

## The Local Wisdom ‘*Tri Hita Karana*’ Implementation for Sustainable Tourism

Wayan Nurita<sup>1</sup>, I Dewa Ayu Devi Maharani Santika<sup>2</sup>

<sup>1,2</sup> Mahasaraswati Denpasar University

<sup>1</sup> [nuritabali@yahoo.com](mailto:nuritabali@yahoo.com)

<sup>2</sup> [devimaharanisantika@unmas.ac.id](mailto:devimaharanisantika@unmas.ac.id)

---

### KEYWORDS

local wisdom  
implementation;  
tri hita karana;  
sustainable  
tourism

### ABSTRACT

Bali is still the world's best tourist destination. One of the tourist attractions is the hospitality of the Balinese according to Travel Leisure, which has named it the third best island in the world in 2022. Detik Travel has also named Bali as the happiest tourist destination in the world because of its beautiful scenery and friendly people. In addition to formal education in schools as forming *skills* and service ethics in the world of tourism, Balinese people are also forged in the family and community environment through local wisdom as expressed by Plato (in Liliweri, 2014), local wisdom as a complete library that is more valuable than all other wealth. One of the local wisdoms in Bali is "*Tri Hita Karana*" (*Tri* = three, *Hita* = prosperous, *Karana* = cause) which means three main things that lead to the welfare and prosperity of human life. *Tri Hita Karana* in everyday life requires a balance of relationships between humans and God, humans and humans, also human and nature. This study discusses the implementation of *Tri Hita Karana* as a foundation for sustainable tourism. This research method is a field research method and literature study refer to the ideas of Nazir (1988). Data collection techniques is according to the idea of Sugiyono (2005). The theory used is the theory of sustainable tourism by Gunawan and Oliver Otis (2012). The research location is in Denpasar City and Badung Regency, Bali. Based on the results of the study, it was found that the local wisdom of *Tri Hita Karana* made the world of tourism in Bali sustainable because of the balance between God (religious activities), humans (services), and nature (nature and cultural reserves).

---

### INTRODUCTION

The existence of Bali tourism, which had slumped during the Covid-19 pandemic, has gradually returned to recovery. This can be seen in the data from the Bali Province Central Statistics Agency in 2022 showing that foreign tourists who came directly to Bali Province in June 2022 were recorded as 181,625 visits, up 57.10 percent compared to the previous month's period which recorded 115,611 visits. Tourists from Australia dominate the arrival of foreign tourists to Bali in June 2022 along with the opening of several direct flight routes from Australia to Bali.

One of the attractions for tourists to come to Bali is the friendliness of its citizens according to the official Travel Leisure website which named it the third best island in the world in 2022. Detik Travel also named Bali as the happiest tourist destination in the world because of its beautiful scenery, low crime, and friendly community. The CNN Indonesia page also states that Bali is still the favorite Destination of tourism in Indonesia for foreign tourists. Among the 5 things that make Bali very famous, one of them is that the world knows Bali as an island with the friendliness of its local people. Balinese people are known to be polite and have a smooth speech. Life in Bali is also peaceful and serene, which makes foreign tourists feel at home for a long time on the Island of the Gods. (Quoted from the page: <https://www.cnnindonesia.com/gaya-life/20220815132133-269-834745/alasan-bali-jadi-salah-one-island-terbaik-dunia>, 07 October 2022).

The trust given by tourists to Bali, apart from being a source of pride, is also a challenge to improve service quality and maintain it. This requires human resources (Balinese people) and natural resources related to facilities and infrastructure so that the existence of tourism in Bali can be sustainable for the economic improvement of the local community.

Balinese people who are involved in the world of tourism, in addition to taking formal education in tourism schools as forming *skills* and service ethics in the world of tourism, they are also forged in the family and community environment through local wisdom as expressed by Plato (Liliweri, 2014) local wisdom as a complete library that is worth more than any wealth. One of the local wisdoms in Bali is "*Tri Hita Karana*" (*Tri* = three, *Hita* = prosperous, *Karana* = cause) which means three main things that lead to the welfare and prosperity of human life. *Tri Hita Karana* in daily life requires a balance of relationships between humans and God, with humans, and with nature.

Based on several informants (hotel staff, restaurants, and tour guides) who have been interviewed in their respective workplaces, it can be said that in addition to carrying out service procedures that have become company regulations, they also serve tourists based on the teachings of the family environment values. The values obtained in the surrounding environment are the values of local wisdom that have been mentioned above along with other values related to service to fellow humans and maintaining the balance of nature. This is the reason to dig deeper into the values of local wisdom so that later Bali tourism can become sustainable tourism.

Based on the description above, this study aims to determine the extent to which the values of Balinese local wisdom (*Tri Hita Karana*) are implemented in serving tourists so that Bali tourism can become sustainable tourism. Several previous studies that are relevant to this research and related to the concept of *Tri Hita Karana* in the tourism domain can be seen as follows. The writings of I Putu Arya Aditia Utama and Muhammad Yamin with the title "IMPLEMENTATION OF TRI HITA KARANA AS A BALI TOURISM STRATEGY BASED ON ENVIRONMENTAL SECURITY" which was published in the *Journal of International Relations Studies* Vol. 4 No. 1 (2022) revealed that there are several negative impacts caused by the tourism industry and this can be minimized by the concept of local wisdom *Tri Hita Karana* by implementing it into real life, for example the *Parahyangan* concept by protecting the environment around the temple as one of the tourist attractions, the *Pawongan* concept by synergizing between customs, related agencies, and entrepreneurs, and the *Palemahan* concept by keeping it sustainable as the basis of cultural tourism. The next article by Sudiarta (2021) with the article title "The Concept of *Tri Hita Karana* in the Implementation of Hindu Cultural Tourism". Sudiarta explained that in the concept of Balinese Hindu life, *Tri Hita Karana* is a concept of balance between *Bhuana Agung* (the universe) and *Bhuwana Alit* (humans) as the implementation of balance between humans and God, with humans, and with the natural surroundings. With this concept, cultural tourism in Bali can survive and be protected so that it can exist for a long time. Meanwhile, Wiweka (2014) with an article entitled "Analysis of The Concept Of *Tri Hita Karana* In Cultural Attraction: A Case Study of Puri Agung Karangasem, outlines his view that local wisdom such as *Tri Hita Karana* can support sustainable tourism, one of them is like one of the cultural tourism Puri Agung Karangasem, Bali. This is because the implementation of the *Tri Hita Karana* in the castle has a positive impact on all aspects of tourism activities, such as community, local culture and the environment. These aspects are also considered as important factors for both local and foreign tourists. The three articles above which contain the local wisdom of Bali *Tri Hita Karana* focus more on the implementation of local wisdom on tourism facilities and infrastructure, but the advantages of this research are not only based on that, but rather on services to tourists based on the concept of *Tri Hita Karana* so that have a good impact on the sustainability of the tourism world in Bali

## METHOD

This study discusses the implementation of *Tri Hita Karana* as a foundation for sustainable tourism. This research method is a field research method and literature study refer to the idea of Nazir (1988). The research sites conducted in several hotels or tourist attractions to obtain data, namely: in Badung Regency (Novotel Tanjung Benoa, Ayodya Resort & Spa), Denpasar City (Kama Village Sanur and Barong Dance Performances in Kesiman Village), Gianyar (Maya Ubud), and Buleleng (Munduk Moding Plantation Villa). Data collection techniques according to Sugiyono's (2005) ideas consist of: direct observation of the object of research, in-depth interviews with hotel, restaurant, and tourism staff at the places mentioned above. In addition to observation and in-depth interviews, this study also uses documentation techniques that, according to Bungin (2007) documents, are one way of collecting data used in social research methodologies to track historical data. This study uses descriptive-qualitative and interpretive analysis techniques. The data analysis process is carried out by referring to the ideas of Miles and Huberman (Satori and Komariah, 2013:218-220) which consists of the following stages: data reduction (*data reduction*), data presentation (*data display*), and verification (*conclusion drawing/verification*) which is carried out interactively and takes place continuously until it is complete, so that the data reaches saturation. The theory used in analysing the data is the theory of sustainable tourism by Gunawan and Oliver Otis (2012).

## RESULTS AND DISCUSSION

### 1. The Relationship Between Tourism Actors and God (*Parahyangan*).

Parahyangan comes from the words *para* (highest) and *hyang* (He) which means God. *Parahyangan* means divinity or matters related to religion in order to worship God (*Ida Sanghyang Widhi Wasa*). *Parahyangan* is the relationship between humans and God (*Ida Sang Hyang Widhi Wasa*). The application of the Parahyangan can be demonstrated by the efforts to carry out prayers (*Dewa Yadnya*). Because *Parahyangan* is a relationship between humans and God, its application can be carried out on wheels in all its forms (*Dewa Yadnya*). For example, by cleaning temples, praying diligently and also by carrying out religious teachings and staying away from God's prohibitions (Wiryawan, 2018). The value of Parahyangan in relation to tourism can be seen when Balinese people, including workers and practitioners or tourism entrepreneurs, carry out prayers, maintain a natural temple environment as one of the tourist attractions, and carry out religious activities supported by local culture, for example on certain days on a certain day. a place of worship held a ceremony followed by art. In this regard, it can be seen in Figures 1 and 2 below.



Picture 1: Religious Ceremony as one of tourist attractions.  
(Personal Documentation, 2022)



Picture 2. Keeping the cleanliness of the Temple as one of tourist attraction  
(Personal Dokumentation, 2022)

## 2. Human Relations with Others (*Pawongan*).

*Pawongan* comes from the word *wong* (Javanese / Kawi) which means people. *Pawongan* is a matter related to people in a community. In a narrow sense, *pawongan* is a social group of people who live in one area. Humans are both individual and social, so they need a relationship between humans with one another. In the Hindu book *Manu Smrti II*, 138 it is called: "*satyam bruyat priyam bruyam na bruyam satyam, Priyam canartam, bruyat one dharmah sanatanah*" (Speak naturally, don't say harsh words. Even if the words are true, don't use words to lie. This is the eternal law of morality (*sanatana dharma*). Words are the basic root of behavior, Therefore, in a relationship, everything is influenced by words or speech (Ngurah,1999).

The value of local wisdom *Tri Hita Karana* human relations with humans is very closely related to service to tourists. The human-human relationship (*Pawongan*) is strengthened again by good attitude that needs to be practiced by humans according to Hinduism called *Catur Paramita* is defined as the four main types of attitude guidance that all humans need to have in interacting with all living things. The four elements included in *Catur Paramita* are as follows:

1. *Maitri*, namely: every human being must be gentle and be polite to all living things. *Maitri* also means that humans must always respect those who are older and respect those who are younger as a noble character.
2. *Karuna*, which is having compassion or loving each other to fellow living creatures created by God and avoiding actions that can hurt others.
3. *Mudita*, which as a human should be smiling and being cheerful or friendly. *Mudita* can also be interpreted that humans need to have sympathy for anyone and must distance themselves from envy by always sharing joy with those around them.
4. *Upeksa*, that is, humans must have an attitude of being willing to succumb to goodness and not be allowed to hold grudges. *Upeksa* is also interpreted as a human trait that needs to control one's passions so as not to cause conflict.

The values of *Pawongan* reinforced by *Catur Paramita* above, for Balinese tourism people, are implemented in providing services to tourists with a polite, gentle attitude, being cheerful, and avoiding conflicts with tourists and in solving problems and taking a *win-win solution*. Attitudes like the above will make tourists memorable and give appreciation and this is proven by several world travel business websites that give an appreciation of Bali so that they place Bali as the best tourist destination.

*Pawongan* values, besides being implemented by tourism actors and practitioners, are also supported by government policies so that sustainable tourism can be achieved. This is confirmed by Ortis and Myra

Gunawan (2012) that clear policies, rules and regulations are instruments for the tourism system to work effectively. Norms and values need to be respected, need to be clarified, need to be known not only by local residents but also by visitors, including those who want to invest, who may come from different places and with different cultures. The existing or potential socio-economic situation of a tourist site affects the "fertility" of the destination's growth. Good conditions for the development of other sectors will also support the growth of tourism. If tourism is expected to be a generator, other sectors must also be developed simultaneously. Tourism should not replace other sectors unless it is interpreted as an alternative to harmful or illegal practices such as logging. The issue is how facilitation is carried out in such a way that tourism can generate added value to existing livelihoods. Improvements in local product quality or other adjustments may be required, access to information and opportunities is of the utmost importance.

Regarding the implementation of the *Pawongan* value in serving tourists, it can be seen in Figures 3 and 4 below.



Picture 3. Polite attitude of the hotel staff to the guests  
(Personal Documentation, 2022)



Picture 4. Being friendly to the guests  
(Personal Documentation, 2022)

### 3. Human Relations with the Surrounding Nature (*Palemahan*).

*Palemahan* comes from the word *lemah* (Javanese) which means land. *Palemahan* also means *bhuwana* or nature. *Palemahan* as a part of Balinese local wisdom, in accordance with the opinion of Kajeng (2010) that the environment must always be protected and maintained and not damaged. The environment must always be clean and tidy. The environment should not be polluted or damaged. Forests should not be cut down entirely, animals should not be hunted arbitrarily, because it can disturb the balance of nature. Instead, the

environment must be maintained for its neatness, harmony and sustainability. A neat and clean environment will create beauty. The beauty of the environment can cause a sense of calm and peace in humans. Humans living on this earth need peace, coolness, serenity and inner and outer happiness, to achieve this goal humans cannot live without *Bhuwana Agung* (the universe). Humans live in nature and from natural products. This is what underlies the harmonious relationship between humans and the universe.

Tourism activities both on a global and local scale in Bali in particular, cannot be separated from nature, especially tourism in Bali is cultural tourism. Without nature, culture does not exist, without nature, culture cannot survive let alone develop. Regarding *Palemahan* as one of the elements of local wisdom *Tri Hita Karana*, one of the tour guides on behalf of Nyoman Widi Rantawan when interviewed on Monday, October 16, 2022 stated that it is very difficult to imagine when talking about tourism without nature, even humans cannot live without nature and tourism. Especially for Bali, which is mostly natural tourism, such as: *rafting*, *marine sports*, temple objects, zoos, and botanical gardens, it is impossible without the natural flora and fauna. A small example of us going to take foreign tourists to the temple, it has become a package that the temple and the surrounding environment are beautifully arranged whether there are animals such as the *monkey forest* Sangeh and Ubud, or without fauna like other temples. In my opinion, with the *Palemahan* that has been ingrained in Balinese society for a long time, the sustainability of Bali's tourism will be guaranteed.

Based on the description and results of interviews with one of the tour guides, it can be said that the natural environment that is maintained as a tourist attraction is a factor that must exist to ensure the sustainability of tourism in Bali. This is emphasized again by Ortis and Myra Gunawan (2012) that sustainable tourism if planned and managed properly can directly and positively contribute to the achievement of Indonesia's Millennium Development Goals, including poverty reduction, rural development, cultural and community preservation, gender equality, protection environment, mitigating climate change and demonstrating beneficial impacts on climate change mitigation. In order to benefit from these positive linkages, an equitable economic transition to a low-carbon, climate-resilient and environmentally friendly development in Indonesia is required with a concern to environmentally friendly works, including education and awareness of the employers, workers, host communities and tourists, with local government at the forefront.

Regarding *Palemahan* (environment) as a tourist attraction in Bali, it can be seen in Figures 5 and 6 below.



Picture 5. Bali Botanical Garden, Bedugul  
(Personal Documentation, 2022)



Picture 6. The beauty of environment around a temple  
(Personal Documentation, 2022)

## CONCLUSION

Based on the description of the discussion above, it can be concluded several things related to the implementation of local wisdom *Tri Hita Karana* towards sustainable tourism, namely: Bali tourism cannot be separated from culture, The local wisdom of *Tri Hita Karana* which is ingrained in the Balinese life environment flows in all lines of life, including its implementation in the world of tourism, the values of the local wisdom of *Tri Hita Karana* which are implemented in the practice of following the God's orders, serving tourists, maintaining the balance of nature, play a major role in leading to sustainable tourism in Bali and Indonesia in general.

There are still many aspects of Balinese local wisdom that can be the way to maintain the sustainable tourism in Bali. Since Bali is widely known all over the world as one the best tourism destination, every party such as government, businessman, and Balinese people should work together to keep the good reputation.

## REFERENCES

- Aditia Utama, I. P. A., & Yamin, M. (2022). *IMPLEMENTASI TRI HITA KARANA SEBAGAI STRATEGI PARIWISATA BALI BERBASIS ENVIRONMENTAL SECURITY*. Universitas Jenderal Soedirman. *Review of International Relations (Jurnal Kajian Ilmu Hubungan Internasional)*, 4(1), 67-86. <https://doi.org/10.24252/rir.v4i1.28149>
- Bungin, M. Burhan. 2007. *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*. Jakarta: Kencana.
- Kajeng, I nyoman, Dkk. 2010. *Sarasamuccaya*. Paramita: Surabaya.
- Liliweri, Alo. 2014. *Pengantar Studi Kebudayaan*. Bandung: Nusa Media.
- Ngurah, Made I Gusti dkk. 1999. *BUKU PENDIDIKAN AGAMA HINDU: Untuk Perguruan Tinggi*. Surabaya: Paramita.
- Ortis, Oliver dan Myra Gunawan. 2012. *Rencana Strategis Pariwisata Berkelanjutan dan Green Jobs untuk Indonesia*. Jakarta: Kementerian Pariwisata dan Ekonomi Kreatif Republik Indonesia bekerjasama dengan International Labour Organization.
- Satori, Djamian dan Komariah Aan. 2013. *Metodologi Penelitian Kualitatif*. Bandung: Alfa Beta.
- Sudiarta, I Wayan. 2021. *Konsep Tri Hita Karana dalam Pelaksanaan Pariwisata Budaya Hindu*. STAH Negeri

Nurita, Wayan & Santika, I Dewa Ayu D. M., (2022). The Local Wisdom 'Tri Hita Karana' Implementation for Sustainable Tourism. *STRUKTURAL (Seminar on Translation, Applied Linguistics, Literature, and Cultural Studies)*. 1 (01), 76–83.

---

Mpu Kuturan Singaraja. Culture Volume 2, No. 1, April 2021. e-ISSN: 2475-7915.

Sugiyono. 2010. *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Afabeta.

Wiryanan, K.G. 2018. *Tri Hita Karana Ekologi Ajaran Hindu: Benih-Benih Kebenaran*. Surabaya: Paramita.

Wiwaka, Kadek. 2014. *ANALISIS KONSEP TRI HITA KARANA PADA DAYA TARIK WARISAN BUDAYA: STUDI KASUS PURI AGUNG KARANGASEM, BALI*. JUMPA Volume 01, Nomor 01, Juli 2014. Double Degree Indonesia Prancis (DDIP) Program Magister Kajian Pariwisata Universitas Udayana dan Université Angers, France.

<https://www.cnnindonesia.com/gaya-hidup/20220815132133-269-834745/alasan-bali-jadi-salah-satu-pulau-terbaik-dunia>, 07 Oktober 2022).