

RELIGIOUS TEACHINGS ON SUSTAINABILITY IN THE CONTEXT OF HINDUISM IN BALI¹

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Abstract

The Balinese culture has been dominantly influenced by the Indian culture. This can be seen at their daily life in terms of social culture, economic and political perspectives, starting from the early of the century until now. Not only the Hindu lesson, but also the Buddhist lesson have been practiced in Bali. These two influences have strongly characterized the Balinese culture in the context of how they maintain their life in the context of sustainability. There are some important questions that need to be addressed in this paper: Firstly, how can we define the concept of sustainability in the context of Balinese culture that have been strongly influenced by the Indian culture? Secondly, how the Balinese perception regarding the concept of spirituality and the sustainability of life, in the communities, and thirdly how the Balinese anticipate the impacts of globalization in order to be able to live in sustainable life, called "Ajeg Bali"? Through this analysis, it is expected to have a better understanding on to what extend the religious teaching on sustainability in the context of Hinduism.

Keywords: Subak, Tri Hita Karana, Tri Angga, Mandala, and Sustainable Life.

I. Introduction

From the historical perspectives the Hindu ideas on astrology or cosmology have already existed in the Western part of India in the 3th C. The spread of Indian ideas has occurred a long time in Southeast Asia. Heine-Gelden (1956: 1) notes that these ideas spread to other parts of Southeast Asian region, to Java in the early of Century, and later to Bali. Until now, Bali is the only one that remains as a Hindu mosaic in Southeast Asia. In Bali, the Hindu religion is called also as, Water religion "Agama Tirtha". The meaning of water or "Tirtha" refers to the River of Sindhu in India and means water. There is a close relationship between the Sindhu and Hindu. It is considered that there is an integrated element that can unite the idea of archipelago or *Kenusantaraan*. This also means that it can integrate the Hindu adherents in the Indonesian archipelago, based on the philosophy of *Bhineka Tunggal Ika* (unity and diversity). These Indian ideas are very significant in the present day Balinese daily life (Ardhana, 2012), and even

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become evidence strongly in formation Balinese identities (Ardhana 2011c). These ideas, for instance, can work together also in the context of paralelism between macro-cosmos and micro-cosmos. On top of this, these ideas spread to the regions in a peaceful way (Villiers 1993: 44, Sardesai 1997: 17).

From the archeological and historical notes, we know that the social cultural relationships between India, China, and Southeast Asia have lasted in a long time in the past of Southeast Asian history. Both Indian and Chinese cultures have dominantly influenced the identity of local cultures in the region. This we can see in the everyday life of the people in the regions in terms of social, religious and cultural aspects. Both two cultures have strengthened indigenous cultures in Indonesia in which starting from Java and later to Bali. The establishment of the early Hindu kingdoms in the country starting from Kutai in East Kalimantan in the 4th century, in Tarumanegara (West Java) in the 5th century, in the Central Java in the 7th to 8th century. At that time, all of the Hindu lessons were still in Sanskrit and Pallawa writings. So, it was hard to understand the contents of the Hindu lessons for the common people. It was until the spread of the Hindu kingdoms to East Jawa, in which many Hindu lessons had been transformed to the Old Javanese languages or the Kawi Language. Hindu developed in East Java in the 9th to 11th centuries. And finally it spread over the outer Java-- particularly in western parts of the present day Indonesia-- in the 14th century, after the dominant power of Majapahit. It seems that in the one hand, the concept of Balinization becomes stronger and on the other hand, the concept Indianization still as an ongoing process in facing the dominant power of the Indonesianisation in which the government has already introduced the *Bhinneka Tunggal Ika*, "unity in diversity" to protect the minority groups who are Hindu and Buddhist against the majority groups who are Muslims and Christians.

In the context of the Indonesia history, particularly since the Indonesian Independence in August 17, 1945, the problem of local culture from the Hindu-Javanese heritage by Indonesia's the founding fathers as a basic foundation of the country, called the Pancasila. The five basic principal of Pancasila has been successful to inspire national unity. The word Pancasila originally comes from Indic word or Sanskrit, meaning the five principles of the Indonesian state, in which the well-known motto of the Indonesia Republic, "*Bhinneka Tunggal Ika*", It comes from Indian word as well, usually translated as unity in diversity. The motto was created by one of the foremost Hindu-Javanese poets, Mpu Tantular, in his work on *Kakawin Sutasoma*,

a fourteenth century Buddhist epic, canto, CXXXIX, 5) a famous work written in the heyday of the East Javanese kingdom of Majapahit.

*Rwaneka dhatu winuwus wara Budha
Wiswa Bhibeki rakwa ring apan kena pawanosen
Mangkang Jinatwa kalawan Siwatatwa tunggal
Bhineka tunggal ika tan hana dharma mangrwa*

It is often said that the eminent Budha and Shiwa are two different essences. Indeed, different from each other at a quick glance (Ramstedt, 2004: 1). Therefore it can be said, that there are not many truths, but there is the only one truth. In Bali, In Goa Gajah temple complex there are two statues of Buddha, located on the banks of the river Petanu.

II. The Concept of Sustainability and the Role of My Faith in the Sustainability of Life

The *Usana Bali* and the *Babad Pasek* particularly in the era of pre-Majapahit to the Balinese beliefs and religion, there is a myth says that the Mount of Mahameru already brought from India to Bali. In other words it means that on how some elements of the Indic culture have been absorbed and adapted as the Balinese culture, or Balinization. Certain rituals on ancestors has already existed in Bali and megalithic culture also continues in relation with the establishment of the Balinese or Hindu temples and palaces (Ardhana, 1993, see also: 2011b). These big influences particularly in social-economic and political aspects still existing as collective memories of the people in the region. Even though, it is still unclear, to what extent the influences of Majapahit kingdom in the region.

For the Indian names or influences we can see in the inscriptions particularly in the architecture arts of Southeast Asia which described the Indic regional style arts. In addition to this, the Indian influences give scientific concepts on the development of Southeast Asian, related to how to be able to live in a sustainable life. However, it is important to note, that before Hindu influence arrived in the region, in Bali for instance, the Balinese had their own beliefs and a way of interacting with nature, namely in a harmonious life with the nature. The statues worships on Goddess in India can be seen in Bali in the form of stones, namely the God of Surya or Sun. In the old Balinese myth, four Gods have tasks to protect four directions in the form of God of Kosika, Garga, Metri, and Kurusia. Despite of that, in the proces of Hinduization, these Gods get the new names: Kosika for Iswara, Garga for Brahma, Metri for Mahadewa, Kurusia

for Wisnu, and Pretayala for Shiwa, and Canting Kuning for Uma (Gust, 1994 :14). In addition to this, there are some Indian words transferred to the Balinese words as we can see: Kasa for Srawana, Karo for Bhadrawada, Katiga for Asuji, Kapat (Kartika), Kalima (Margasura), Kanem (Posya), Kapitu (Magha), Kaulu (Phalguna), Kasanga (Cetra), Kadasa (Wesaka), Apit Lemah (desta) Jyestha) and, Asadha (Apit kayu sada) (Pink 1993, 61).

Communality is an important feature of Balinese society. The Balinese culture, before the coming of Indianization or Hinduization (see: Mabbett, 1977), has already known to cover customary law on land in terms of wedding ritual as well as land ownership (Villiers 1993, 44). This law has regulated social works in the context of democratic ways. They believe that the Goddess and the evils are in big trees, volcanoes, forests, and lakes. This belief connects with the beliefs on harmony between God, Man, and Nature (Dahm, 3). In relation to the sustainable life, in Trunyan (East Bali, called as the "Bali Aga", "Bali Mula", or "Bali Asli"), for instance, according to the oral tradition, there is an adat regulation (customary law) saying that who cut a tree (candlenut tree), he or she must plan it again (Cf. Ardhana, 2014). Broadly speaking, the customary law has been practiced not just in rural areas, but also in urban areas. Every Balinese person is a member of a customary neighborhood organisation (*banjar*). Through this lower institutional structure, beliefs and values systems are kept, socialised and practiced. Some beliefs from the old days are, not surprisingly, still being practiced today. It is important to note that there are several advantages if a *desa adat/ banjar* could build and manage a sustainable program, including: (i) no land will be released to non-Balinese ownership (aspect of *Palemahan* of *Tri Hita Karana*); (ii) job opportunities will be mostly available to the community and control for future development is still in the hands of local people (aspect of *Pawongan* of *Tri Hita Karana*); and (iii) the benefits from the development program remain in the community. As a result, it can be used for enhancing the Balinese-Hindu cultural activities and religious ceremonies (aspect of *Parhyangan* of *Tri Hita Karana*).

In addition to the statue of Buddha, this temple has a statue of Ganesha, Lingga, Guard, Fountains, and Hariti. It shows that Ciwa and Buddhist faiths can coexist peacefully. We can see below (Ardhana and Wijaya, 2015):

Figure 1: Lingga in Goa Gajah Temple.



According to Eiseman 2000: 357) *lingga* is the symbol of Siwa as recycler of life and it is phallic in shape. The meaning of *lingga* is an abstract oranic representation of the India or Hindu deity, Siwa, used for worship in temples, smaller shrines, or as self-manifested natural objects. In traditional Indian society, the *lingga* (lingam) is seen as a symbol of the energy and potential of Shiva himself. The *lingga* is often represented alongside the *yoni*. The *yoni* (Sanskrit word, literally "origin" or "source"), a symbol of the goddess or of Shakti, female creative energy. The union of *lingam* and *yoni* represents the "indivisible two-in-oneness of male and female, the passive space and active time from which all life originates. The *lingga* and *yoni* were used to communicate with God and ancestors in religious ceremonies. In the political aspect the function of *lingga* was to celebrate glory events since the enemies had been defeated and in the social, cultural and economic aspect the ceremonies for *lingga* and *yoni* is aimed to pray for God. According to the Balinese local tradition, the holy water that had been watered through the *lingga* and *yoni*, it would later be used to sprinkle the rice fields due to failure of the harvest. (<https://en.wikipedia.org/wiki/Lingam>, <http://www.batanggalleries.or.id/p/penulis-egga-pramuditya-mahasiswa.html>, see also: Ardhana, 2011a). By sprinkling the holy water in the rice fields, they believe that they will be able to anticipate any threats caused by natural disasters, and also by other attacks. This ritual ceremony is still practiced in the Pura Pucak Mangu in the Badung regency. In accordance with the ritual ceremony, there is also Melasti ceremony:

"Melasti always occurs just before Nyepi (New Year's Day or Silent Day). The Melasti ceremony is a procession to the sea or to a holy spring in which the village gods in their pratimas are carried to source of water and ceremonially sprinkled with holy water."

Eiseman (2000: 359) argues that the ceremony is a general purification of the village and its deities. From this picture, it can be said, that *lingga* and *yoni* ceremony and the Melasti ceremony in the Hindu lessons have some meaningful ideas to provide the sustainable life for the better future times

Bali's oldest and most complex example of the Subak rice terrace system of agriculture we can see in Jatiluwih Rice Terraces. It is situated in the region of Tabanan and this site is among the most striking examples of terraced agriculture in the world. The Subak is farmers managed irrigation system which has an irrigation water source, irrigated to certain compound of rice fields, and has a particular temple. The main water source is fountains, where underflow water wells up. The water is conducted to rice terraces through tunnels dug inside volcanic rocks, or by bridging bamboo pipes over small valleys. Water is indispensable not only for supplying water to rice fields, but for people's daily activities. Each irrigation channel is managed by a community called a Subak. The Subak is autonomy traditional institution. The Balinese have practiced the traditional irrigation for 1000 years, based on the evidence of inscription of *Pandak Bandung* at year 1071 (Windia, 2015: 1). Since the establishment of subak system, the subak has been develops related with the developing of the society around subak area. Windia (2015) refers to Pusposutarjjo (1975) argues that subak system as a socio-cultural institution are always to be transform related with the transformation of the society including the government policy. The Subak system has been change concerning with the organization structure. This time has been established the coordination board of subaks at some regencies. Windia (2015: 1) adds that the subak is farmers managed irrigation system which has an irrigation water source, irrigated to certain compound of rice fields. Windia describes the overlap between the village boundary and Subak in Bali as follows:

Figure 2: Overlap between the village boundary and Subak in Bali (Windia, 2015)

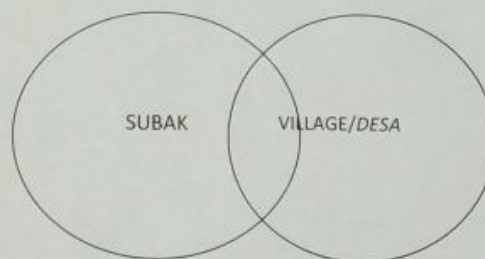
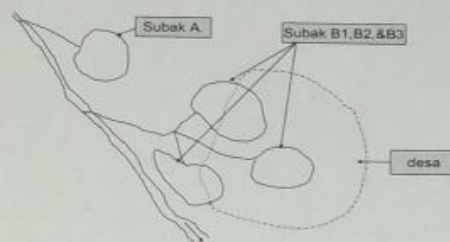


Figure 3: The existence of subaks and their coordination (Windia, 2015)



Aside managing irrigation water, the most important thing found in subak system is ritual ceremony activities. The subak (*Kelihan Subak*) is responsible for managing irrigation, coordinating the planting of seeds and the transplanting of seedlings so as to achieve optimal growing conditions, as well as for organizing ritual offerings and festivals at the subak temple. All members are called upon to participate in these activities, especially at feasts honoring the rice goddess Sri. This is a traditional institution which regulates the construction and maintenance of waterworks, and the distribution of life-giving water that they supply. In addition to this, the Subak is autonomy traditional institution in Bali and has a particular temple or socio-religious character. As Staab (1997: 21) refers to Geertz (1972) as follows:

"Thus the subak is at once a technical unit, marked out by the collectively owned dam and canal; a physical unit, an expanse of terraced land with a defined border around it, and a social unit, a corporation consisting of people owning land in that expanse, serviced by the dam and the canal. It is also, as we shall see, a religious unit".

The Balinese believe that all living things have their own spirit and the people must respect it. A Balinese printed-calendar (which almost all Balinese have at least one copy of) is consulted to determine the best day to do a certain thing or commence a certain practice (see Eiseman, 1989). This *Tumpek Wariga* is celebrated every 210 days or 6 months of the Balinese calendar. *The Tumpek Wariga* contains external and internal meaning for the Balinese. *Wariga* is the name of seventh *wuku* in Balinese calendar. Besides, it's also a term to determine the appropriate or inappropriate day to have a ceremony or activity in Hinduism.

http://www.tanahlot.net/home/index.php?option=com_content&view=article&id=438:special-day-tumpek-uduh&catid=1:latest&Itemid=46.

The *Tumpek Wariga* is also called *Tumpek Bubuh*, because the offerings contain *bubuh* (porridge) such as *bubuh sumsum* (porridge made using refined flour) (cf. Pink, 1993). They Balinese have ritually also a special ceremony to beg any prosperity for vegetations. The *Tumpak Bubuh* or devoted to Sanghyang Sangkara, Lord of all food-plants when blessing ceremony is given to them for good crops and products, held at every plantation and farm in Bali. That belief does not prevent them using the living things. If they want to do so, it is customary to do so on specific days, as we can see in the celebration of the *Tumpek Uduh* or *Tumpek Pengatag* (*Tumpek Bubuh*). Through the celebration of the *Tumpek Pengatag*, it has a profound meaning in order human beings love the nature that has sustained their life. On that celebration, the moment of love and affection to nature is directed to the plants. It can be said that the Balinese play an important role in providing life for human namely. In committing the ceremony, the *bubuh* is smeared on the tree bark as a symbol of fertilizers (the proper food for vegetation). This *Tumpek Bubuh* is considered as one of local genius wisdom in Bali <http://www.balistariland.com/Balinews/article26042014.php>.

III. THE HINDUISM TEACHINGS ON SUSTAINABILITY

The Balinese strongly preserve and maintain tradition:

3.1 Tri Hita Karana

In Bali for instance a relatively new element in the context of world division is the concept of *Tri Hita Karana* which is originated from the Hindu lesson. It can be seen at the values system known as *Tri Hita Karana* (Three sources for a harmony in life) provides an ideal concept for sustainable development. The notion of *Tri Hita Karana* is the concept of stability in Bali is strongly related to that of equilibrium between man and man, between man and nature and also between man and his God. This concept is actually rooted in the Hindu religion, where it is expressed in Sanskrit.

Tri Hita Karana consists of *parahyangan*, *pawongan* and *palemahan*. The concept of *Parahyangan*, meaning that the aim of living on earth is to reach peace and prosperity (*moksartham jagathitaya caiti dharmam*). It will create tolerance and human dignity in terms of

differences of religion, race, ethnicity and language, or *rwa bhineda*. It emphasizes that the harmonic relationship between human and God (*Parhyangan*), between people and society (*Pawongan*), and between human and environment (*Palemahan*).

Tri Hita Karana concept is actually rooted in the Hindu religion, where it is expressed in Sanskrit. It can be said that *Tri Hita Karana* is a three ways to get happiness, through harmony and togetherness of the people's activities. The three components of *Tri Hita Karana* are: *parhyangan* aspect that presenting the harmonious relationship between farmer and God, implemented through some rituals in the rice fields. In addition to this, the concept of *Parahyangan*, meaning that the aim of living on earth is to reach peace and prosperity, called *moksartham jagathitaya caiti dharma*. This means to create tolerance and human dignity in terms of differences of religion, race, ethnicity and language, called *rwa bhineda*. In this context the people understand each other regarding their strengths and weaknesses, are responsible for any risks and try to understand all. As well, the people try to avoid any conflict that could happen not only at present but also in the future. Windia (2015) explains that *Subak* activities in Bali, is a symbol of implementation of *Tri Hita Karana* philosophy. The *Subak* develops the cultural landscape of Bali Island. Therefore, the *Subak* has been regarded as the keeper of Balinese culture by implementing *Tri Hita Karana*. The international world heritage institution, the UNESCO has acknowledged the *Subak* as world cultural heritage, since year 2012. Through the implementation of *Tri Hita Karana* philosophy in the *Subak* activities, the *subak* system in Bali will be expected to sustain nowadays and in the future development.

The components of *Tri Hita Karana* is *pawongan*, through the harmonious relationship among farmers as *subak*'s members, with the implementation of *subak*'s regulation (*awig-awig*). The concept of *Pawongan*, originated from the word "Wong" or people. People should learn to think about good things (*wanacika*); to speak about good things (*wacika*) and; do good things (*kayika*), called *Tri Kaya Parisudha*. The people should learn how to avoid cruelty or criminality or *Tat Twam Asi*. This means also that people should be able to reflect ideas, willingness and flexibility and work in good ways in order to create solidarity among themselves. This means that people should learn to think about good things (*wanacika*); to speak about good things (*wacika*) and; do good things (*kayika*). It is called *tri kaya parisudha*. In this meaning the people should learn how to avoid cruelty or criminality, called *tat twam asi*. This means also that people should be able to reflect ideas, willingness, flexibility and work in good ways in order to create

solidarity among themselves. The third notion explains how to live side by side in the context of togetherness and tolerance due to the same fate or *paras paros salunglung sabayantaka*, meaning that people will not destroy only other people, but also nature, called *amuduhkna ajnyana sandhi*. Thus each group in the community should learn to live side by side in cooperation and solidarity, solve any problems in a peaceful way and respect traditions and cultural heterogeneity (Adiputra 2009: 41—42). Based on the concept of *Tri Hita Karana*, the Balinese try to maintain a peaceful life not only in terms of Balinese and Balinese, but also between the Balinese and other ethnic groups such as the Javanese, the Sasak, the Madurese, the Timorese and other ethnic groups in Bali.

The last component is *palemahan*, presenting the harmonious relationship between farmer and environment, implemented through the rice field terrace maintenance. *Palemahan* means how to live side by side in the context of togetherness and tolerance due to the same fate or *paras paros salunglung sabayantaka*, meaning that people will not destroy only other people or nature (see: Windia: 2015, 1).

There is a close relationship between religious philosophy and a space orientation in the Balinese traditional architecture namely among space of the God, man, and devil, called *Tri Angga* (*swahloka* or upperworld, *bwahloka* or middleworld, and *bhurloka* or underworld). The concept of *Tri Angga* locates very closely with the spiritual compass consists of nine directions called the *Nawa Sanga* or the *Sanga Mandala*. *Tri Angga* or *Tri Loka* concept explains the special hierarchy in the context of (upperworld, middleworld, underworld). In the Balinese architecture, it can be explained as follows: *Tri Loka (Tri Angga)* to the spatial orientation. The *Nawa Sanga* or the *Sanga Mandala*, is the existence of the spiritual poros. In terms of the cosmological orientation consists of eight cardinal directions and its centre. It can be said that each direction is symbolized by the Gods and their colors as we can see below (Cf. Ardhana, 2012):

Puseh, Pusat	Centre	Semua warna/ All colours	Dewa Siwa
Kaja, Utara	North	Hitam/Black	Dewa Wisnu
Kaja Kanguin, Timur Laut	North East	Biru/Blue	Dewa Sambu
Kanguin, Timur	East	Putih/White	Dewa Iswara
Kelod Kanguin, Tenggara	Southeast	Violet	Dewa Maheswara
Kelod, Selatan	South	Merah/Red	Dewa Brahma
Kelod Kauh, Barat Daya	Southwest	Orange	Dewa Rudra
Kauh, Barat	West	Kuning/Yellow	Dewa Mahadewa
Kaja Kauh, Barat Laut	Northwest	Hijau/Green	Dewa Sangkara

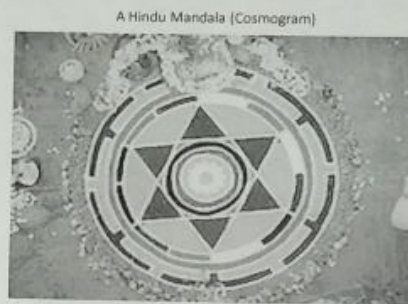
Therefore, it can be said that these indigenous concepts were strengthened by the process of Indianization or Hinduisation included the heritage of the Austronesian language which took place in the Indonesian archipelago during the first century A.D. In relation to this case, Gullick cites Max Weber tripartite theory of the basis of authority: "The raja was essentially a traditional ruler, whose authority was impersonal and rested on custom and tradition. Yet the personal qualities expected of a raja required that he should be something of a charismatic ruler also (Gullick, 1982). The raja conducted his policy on the holy pattern or *Asta Brata*. As Friederich notes as follows: "A king is to have the accomplishments of the eight gods of the points of the compass-viz, Indra, Yama, Surya, Chandra, Anila, Kuwera, Baruna, Agni" (According to Ramayana, *lontar*² leaf 181, see: Friederich 1959: 18). All of these elements have shaped the idea of power in Balinese society, with centred the raja, who resided in the puri and they have influenced Balinese politics up to the present day (Ardhana, 1993: 7). It is important to look at Mertha Sutedja argument on how he argues that: The king without the priest is destroyed, the priest without the king is broken, the king without the people is dead (I Wayan Mertha Sutedja 1978: 10). From this description, it can be seen that the raja and the priest or *bhagawanta* held strong position in traditional Balinese society.

This means also that the aspect of human security is related to the protection given by the king in the name of God. It is not surprising, that every compass of the Balinese realm is

² *Lontar* is a book inscription, often written in Kawi or Old Javanese; the text is scratched upon the leaves of the *lontar* palm and the book is bound with boards on either side by strings that pass through holes in the leaves; the books and their texts are considered sacred. (Eiseman, 2000: 357).

represented by God, like the North by the God Visnu; the East by the God Iswara; the South by the God Brahma; the West by the God Mahadewa and; the Centre by the God Shiva. Under the watch of these Gods and the King as the representative of God on earth, the Balinese perceived themselves secure from any disturbance either *Skala* or *Niskala* (Material or Immaterial).

Figure 4: A Hindu Mandala (Cosmogram)



The concept of architecture is the manifestation of stabilization amongst God, man, and nature. The size of the building built by the Balinese has a direct relation with the size of its body. This means that the Balinese divide their world into three parts in relation to the concept of (Sanghyang Jagad or God), macro-cosmos (Buana Agung), and the world or micro-cosmos (Buana Alit) (Tarnutzen, 1993: 181). In this context the holy mountain is as the place for the Gods, in which this concept seems stronger in the pre Hindu era. The Indic culture has come effectively in Bali. According to the Brahman lesson, the earth consists of a continent circled and centred called the *Jambu Dwipa*, surrounded by seven continents and seven seas. Outside the last sea, there is a circle of mountains. In the centre is the *Jambu Dwipa*, located in the mountain of *Meru*. It is similar to the Buddhist lessons, in which the idea of earth is *Gunung Meru*, Meru mountain, as the centre of the world (Heine-Geldern, 1956: 2). The Mount Agung or *Gunung Agung* for instance as the highest volcano in Bali, in which in the Balinese perspective, is considered to be a holy mountain. This concept is similar to the Indian concept of Mountain.

Tri Loka	Swah Loka	Bhwah loka	Bhur loka
Tiga Tempat	Atmosphere	Lithosphere	Hydrosphere
Tri Angga	Utama	Madya	Nista
Tiga wilayah /ruangan	Tinggi / atas	Tengah	Bawah
	Kepala	Badan	Kali
Universe	Atmosphere	Lithosphere	Hidrosphere
Bumi / Dunia	Gunung	daratan	Laut
Desa	Pura	Masyarakat Kampung	Laut
Pura	Meru	Daerah di Tengah	Daerah di Luar
	Merajan / Sanggah	Tugas, Bekerja / Tidur	Jalan Masuk ke dalam rumah (kori)

Figure 6: Similarities of Division between Human Being and the Cosmos

The size of the building built by the Balinese has a direct relation to the size of the body. If someone will build a house, he/ she should ask to the priest regarding the sizes of house that he/ she will build. The priest will refer to certain Balinese literature or *lontar*, called the *Lontar of Kosala and Kosali*. They believe that in this *lontar*, since if he/ she cannot follow what the *lontar* says, and then he/ she will have many difficulties in his/ her life and families. In addition they indeed need stability in their lives and protection against the disturbances of an uncertain existence. Until at the present time, the Balinese still appreciate what the *lontars* say (see also: Ardhana, 2012).

3.2 Tri Mandala

The Tri Mandala concept divides space into three categories:

- (i) *Utama mandala* consists of holy/sacred space (e.g. temples where Balinese pray to God, and beaches where Balinese carry out purification rituals);
- (ii) *Madya mandala* related to space for human inhabitants (e.g. residential area, public building and other facilities); and
- (iii) *Nista mandala* is space for nature (back/front yard, open space or park, forest, rice-field, and other agricultural land).

In recent time, the implementation of the concept of *Tri Mandala* gives some impacts, that roughly only one third of space can be occupied by human inhabitants. This is for residential

area, business and industrial areas, and other physical development. The two thirds are maintained for holy or sacred places, and natural environments, though necessarily not in an equal balance. The development programs in Bali should respect the local space division concept of *Tri Mandala*, including avoiding sacred mountains, lakes, beaches, land, and river or water sources. This is relevant to the sustainable development as suggested by the local government policy, known "*Ajeg Bali*". The idea of *Ajeg Bali* (enforce) Bali appeared late 1990s. It was transformed into the concept of spirit *Ajeg Bali* in mid-2002. One year later (2003), a few months after a bomb blast in October 2002 in Legian, the concept of "*Ajeg Bali*" turned into the *Ajeg Bali* as a movement. It is according to Reuter mainly occurred under the leadership of Ida Bagus Oka, when he was as Governor of Bali (years 1988-1998). This can be seen at the development of Bali Nirwana Resort (BNR), which was near to the area of Tanah Lot Temple. From the archeological and historical perspective this is a temple, built in the 15th century. The peak of protest emerged in October 12, 2002, when a bomb explosion in Legian which later proved to be performed by hard-line Islamic terrorist groups (See further: Ardhana and Wijaya, 2015). The Balinese reacted to the explosion, not in term of criminal actions, but by praying to God. As Vickers argues (1989: 131) that:

"Everywhere Balinese were rethinking what it meant to be Balinese, and putting up ritual and artistic defences against new chaos. On top of natural disasters came a total dislocation of everything around which Balinese had previously organized their lives: the states, villages, temples and rituals". (Vickers, 1989: 131).

In addition to this, the distance of new tourism development from an existing temple should follow a certain temple holy radius as under the religious decree (*bhisama*) of Hindu Religious Council of Indonesia (Parisada Hindu Dharma Indonesia or PHDI). This holy radius varies between temples, according to temple's status rank, as stated in PHDI Decree No. 11/Kep/I/PHDIP/1994. Therefore, to support this, regional government is advised to provide precise information about land use arrangements (at local governmental level) which outline the position of holy or sacred areas, human habitation, inclusion of other developments, and areas of natural environment including forests, parks and beaches. The latest Geographical Information System (GIS) technology can be used to develop database of site values and constraints. With consideration of any other factors such as tourist attractiveness and natural resource availability, then, it can be used to determine possible tourist resort areas that may be developed in the future (Ardhana and Wijaya, 2015).

IV. Conclusion

From this description it can be said, that the Balinese has their way of life on how to respect the sustainable life for the next generation, based on the Hinduism lessons that already rooted in a long process of its history. This can be seen at the prehistoric, classical up to the modern times. The Indian or Indic culture that has strongly influenced the Balinese culture in fact gives a major contribution in creating the modern Balinese culture. The Hinduism or Indian culture has been adopted and has been transformed into the local Balinese culture or Balinization, in which in turn this becomes a significant in the contexts of the present Balinese culture.

However, Bali had its own local culture before the coming of the Indian or Indic culture, well known as *adat* (customary law). Until at the present time, the *adat* regarding the *desa pakraman* is still alive. The Balinese *adat* is alive and actually what it was and what it is, is still considered to be local values in anticipating any negative impacts on the Balinese culture. This becomes a model if someone wants to look closely at how the Balinese's experience of living in a sustainable context. The daily life of the Balinese, do hold a balance between the material (*sekala*) and non-material (*niskala*) worlds. Nowadays, there has been a growing awareness among the Balinese to adopt Balinese Hindu philosophy - such as *Tri Hita Karana*, *Tri Angga*, and *Tri Mandala* - as a basic consideration for the sustainable development. The notion of *Tri Hita Karana* is a three ways to get happiness, through harmony and togetherness of the people's activities. The three elements of *Tri Hita Karana* are consists of *parhyangan*, that presenting the harmonious relationship between farmer and God, implemented through some rituals in the rice fields. The second element of *Tri Hita Karana* is *pawongan*, meaning through the harmonious relationship among farmers as subak's members, with the implementation of subak's regulation (*awig-awig*). The third element is *palemahan*, presenting the harmonious relationship between farmer and environment, implemented through the rice field terrace maintenance.

The Subak activities in Bali, for instance, which it is can be considered as a symbol of implementation of *Tri Hita Karana* philosophy. Due the Subak develops the cultural landscape of Bali Island, therefore, the Subak has been regarded as the keeper of Balinese culture by implementing the *Tri Hita Karana*. The UNESCO has finally acknowledged the Subak as world cultural heritage, since year 2012. Through the implementation of *Tri Hita Karana* philosophy in the Subak activities, the subak system in Bali will be expected to sustain nowadays and in the

future development. The Subak as the traditional irrigation system in Bali and also as a socio-cultural institution has some strongholds. However, the weakness of the subak organization is that it is not strong enough to protect itself from the external interventions namely from the government and investors. There is indeed a need to introduce some economical and technological activities in subak irrigation system in order to encourage subak incomes to strengthen the unity among subak members. In addition to this, in terms of the natural environment and cultural or heritage issues, sustainable development in Bali should conserve the environment through prevention, improvement, and restoration.

Aside from these concepts, there are still several concept of the Balinese philosophy regarding the sustainable development namely the *Melasti* ceremony, the building of a house based on the *Lontar Kosala-Kosali*, and the significant role of the *desa adat (Desa Pakraman)*. Through these concepts it is expected that the Balinese can maintain and preserve their culture toward the sustainable development in Bali.

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