

Tri Hita Karana Philosophy in the *Awig-awig* of the Bali Aga Community towards Ecological Citizenship

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Abstract

This research seeks to examine the actualization of the *Tri Hita Karana* philosophy in the *awig-awig* of Balinese society in realizing ecological citizenship. The research was conducted in Tenganan Pegringsingan village, Karangasem District, Karangasem Regency, Bali. Using qualitative methods. Data collection was carried out through documentation studies. The research results show that the *tri hita karana* philosophy states in the rules is contained in *awig-awig* Bali society. The *palemahan* aspect, namely realizing harmonious relations between humans and nature in realizing ecological citizenship, is implemented in articles 7, 8, 9, 12, 14, 37, 38, 51, 55, 61 which regulate the prohibition on picking fruit, cutting down trees, changing land functions, settlements, agricultural patterns, spatial planning and environmental conservation. The existence of *awig-awig* is able to realize ecological citizenship based on *Tri Hita Karana*.

Keywords

awig-awig, ecological citizenship, Balinese traditional people

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INTRODUCTION

The environment and humans are two inseparable aspects of the universe. The survival of humanity is very dependent on environmental aspects. Likewise, the environment requires human participation to maintain balance. Poor environmental conditions greatly influence human survival. Likewise, human behavior will greatly influence the conditions of the surrounding environment. Even though it has an impact on human survival, human destructive behavior towards the environment is increasingly unavoidable and tends to increase. Various behaviors that threaten environmental sustainability, as has been widely reported in the mass media recently, are occurring on a massive scale. Development patterns and the extraction of natural resources often do not pay attention to aspects of sustainable development without considering the impact of environmental damage. Exploitation of nature that exceeds reasonable limits is carried out in the name of economic development and ever-increasing human needs.

Indonesia, as a country that is aggressively carrying out development in line with increasing economic growth, cannot be separated from the issue of environmental damage. The environmental problems facing Indonesia are increasingly complex and increasingly worrying. In Government Regulation no. 19 of 2020 concerning the 2020-2024 RPJMN states that water availability has entered the scarce to critical category in most areas of Java and Bali. It is estimated that the area of critical water areas will increase from 6 percent in 2000 and increase to 9.6 percent in 2045, covering southern Sumatra, West Nusa Tenggara and southern Sulawesi (KLHK, 2022). Human behavior that excessively exploits nature gives rise to various serious problems that threaten humanity's future, such as air pollution, depletion of natural resource reserves, water and soil pollution resulting in decreased water quality and soil fertility, a hole in the ozone layer, reduced biodiversity and animal life up to Globalization is triggering the melting of ice in the North Pole.

Weiss (1991) mentions several forms

of current citizen behavior that threaten the continuity of future generations, such as excessive (wasteful) use of energy and resources. Excessive resource consumption can threaten the availability of resource reserves, especially for future generations. Even though in the future the resources can still be enjoyed by the next generation, it will require higher costs. Inappropriate use of natural resources causes a lack of plans for efficient use of natural resources. Unlimited use of natural resources threatens the variety of natural resources for future generations. Therefore, various parties who are concerned about the increasingly threatened natural conditions are starting to raise the issue of saving the environment. The issue of saving the environment has actually been raised since 1972 in Sweden and began to receive attention in Indonesia since the 1960s through various academic forums. However, even though this movement occurred almost a decade ago, environmental damage caused by human behavior is still occurring today and tends to get worse.

Various laws and regulations governing resource management and preventing the expansion of environmental pollution have actually been issued in the hope of limiting and preventing exploitative behavior. Various regulations issued by the government, for example Law no. 23 of 1997 concerning Environmental Management (UUPLH) which was amended to become Law no. 32 of 2009 concerning Environmental Protection and Management. This law is a systematic effort to preserve the environment and prevent environmental pollution, which includes planning, utilization, control, maintenance, supervision and law enforcement. Issued Law number 37 of 2014 concerning Soil and Water Conservation. This regulation began to be promulgated in 2014 which regulates planning, implementation, guidance and supervision of land and water conservation. Issue Government Regulation (PP) number 22 of 2021 concerning the Implementation of Environmental Protection and Management and Government Regulation (PP) number 27 of 2020 concerning Specific Waste Management

(download).

Various legislative regulations (constitutions) were formed by the government with the aim of limiting the exploitative efforts of citizens in managing the environment (Asshiddiqie, 2009). With statutory regulations accompanied by heavy and binding sanctions, it is hoped that citizens will obey the law. The provisions contained in statutory regulations are one of the efforts to regulate environmental management better. Through legal instruments it is hoped that order can be achieved, especially in the sustainable use of resources. Legislation is a coercive effort carried out by the government to create citizen obedience in order to achieve environmental sustainability goals. However, in reality, various existing laws and regulations with the threat of heavy fines and criminal penalties have not been able to overcome natural exploitation. Data from the Ministry of Environment and Forestry for 2022 states that deforestation or logging in Indonesia in the 2019-2020 period reached 115.5 thousand hectares and in total over six years the deforestation figure in Indonesia reached 2.1 million ha. This condition indicates the need for other alternatives in efforts to overcome environmental problems, one of which is through community involvement.

Environmental preservation efforts should focus on direct community involvement. This aims to increase sensitivity and raise awareness among citizens in preserving the environment by stopping behavior that can damage the environment. Keraf (in Yus Darusman, 2016) states that 80% of the world's people have local wisdom that is in harmony with sustainable living patterns as the antithesis of exploitative modern life. Local wisdom that is actualized in the lives of traditional communities can be a reference for developing civilized attitudes of citizens in the environmental sector. An act of pluralism and local wisdom can actually strengthen national identity and integrity through innovation and creativity of the local community itself (Rosidah et al, 2023). Indigenous communities have local wisdom and traditions that are in line with environ-

mental conservation efforts, as is the case with the Bali Aga people in Bali Province. Indigenous Peoples or known as the Bali Mula people are traditional communities who live in the upstream areas (mountains and hills). The Bali Aga people are often referred to as the original Balinese people who inhabited the island of Bali before the conquest of the Majapahit kingdom from 1293 to 1527. The Bali Aga people are known as a society that is very wise in preserving the environment, one of which is the Bali Aga people who live in the village of Tenganan Pegringsingan, Manggis sub-district, Karangasem district, Bali.

METHOD

This research uses a qualitative approach, namely an approach that emphasizes the quality of research objects such as values, meaning, human emotions, appreciation of diversity. Qualitative research is used as a method to examine the condition of natural objects (Abdussamad, 2021). The researcher's position as a key element in finding in-depth data and facts based on inductive data analysis. The method used is document study, namely by analyzing *awig-awig documents*, other supporting documents in the form of images and works owned by the Tenganan Pegringsingan indigenous community. Existing documents are analyzed, compared and combined to become a systematic study. The stages of data analysis activities that occur simultaneously are data reduction, data presentation, drawing conclusions/verification. The location of this research is Tenganan Pegringsingan Village, Karangasem District, Karangasem Regency, Bali Province.

RESULTS AND DISCUSSIONS

Concept and Implementation of the Tri Hita Karana Philosophy in Balinese Society

Tri Hita Karana philosophy cannot be separated from a concept of ideal life that emerged in the 11th century by Mpu Kuturan during the reign of Udayana War-madewa (Purana, 2016). At that time, Mpu

Kuturan recommended to the king to organize life in Bali based on the principle of love for nature and its contents based on the Book of Sarasamuscaya 135. The regulatory system compiled by Mpu Kuturan is still maintained to this day as evidenced by the existence of *three kahyangan* in every pakraman village in Bali. The creation of an orderly pattern of life for the Balinese people as experienced today cannot be separated from the concept of ideal life inherited by Mpu Kuturan. The ideal living concept includes spatial planning, settlement patterns, land conversion and other support systems. As time progressed, the concept of ideal life that has been inherited and maintained to this day was introduced to the general public under the name *Tri Hita Karana*.

Historically, the term *Tri Hita Karana* appeared in 1966, precisely during a conference held by a Hindu religious organization on one of the campuses in Bali. The holding of this conference is related to the emergence of awareness among Balinese people, especially Hindus, in nation building (Padet & Krishna, 2018). Since its emergence at the conference on November 11 1966, the term *Tri Hita Karana* has continued to develop and is widely known today. In fact, the *Tri Hita Karana* concept is widely accepted and has become a universal view. Even though it was first coined at a conference, most experts agree that the *Tri Hita Karana* philosophy is imbued with Hindu religious values. Furthermore, in 1969, the term *Tri Hita Karana* was coined again by I Gusti Ketut Kaler at a seminar on traditional villages by the Faculty of Law, Udayana University in collaboration with the Bali Provincial Government (Purana, 2016). In his presentation, I Gusti Ketut Kaler explained three main things as part of the *Tri Hita Karana philosophy*, namely *Sukerta Tata Agama* which means religious rules or regulations (*Parhyangan*), *Sukerta Tata Pawongan*, which means the relationship between village residents (*Pawongan*) and *Sukerta Tata Paleomahan*, which means the rules for the use of village areas (*palemahan*).

Literally *Tri Hita Karana* comes from Sanskrit from the word *tri* which means

three, *hita* means happiness and *karana* means cause. In simple terms, it can be concluded that *tri hita karana* means three causes of happiness. Thus, it can be interpreted that *tri hita karana* is the harmony of three aspects that must be maintained in order to achieve eternal happiness (Yasa, 2020). Thus, it can be understood that to obtain true happiness both physically and spiritually, in this world and the hereafter, is to establish a harmonious relationship between humans, God and the natural environment. *Tri Hita Karana* is a universal philosophy which consists of three aspects, namely:

Parhyangan is the concept of a harmonious relationship between humans and their God, through sincere and sincere *sra-da* and *bhakti*. Harmonious relationship patterns can be implemented by practicing them in everyday life. Purana (2016) mentions several things that can be done as a form of implementation of the *parhyangan concept*, including doing *tapa brata*, yoga and meditation, building and maintaining places of worship, prayer and routinely carrying out *yadnya* (holy sacrifices made sincerely and sincerely) to God (*Dewa Yadnya*), to humans (*human yadnya*), to ancestors (*pitra yadnya*) to rsi and priest (*Rsi yadnya*), to invisible beings (*bhuta yadnya*). This is a form of sincere devotion to the gifts and gifts that humans enjoy.



Figure 1. Parhyangan
(Source: Tripayana, 2023)

Aspects of *parhyangan* in traditional villages symbolized by the construction of *three heavens* as the *village* prayer center (villagers), at the family level, the physical form of *parhyangan* is reflected in the estab-

lishment of *sanggah* or *merajan* as an area of worship for Ida Sanghyang Widhi and his ancestors in each family. The concept of *parhyangan* for Balinese people, the majority of whom adhere to Hinduism, has five principles of belief, namely: *Brahman*, belief in the existence of God, *Atman*, belief in the existence of spirits. *Karma phala*, believes that all actions have a reciprocity. *Reincarnation*, belief in life after death (rebirth into the world), *moksah*, as the ultimate goal, namely becoming immortal and free from worldly ties (Wastika, 2005).

Pawongan

As personal and social creatures, humans cannot live alone. Humans need the help of other humans to be able to continue their lives and offspring. Therefore, humans need to establish harmonious relationships between themselves to be able to maintain the continuity of human life. Harmonious human relations occur between individuals in families, in society and between ethnic groups, races and religions in national and state life. Harmony is built by *dapat menciptakan* security and peace which leads to achieving prosperity and happiness in society. The *pawongan* concept is able to form humans with harmonious, just and balanced character. This relationship exists horizontally between fellow humans, just like the relationship between bosses and subordinates in the world of work (Yasa & Ratnaya, 2022).



Figure 2. Pawongan
(Source: Tripayana, 2023)

Pawongan comes from the word *wong* which means human and has the prefix “Pa”

and the suffix *-an*. *Pawongan* means maintaining harmonious relations between fellow humans. This concept emerged from the realization that it is impossible for humans to live alone. As social creatures, humans need the help of other people to be able to continue life and maintain its continuity. Harmony according to the *pawongan concept* is implemented on the basis of *mutual fostering*, *sagilik*, *saguluk salunglung saba-yantaka* which means mutual respect, love, guidance based on brotherhood and unity (Parmajaya, 2018). In achieving *Pawongan harmony*, communication is the main key. Good communication balanced with *simakrama* or *dharma shanti* activities is very important and strategic in maintaining harmony.

Palemahan

Humans would not be able to continue their lives without the existence of the universe either as a living medium or as a means of supporting life. This indicates that pragmatically humans are very dependent on nature. Apart from pragmatic needs, if viewed from a philosophical point of view, humans should be able to preserve flora and fauna as well as the universe and everything in it. Therefore, it is important for humans to maintain environmental conditions so that they are not damaged amidst advances in science and technology and the flow of globalization which tends to be destructive (Parmajaya, 2018). As creatures created by God with special thoughts and conscience, humans are required to highlight their role as the front guard in efforts to preserve the environment. The values of life contained in various traditions, culture and community beliefs are full of environmental conservation values, one of which is *palemahan*.

Palemahan is the concept of maintaining a harmonious relationship between humans and the universe and everything in it, both living creatures and inanimate objects. Animals and plants have a big influence on human survival. The power of animals such as cows, horses, buffalo and elephants is used by humans for transportation and transporting goods. Animal meat such as

chicken and beef is a source of protein. Likewise, plants provide oxygen for human breathing, their stems are used as building materials. Even inanimate objects also have a direct or indirect influence on the continuation of human life. Therefore, as creatures who are given advantages over other creatures, humans should be able to maintain the balance of the universe.



Figure 3. *Palemahan*
(Source: Tripayana, 2023)

palemahan concept at the family level is realized in the pattern of building a yard house. Construction of buildings and home gardens is not done haphazardly, there are several steps that must be taken into account. The same thing also happens in development in villages. Wiana (2004) interprets *Tri Hita Karana* as a balanced behavior in worshiping God, devoting oneself to fellow humans and always cultivating love for fellow humans and all living creatures and the universe. Wiana gave an example, someone who sets up a place of worship or someone who sells food who prays before selling can immediately be said to have adopted the *Tri Hita Karana* philosophy.

Awig-awig is based on the *Tri Hita Karana* philosophy

The existence of *awig-awig* which is commonly used in Bali cannot be separated from the existence of traditional villages. In general, there are two types of village structures recognized by the Bali provincial government and the central government, namely official villages led by village heads and traditional villages led by *traditional village heads*. In terms of administrative structure, the official village is the smallest government

under the sub-district as an extension of the central and regional governments, while the traditional village (*pakraman*) is a traditional organization that handles customs and religious affairs. Traditional villages and departments have different organizational structures, functions and affairs. Apart from differences in structure and function, traditional villages also have their own set of rules called *awig-awig*. In Bali Province Governor Regulation number 4 of 2020 article 1 paragraph 13 states that *awig-awig* is a rule made by a village or traditional banjar which applies to traditional village manners, *tamiu* and *tamiu manners*. This regulation places more emphasis on the subject and object of *the awig* itself, namely *Pakraman* village manners.

In the large Balinese dictionary, *awig-awig* comes from the syllable “*wig*” which means damaged or messy and gets the prefix “*a*” which reverses the meaning to not messy or good. *Awig-awig* is a set of written and unwritten rules made and agreed upon by all indigenous people and passed down from generation to generation (Sumarjo, 2018). Thus, it can be interpreted that *awig-awig* means rules that can make something good and orderly. In this case it can be interpreted as a system that regulates the peace of indigenous peoples in realizing a harmonious life (Surpha, 2002). Bali Province Regional Regulation (Perda) number 3 of 2001 concerning *Pakraman* village, in article 1 paragraph 4 there are three aspects mentioned in the definition or understanding of *Pekraman* village. *The first* is related to the residents or *manners* that make up village residents with all their traditional customs and beliefs. *The second* is related to customary territories and the “wealth” they own. *The third* concerns the authority to manage one’s own household. Regarding the third aspect in the definition of *Pakraman* village, it relates to the rules for internal village management which the Balinese call *awig-awig*. The formation of *awig-awig* aims to regulate harmony between humans, the environment and religious life. All villages in Bali have *awig-awig*, although with different names. Some call it *perarem*, *sima*, *dresta*

pangeling, stump, or other names, but they all have the same function, namely to regulate peace in the Pakraman village (Junia, 2023).

The matters regulated in *awig-awig* differ from one village to another according to *the village kala patra* (place, time and circumstances) in each village. However, in general, *awig-awig* regulates matters outside of official affairs such as religious affairs, traditional customs, affairs between indigenous communities (*krama*) and environmental affairs (*wewidangan*). Similar to the basic legal rules in a country to create citizen obedience, *awig-awig* is formed through a joint forum (*sangkepan*) agreed upon by all indigenous people. *Awig-awig* has binding sanctions, both material fines and social sanctions, and has legal enforcement tools. Thus, it can be understood that *awig-awig* contains a set of rules as guidelines that were prepared jointly by indigenous people to achieve order and shared prosperity. *Awig-awig* is strictly adhered to by indigenous people because it has a magical-religious character so that it can give rise to a desire to obey it as a moral obligation (Kamasan, 2003).

The process of preparing *awig-awig* is not instant, there are several long stages that must be gone through (Sudiatmaka & Hadi, 2018). The long process in preparing *awig-awig* aims to be able to accommodate the norms, main ideas and values and beliefs that live in society. Apart from that, a longer period of time provides space for traditional leaders to study the *awig-awig* draft with the Pancasila ideology, the 1945 Constitution of the Republic of Indonesia and other regulations as an operational basis. There are at least two main stages in preparing *awig-awig*, namely *the prarem stage* and *the writing stage*. At the *pre-rem stage*, a forum or deliberation is held with all indigenous people to agree on the arrangement of *the awig-awig*. This process takes place democratically and participatively by involving all indigenous people. If the agreement is unanimous and accepted by all indigenous people without interruption, the stage will continue with the formation of a

correspondence committee. The membership of *the writing* team represents the diversity that exists in the area concerned.

Correspondence stage involves preparing the *awig-awig document* based on the main points of agreement of the indigenous people in *the prarem*. In Bali Governor Regulation number 4 of 2020 in chapter II concerning how to write and register *awig-awig*, it is stated that it is written in two languages, namely Balinese and Indonesian. The writing of *awig-awig* was also carried out using Balinese script and Latin letters by the drafting team. Before the *writing process* is carried out, a *matur piuning* is first carried out at the local temple by inviting *prajuru* and local figures. The *mature piuning* procession aims to ask for guidance and blessing from God so that the preparation of *the awig-awig* runs smoothly. The religious aspect cannot be separated from the life of Balinese people. Almost all routine aspects of people's lives are always related to religious aspects. After *the piuning* is complete, it continues with discussions and hearing input from the *penglingsir* (elders), community leaders, academics and practitioners to perfect the preparation of *the awig-awig*.

Regional Regulation number 3 of 2001 clearly states that *Tri Hita Karana* is a guideline in accordance with village *mawacara* and religious dharma in Pakraman/Banjar villages. The preparation of *awig-awig* is based on several principles, one of which is the *Tri Hita Karana principle*, namely that there are three keys to creating human happiness (Junia, 2023). The three keys include *parhyangan* which is maintaining a good relationship between humans and God, *pawongan* which is maintaining a good relationship between humans and humans and *palemahan* which is maintaining a good relationship between humans and the environment. In order to achieve harmony between human beings, God and the environment, *awig-awig* is needed to regulate these three aspects. There are three parts to the *awig-awig structure*, namely *the Sukerta Tata Pawongan* which regulates the manners of life between members of indigenous communities, *the Sukerta Tata Parhyangan*

, namely the rules governing the worship of God, and *the Sukerta Tata Palemahan*, namely the rules governing the management of land and *authority of traditional villages*.

Actualization of Ecological Citizenship in Awig-awig, Tenganan Pegringsingan Village Based on Tri Hita Karana

This form of environmental saving activity in the citizenship system is known as ecological *citizenship*. Ecological citizenship is voluntary involvement through each profession that creates environmentally caring behavior (Anantharaman, 2014). Ecological citizenship tends to aspects of citizenship such as obligations to ties between actors such as civil organizations, governments and intergovernmental bodies (Smith & Pangsap, 2008). Therefore, ecological citizenship is a form of citizen participation in environmental conservation efforts through an active role based on the necessary knowledge, skills and actions. The responsibility to preserve a good and healthy environment is the basic obligation of all citizens (Asshiddiqie, 2009). Indigenous communities are no exception, through their various social activities, customs and traditions. It must be acknowledged that indigenous peoples play a very large role in efforts to achieve environmental sustainability.

There are three types of environmental movements, namely (1) organized or volunteer environmental movements such as walhi, (2) environmental movements initiated by the general public (3) environmental movements by the government through its bodies or organizations such as the Environmental Service (Aditjondro, 2003). Of the three, the one initiated by the general public is the most ideal environmental movement, because the movement that emerges from "below" shows high awareness from the community itself so that it can increase the chances of success of the program being carried out. In contrast to movements initiated by the government or organizations that emerge from "above" (*up-down*), the level of success is relatively lower, especially if they

do not get support from the community.

As one of the *Baliaga* villages that was formed hundreds of years ago, Tenganan Pegringsingan village is still able to maintain its identity and identity amidst the onslaught of globalization and modernization. One of the main keys to the success of Tenganan village in maintaining customs, traditions and beliefs known to the wider community is customary law or *awig-awig*. The existence of *the awig-awig* in Tenganan Pegringsingan village has been known since the 11th century as a magical book containing 85 pages (Sumarno, 2018). Even though there is currently positive law, indigenous peoples still maintain the existence of the rules in *awig-awig*. *Awig-awig* is a very effective tool of social control to prevent destructive actions by indigenous peoples, prevent violations and create order within indigenous communities. The preparation of *the awig-awig* is adapted to *the village, kala patra* is adapted to the place, time and situation.



Figure 4. *Awig-awig*
(Source: Tripayana, 2023)

The awig-awig of the Tenganan Pegringsingan traditional village integrates balance between the relationship between humans and God, with fellow humans and nature and its contents in accordance with the *Tri Hita Karana* philosophy. The implementation of the *Tri Hita Karana* philosophy in *the awig-awig* of Tenganan Pegringsingan Village is divided into three parts, namely *sukerta tata parhyangan*, *sukerta tata palemahan*, and *sukerta tata pawongan*. There is an initial part of *awig-awig*, especially in chapters 1, 2, 3, 5, 6, 10, 11, 13, 15, chapters 16, 17, 18, 19, 20 to 36, 39 to 50, 52, 53, 54, 56 to 60 which

regulate matters of traditional clothing, marriage, crime, inheritance, property ownership and *sangkepan*. *The sukerti of the parhyangan system* is reflected in article 13 concerning prayers (*Dewa Yadnya*) 17 concerning burials (*Pitra Yadnya*) and article 4 which regulates the marriage arrangements (*Human yadnya*) regulates the procedures for praying and the procedure for carrying out a marriage, while *the sukerti of the palemahan system* is reflected in articles 7, 8, 9, 12, 14, 37, 38, 51, 55, 61 which regulate land management, settlement, agricultural products, spatial planning and environmental conservation.

Specifically regarding ecological citizenship in *awig-awig* in the village of Tenganan Pegringsingan, actualized in the *sukerti aspect of the palemahan system*, it will be discussed more clearly in the following articles :

Article 8 reads “ *Mwah tan kawasa wong Ika Sinalih Tawum Village, Manadur Tawum, Mwah Amnggula, parading Mwah, planting onions , Kasoona, on Tan Kawasa Yaniya Amurug Wong, Ika Sinalih Tawum Village, Tka Winang Kadanda Olih Gung Arta Village 400; yan nora anaur danda, tka wnang gumine ne gnah anandur, angarak, mangula, kadaud olih village*” Translation: Traditional village residents are prohibited from planting *tuwum* (tarum) trees, prohibited from making sugar, prohibited from making arak (nira juice) and planting shallots and shallots white. Anyone who violates this will be subject to sanctions by the traditional village in the amount of 400; If you are unwilling or unable to pay the fine, the land used for planting or making wine and sugar must be confiscated by the traditional village.

This article regulates the prohibition on all Tenganan pegringsingan traditional residents from planting tarum trees in all areas of Tenganan village, both private and village-owned land. This plant is used by indigenous people as a dye for woven cloth typical of the Tenganan people called Gering-sing cloth. Excessive use of the *tarum* plant as a dye for woven fabrics is considered to cause waste and pollute the environment,

so its planting is prohibited. Tarum contains indican glycosides which are safe for the environment (Ariyanti & Asbur, 2018). However, to date the *awig-awig* has not been changed, while the ban on making sugar and wine is intended to protect the existence of trees used as fuel. However, to make sugar and wine you need a lot of firewood. If it is not regulated, it is feared that it could threaten the existence of trees in Tenganan Pegringsingan village.

Article 9 reads: *Mwah tan kawasa sawewengkon tenganan pegringsingan manganayang river mwah emper, yan ana amurug tka wnang kadanda by mabuwat village gung arta 10,000, yan nura naur danda tka wnang ksikang olih village, tur wnang karampas olih village. Pemargine robbed Ngatelun, followed Kadi Saban's trap*. The translation is that it is prohibited to install thorns or other obstacles in the Tenganan Pegringsingan village area. If it is violated, the traditional village will be fined in the form of Rp. 10,000. If it is not paid, the fine will be kept away or set aside by the village and confiscated by the village. The extraction process adapts to existing mechanisms. The prohibition on installing barbed traps, snares or other barriers aims to protect wild and domestic animals from traps or traps that could threaten the safety of livestock or wild animals.

Article 14 reads: *Mwah wong Ika Sinalih Tunggal Village Angeker Wit Kayu Ring Sawewongkon Tenganan Pegringsingan Village, Rawuhing Sagumin Tenganan, Luir Kayu Ne Ka Keker, Wit Jackfruit Wood, Wit Tehep, Wit Tingkih, Wit Pangi, Wit Cempaka, Wit Duren, Wit Jaka , ne sadawuh pangkung sabaler village tan kawasa ngerebah jaka kari mabiluluk, yan wus telas beluluk ipun ne ika jaka ne wnang rebah; yan ana amurug angerebah wood mwah jaka, wnang kang amurug kadanda olih wong village gung arta 400, tur karebah wnang ka dawut olih village, manut trap kadi saban. Sa dangin village mangraris kagununge kangin tka kawasa angerebah jaka. Mwah yan ana wong village ne sinalih Tunggal, matatunjelan sawawengkone den tinunjel, sagnaha mantu kni nilap wi-witan, miwah papayon saluire tka wnang kang anunjel mangentos kang dadi lap, mwah*

kang damaged kadi jnar, tur kang anunjel tka wnang kadanda olih kang ngandrue ne broken, Ingan Agung Alit Danda Ne, Tur Wang Namrestista Manut Trap Kadi Saban. Translation: Villagers who maintain wooden trees in the village of Tenganan Pegringsingan, including on the moorlands of Tenganan Pegringsingan, are obliged to plant the necessary trees (kept them and use them for necessary things), such as: jackfruit trees, tehep trees, tingkih trees, pangi trees, cempaka trees, durian trees, palm palm trees to the west of the river in the north of the village. It is prohibited to cut palm trees that are still flowering (bearing fruit), if they have finished bearing fruit, the palm tree can be cut down. If a violation occurs, the village will be fined 400. Wood that has already been felled can be confiscated by the village according to the existing mechanism. If a village person commits arson in the village area, resulting in the burning of trees or sacred buildings, for example, they will be subject to a sanction of having to repair the burnt or damaged item to its original state and a fine according to the damage caused and the obligation to carry out purification (customary cleaning) as follows. which is already in effect.

The order requires Tenganan residents to plant several obligatory plants, apart from the aim of public welfare from the results of these plants, also to maintain the varieties of various types of plants in Tenganan Village. If it is not regulated, it is feared that indigenous people will only plant trees that are beneficial for personal interests, especially economic benefits. Meanwhile, the prohibition on cutting down palm trees that are still flowering and bearing fruit is intended to preserve palm trees. Palm fruit and palm trees have various benefits, starting from the roots, stems, leaves and fibers which can be used for various needs. Apart from that, palm palm trees also produce sap as an ingredient for palm sugar, produce biofuel or biofuel, produce ethanol, their roots are useful for protecting against landslides (Lempang, 2012).

Article 37 reads “*Mwah wonge mandok ring pabumian tenganan pegering-*

ingan, tlasing on tan kawasa matuku gumi, mwah manyanda carik abian ring palasan tenganan pegeringsingan, yan ana amurug matuku manyada carik abiyon ring prabumian tenganan pegeringsingan, kawasa antuk desane mandawut gumi ne katuku kasanda, tur kang mangandol mmanyandang carik abiyon gumin village, wnang kadanda negahin ji gumi ne adolniya”. Translation: Immigrants in the village of Tenganan Pegringsingan are prohibited from buying or pawning rice fields, moors in the Tenganan Pegringsingan area. If there is a violation, the land purchased and mortgaged by the village can be confiscated. Tenganan Pegringsingan people who sell and mortgage rice fields and village land should be fined half the price they sell for. This is intended to protect the ancestral heritage of the Tenganan Pegringsingan residents, including customary land so that it is not controlled by people outside the Tenganan village. It is feared that if it is controlled by residents outside Tenganan village, they will not be able to care for and maintain the traditional customs that exist in Tenganan village. It is also feared that it could bring external cultural influences into the Tenganan Pegringsingan traditional village which could threaten the sustainability of the traditional community.

Article 38 reads “*Mwah Behavior I wong village manyalarin pabianan sawengkong tenganan pegeringsingan, ne tan kawasa salarin biu jumahan, nyuh duang borne, yan base tan kawasa mabatinin cekelan, tihing tan kawasa ndwang katihine alingseh, ne wnang makisa, akisa roras, miwah mindohine acutak, saika behaved ing wong desane manyalarin anut kadi saban trap”.* Translation: Obligatory collection of donations by officers in the Tenganan Pegringsingan area, it is prohibited to collect banana trees that bear fruit for the first time, it is not permitted to take two coconut stalks at once in a tree, betel collection must not exceed one handful, it is prohibited to collect two or more stalks in one cluster. , the collection is carried out using a *kisa* (basket made from woven coconut leaves) containing a maximum of 12 seeds (grains) in one *kisa* and a second plot of land *kelian*, the way the vil-

lagers collect donations is according to the existing mechanism.

Traditional residents have a regular obligation to make contributions to traditional villages in the form of natural products which are used for various traditional events and prayers. Compulsory fees become a kind of routine tax for indigenous people as a form of unity and mutual cooperation among indigenous residents in supporting traditional village ceremonies. For traditional administrators who are tasked with collecting agricultural products from each indigenous community, there are several rules such as: you are not allowed to collect bananas that bear fruit for the first time. This is a social ethic, the first fruit should be given to the person who planted and cared for it, in this case the indigenous community. Officers are also prohibited from picking up more than one coconut stalk from one tree, nor are they allowed to pick up more than one handful of betel leaves.

Fee collection officers are not allowed to cut more than one bamboo stalk in one clump. Grain levies are required to use *kisas* with a maximum content of 12 grains in one *kisa*. The rules in *Awig-awig* are a form of social control created by indigenous peoples by limiting logging or fruit picking activities to avoid excessive exploitation of nature. This can be interpreted as a form of civility of indigenous peoples in efforts to preserve the environment. The restrictions and thinning that are carried out provide more space for plants to develop before they are finally harvested.

Article 61 reads “*Mwah yan ana wood rebahang angin ring wawengkon prabumiyan tenganan pegringsingan, wood ban village luwirniya duren, tingkih kawasa kajurag olih wonge ring tenganan pegringsingan, yaniya wood tehep, mwah jackfruit, cempaka tan kawasa jurag, wnanng wood ika mantuka village sawungkul, yan ana wonge mamurug ngardi Kayu ika tan ana supeksa ring village, tka wnanng kadanda gung arta 2000, mwah Kayu ika wnanng kadawud olih village*”. Translation: If there is a tree that falls due to the wind in the Tenganan Pegringsingan village area, especially wood that is prohi-

bited by the village, such as durian, tehep, jackfruit and cempaka, it is prohibited to be picked up, and must be returned to the village, if someone violates it, takes the wood without going through an inspection by the village, was fined 2000 kepeng, and the wood taken was confiscated by the village.

In contrast to other traditional villages in Bali, land ownership is private property. All land in Tenganan Pegringsingan Village has the status of ulayat land. Therefore, both the land and everything that grows on it are controlled by the traditional village and used fully for the prosperity of the traditional community. The prohibition on taking wood or trees that die by themselves before checking by customary authorities aims to avoid negative behavior of indigenous peoples, such as deliberately cutting down or making trees die so they can be taken or competing to take as much wood for their own interests without paying attention to the needs of community members other.

The picture indicates the importance of maintenance using the Tri Hita Karana philosophy to solve problems that arise in society and have an impact on culture and the social environment. In addition, it requires good interaction and cooperation between various parties (especially the local community and the government) with the hope of having a common and long-term goal according to the noble values that have been maintained before ().

CONCLUSION

The word Tri Hita Karana comes from Sanskrit from the word Tri which means three, hita means happiness and karana means cause. The Tri Hita Karana philosophy is a life guide for the Balinese people in achieving happiness. The three keys to finding happiness are parhyangan by maintaining a good relationship with God. Pawongan is maintaining good relations with fellow humans and palemahan is maintaining good relations between humans and the environment. The Tri Hita Karana philosophy has been implemented in the awig-awig (customary rules) of Balinese society, namely in

articles 7, 8, 9, 12, 14, 37, 38, 51, 55, 61. The palemahana aspect in the Tri Hita Karana philosophy is able to shape the civility of the community state (civic virtue) in the environmental sector.

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