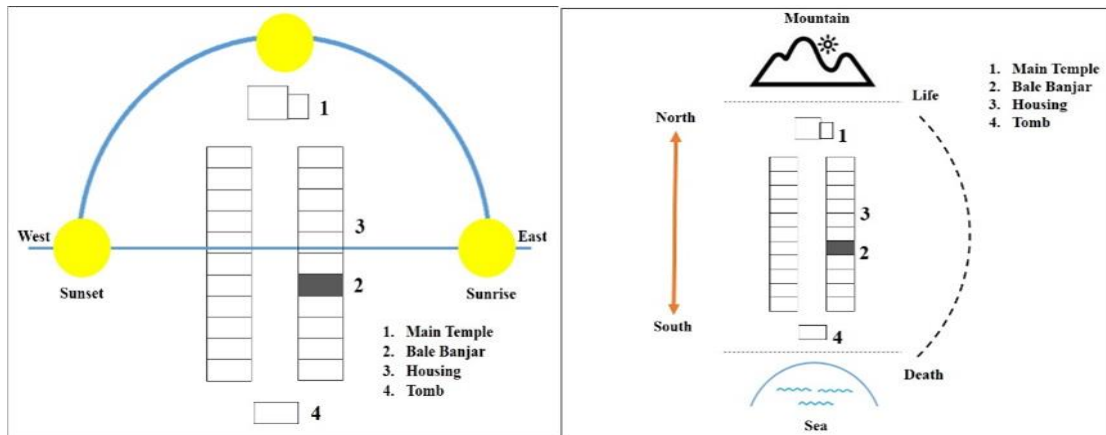
The values of the teachings of *Tri Hita Karana* are certainly not only believed in the hearts of the Penglipuran people, but also implemented in real life consistently every day. There are many forms of real behavior as a manifestation of the value of *Tri Hita Karana* related to environmental conservation which can be seen in the lives of the Penglipuran Traditional Village community. The most concrete form that can be seen is the spatial structure of the Penglipuran Traditional Village which adapts the teachings of *Tri Hita Karana*.

The spatial pattern of Penglipuran Traditional Village adheres to the concept of an earth axis and a religious axis. The concept of the earth's axis teaches that north is nobler than south because north represents mountains and south represents sea. Meanwhile, the concept of the religious axis teaches that the east is more prominent than the west because the east represents the direction from which the sun rises. Because it adheres to the concept of the earth's axis and the religious axis, the spatial pattern of Penglipuran Traditional Village is linear along the road in the north (*Kaja*) - south (*Kelod*) which is based on the location of Mount Batur in the north and the Indian Ocean in the south.

The spatial pattern that follows the *Kaja-Kelod* (north-south) axis and the east-west religious axis is further divided into three spatial designations according to the concept of *Tri Angga* which is called *Tri Loka* or *Tri Mandala*. The division of spatial planning based on the concept of *Tri Mandala* consists of *Utama Mandala*, *Madya Mandala*, and *Nista Mandala*. *Utama Mandala* occupies the highest and most northern locations which are the most sacred places and are designated as places of worship. *Madya Mandala* is located in the middle part which functions as a place for daily community activities and activities which contain residential buildings. Then, *Nista Mandala* is located at the southernmost and lowest point which serves as a burial complex and a waste management site.

The spatial concept that adheres to the *Tri Hita Karana* teaches the community to carry out an activity and place buildings according to spatial conditions. If analyzed more deeply, the spatial pattern with a north-south axis from the highest to the lowest will facilitate the process of water flow in the event of rain so it is not easy to cause puddles. Then, the division of spatial use according to the concept of *Tri Mandala* will allow the land to be used according to its function so as to create an orderly environment. For example, placing a temple at the top and grouping settlements in the middle will prevent environmental pollution from household activities that can affect places of worship. Then, the placement of the cemetery and garbage disposal in *Nista Mandala* is the right step so that the dirty environment is only concentrated in one place and does not spread to other places. An overview of the spatial pattern of Penglipuran Village can be seen in Figure 2.

The real form of the application of *Tri Hita Karana* in environmental conservation which can then be seen in the land use patterns in Penglipuran Traditional Village. Most of the land in Penglipuran Traditional Village is used as agricultural land and forest land. Only a small part of the Penglipuran Traditional Village area is used as a settlement (yard). Then, the number of houses (yards) in the Penglipuran Traditional Village is also relatively static and does not increase. For years, the number of houses (yards) in the Penglipuran Traditional Village was only 76 buildings. This condition shows the efforts of the community to always maintain the carrying capacity and quality of the environment so that it can always support their survival. The availability of land for cultivation is useful for the community to make ends meet and the availability of forest land will create clean air, regular water cycles, and good soil character.



**Figure 2.** The Spatial Pattern of Penglipuran Village  
Source: Sudarwani & Priyoga [44]

The efforts to maintain the carrying capacity of the environment can also be seen from the habits of the Penglipuran Traditional Village community who consistently preserve bamboo forests which are regulated through *awig-awig*. Bamboo forest in Penglipuran Traditional Village cannot be cut down and taken carelessly. There are even rules that stipulate that bamboo cutting can only be done on certain days and must apply a selective cutting system. The violation of these regulations will be subject to severe sanctions, both material and social sanctions. This regulation is applied because the community considers that the bamboo forest is a symbol of the life of their ancestral heritage which is considered sacred. Bamboo forest is considered a sacred area that occupies the space of *Main Mandala* in the *Tri Mandala* system [37].

The people of Penglipuran Traditional Village always conserve bamboo forests because they believe that bamboo forests can maintain the hydrological cycle. Then, the bamboo forest is also a source of building materials for the people of Penglipuran Traditional Village. Traditional architecture in community housing still makes bamboo a vital material for building roofs, walls, halls, and house gates. For this reason, the community is still consistent in preserving bamboo forests through a ban on cutting down the bamboo carelessly and implementing mutual cooperation activities to care for bamboo forests every two weeks. The Penglipuran Traditional Village community also consistently holds the *Tumpek Wariga* Traditional Ceremony as a form of respect for the bamboo forests in the Penglipuran Traditional Village environment. An overview of the condition of a bamboo forest and examples of the use of bamboo plants for building materials can be seen in Figures 3 and 4 below.



**Figure 3 .** The Condition of a Bamboo Forest in Penglipuran Village  
Source: Field Data Collection



**Figure 4 .** The Use of Bamboo Plants for Building Materials in Penglipuran Village  
Source: Field Data Collection

The manifestation of teachings *Tri Hita Karana's* in conservation efforts can also be seen from the implementation of *awig-awig* regarding the cleanliness of the yard environment in Penglipuran Traditional Village. The community is required to always maintain the cleanliness of the yard environment, not to litter, not to throw waste into the gutter in front of the house, and to provide organic and non-organic trash bins along the village roads. The community must clean their houses every day and participate in community clean-up activities. The people of Penglipuran Traditional Village also have a group for managing waste and making compost. This is done so that the waste generated from various people's daily activities can be sorted and be processed again. The cleanliness of the environment in Penglipuran Traditional Village can be seen in the figure 5 as follows.



**Figure 5.** The cleanliness of the environment in Penglipuran Traditional Village  
Source: Field Data Collection

The people of Penglipuran Village have also imposed a ban on the entry of motorized vehicles into the Penglipuran Traditional Village yard. This prohibition aims to maintain clean air in the Penglipuran Traditional Village environment from various pollutants generated from motor vehicle fumes. The *awig-awig* which regulates the prohibition of entry of motorized vehicles is able to create a cool and beautiful Penglipuran Traditional Village environment.

The evidence of environmental care behavior carried out by the people of Penglipuran Village shows that *Tri Hita Karana* does not only contain the concept of environmental conservation that is in the mind or belief that is in the hearts of the Penglipuran Traditional Village community. The teaching of environmental conservation in *Tri Hita Karana* has become a habit or pattern of behavior carried out in

the daily life of the Penglipuran Traditional Village community that creates a unique culture. The manifestation of *Tri Hita Karana* in environmental conservation is not only limited to one or two aspects of *Tri Hita Karana* alone, but also involves all three aspects together and supporting one another.

## Conclusion

The teaching of Ecotheology that is implemented by the Penglipuran Traditional Village community is the teaching of *Tri Hita Karana* which means three causes of happiness. *Tri Hita Karana* is a cosmological concept of the relationship between humans, God, and the natural environment which consists of three components, namely *Parahyangan* (the relationship between humans and God), *Pawongan* (the relationship among humans), and *Palemahan* (the relationship between humans and nature). The three aspects of the relationship in *Tri Hita Karana* are an inspiration and guideline for the Penglipuran Traditional Village community to always protect the environment. People believe that preserving the environment is the same as carrying out God's orders (*Ida Hyang Widhi*), maintaining harmonious relationships with fellow humans because they live in the same environment, and maintaining the sustainability of human life because humans live depending on nature.

The environmental education based on Hinduism as the implementation of *Tri Hita Karana* in Penglipuran Traditional Village is a strategic and appropriate step because human behavior is heavily influenced by religious beliefs. The teaching of environmental conservation based on Hinduism with the *Tri Hita Karana* guidelines implemented by the people of Penglipuran Village is worthy of being a role model for the development of environmental education strategies for Hindu communities in other areas. The Hindu ecotheology teaching based on *Tri Hita Karana* in Penglipuran Village deserves to be one of the references in the preparation of an environmental education curriculum for various schools in order to instill a character that cares for the environment from an early age. The Hindu community must learn and imitate the attitudes and behavior of the Penglipuran Traditional Village community in implementing Hindu ecotheology for the preservation of the natural environment for the current and future generations.

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