

META-SYNTHESIS: TRI HITA KARANA A PHILOSOPHY OF HARNESS AND LIFE HARMONY

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ABSTRACT

Harmony in the life of the state, society and family really needs to be nurtured and preserved from an early age. Harmony is not only in religion, but in all things in life. Considering that the Indonesian state consists of many religions (six religions and belief systems), many islands, many customs, many languages and many tribes in it. Harmony is a peaceful and peaceful life in living a social life of mutual tolerance between people with one another, both of the same religion or different religions, so as to create harmony in life. The purpose of this study is to describe the implementation of Tri Hita Kirana in the world of work, education and socio-cultural society. Meta-synthesis as a qualitative systematic review method with a meta-aggregation approach is the method of choice for this research. There are ten Tri Hita Karana articles reviewed. Tri Hita Karana as a philosophy of view of life that can be used as a philosophical foundation for living in harmony, creating a harmonious relationship with God, harmonious human-human relations, and human-human relations with the universe. If harmony has been created starting from the smallest scope, namely family, society and country, then tolerance and harmony in life will create happiness on earth. Tri Hita Karana can be implemented in the world of work, education and socio-cultural.

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1. INTRODUCTION

Harmony is a peaceful and peaceful life in social life, mutual tolerance between one community and another, both of the same religion or different religions. Religious harmony is a condition where religious people can accept each other, respect each other's beliefs, help each other, and work together in achieving common goals (Rusydi & Zolehah, 2018). Religious harmony in the village of Kotesan, Prambanan, Klaten, Central Java is an example of knitting social relations and managing conflicts in society. Social ethics that was developed due to the existence of a common conception of ancestral teachings that demand to live in harmony, security and peace as well as a symbol of loyalty and obedience in caring for and safeguarding their ancestral heritage (Dermawan & Nadia, 2015). Harmony is reflected in the daily social life of religious communities that coexist peacefully, tolerantly, respecting each other's freedom of belief and worship in accordance with the teachings of their religion and social cooperation within the environment (Yudiana et al., 2017). Harmony also implies a willingness to accept differences in beliefs with other people or other groups by giving them freedom to worship according to the teachings of their religion or beliefs. This includes harmony in accepting differences in ethnicity, customs, race, and religion (SARA).

Indonesia is a pluralistic country consisting of various tribes, cultural traditions and even religions. Although various Indonesian people have been known to live in harmony. Harmony is living in peace and tranquility, mutual tolerance between people of the same or different religions, their willingness to accept differences in beliefs with other people or groups, allowing others to practice the teachings that are believed by each community, and the ability to accept differences (Rusydi & Zolehah, 2018).

This material about harmony has been taught at the most basic level, namely in elementary schools. In the 2013 curriculum material about harmony is from grade one to grade six. The harmony discussed is living in harmony at home, living in religious harmony, harmony in society, and the values of harmony related to unity and oneness (Arsana & Wirastuti, 2019). From an early age it is necessary to teach and give concrete examples of harmony in order to create harmony within the nation and state, not only in the form of theory, but giving real examples that are appropriate to everyday life. With the hope that when they meet or in an environment that has a diversity of students can live in harmony and maintain tolerance. No more hearing about the destruction of places of worship, not criticizing each other if there are differences of opinion, not taking other people's things, living in mutual respect for differences in religion, ethnicity or culture.

Of course, this harmony must be nurtured starting from the family environment in order to create family harmony. Family harmony is a complete and happy family situation, in which there are family ties that provide a sense of security and peace for each member (Arintina & Fauziah, 2015). In a harmonious family there is a good relationship between family members, namely the relationship between father-mother, father-child, mother-child. Harmonious family life is needed because it can affect children's development. From the family environment and school environment, harmony should begin to be implemented, which eventually creates harmony in the family and also in the school community.

Harmonic is a term that refers to the word harmony. Tri Hita Karana as a concept of harmony and harmony (Budiadnya, 2019). Tri Hita Karana consists of: Parahyangan, Pawongan and Palemahan (Budiadnya, 2019; Atmadja, 2019; Mustawan, 2020). There is harmony and harmony in human relations with God, harmonious relations between fellow human beings and harmonious relations between human beings and the natural environment. Based on the background and literature review above, the purpose of this research is to describe how Tri Hita Kirana is implemented in the world of work, education and socio-cultural society?

2. METHOD

This type of research is meta-synthesis. Meta-synthesis is a qualitative systematic review method with a meta-aggregation approach (Siswanto, 2010). The selection of this research method, by formulating research questions, searching the Tri Hita Karana literature, selecting articles, analyzing and synthesizing qualitative findings, quality control and preparing reports. The articles reviewed in this study are articles related to Tri Hita Karana as many as 10 articles. Three articles about the application of Tri Hita Karana in the world of work will be analyzed. Then as many as 3 articles that will be reviewed regarding Tri Hita Karana in Education. Finally, there are 4 articles that will be reviewed regarding the application of Tri Hita Karana in socio-cultural. These articles are as follows:

Table 1. *Tri Hita Karana Studies*

No	Aspect	Year	Author	Title
1.		2016	Melati Putri Wulandari	Implementasi Tri Hita Karana Dalam Dunia Kerja Adalah Penerapan Marketing 3.0 Berbasis Tri Hita Karana (THK) Pada Hotel Di Ubud
2.	Tri Hita Karana in Work	2017	Dodik Ariyanto, Maria M. Ratna Sari, Ni Made Dwi Ratnadi	Budaya <i>Tri Hita Karana</i> dalam Model UTAUT.
3.		2014	I Made Pradana Adiputra	Budaya Tri Hita Karana Sebagai Pemoderisasi Pengaruh Kompleksitas Tugas Terhadap Kinerja Internal Auditor (Studi Pada Kantor Inspektorat Di Provinsi Bali)
4.		2020	Ni Nyoman Putriasih	Implementasi Supervisi Klinis Berbasis Konsep Tri Hita Karana (THK) dapat Meningkatkan Kinerja Guru
5.	Tri Hita Karana in Education	2020	Made Dwina Mustawan	Implementasi Ajaran Tri Hita Karana Dalam Pendidikan Agama Hindu Siswa Sdn Petungsewu Dusun Codo Desa Petungsewu Kecamatan Wagir Kabupaten Malang

6.		2018	I Gede Sukarma, Putu Kerti Nitiasih, I Gede Budasi	Integrating Tri Hita Karana Values In Teaching Reading: Students' And Teachers' Opinions
7.		2020	I M Sutajaya, W Sukra Warpala, I M Oka Riawan, N P Sri Ratna Dewi	Implementation of Tri Hita Karana with Socio-Cultural Ergonomic Oriented on the Kecak Dance Performance to Improve Community Health and Supporting Cultural Tourism in Peliatan Ubud Gianyar
8.	Tri Hita in Socio Cultrual	2018	I Ketut Dani Budiantara	Implementasi Ajaran Tri Hita Karana Pada Masyarakat Hindu Di Desa Sengkidu Kecamatan Manggis Kabupaten Karangasem
9.		2020	Widhi Astuti	Bentuk Pendidikan Karakter Di Karaton Kasunanan Surakarta Berbasis Ajaran Tri Hita Karana
10.		2017	I Kadek Yudiana, Miskawi, I Wayan Pardi	Analisis Kerukunan Antar Umat Beragama Pada Masyarakat Multikultur Di Ujung Timur Pulau Jawa (Studi Kasus Di Desa Patoman, Blimbingsari, Banyuwangi, Jawa Timur)

3. RESULT & DISCUSSION

3.1. Tri Hita Karana in Work

The first article analyzed regarding the implementation of Tri Hita Karana in the world of work is the Implementation of Tri Hita Karana (THK) Based Marketing in Hotels in Ubud. This article was compiled by Wulandari (2016). The impact resulting from the Implementation of THK-Based Marketing 3.0 at The Royal Pitamaha Hotel is that there are no negative impacts but positive impacts felt by tourists by spending their holidays staying at hotels, one example: visitors can feel the soul's unification of the environment (Palemahan) and culture which is very strong which is still highly respected and can feel the inner vibration of spiritual values (Parahyangan). The following is a description of social, economic, environmental and spiritual impacts, namely:

- a. Social Impact, the access road to the hotel has used paving, planted with trees and made angulars that are similar in every house, looks beautiful and gives a unique impression to customers who stay at the hotel from the start of their arrival without forgetting the beauty of Balinese culture. As well as maintaining harmony between hotel management and the people who live around the hotel (Pawongan).
- b. The economic impact, the people in Ubud can improve the economy because there are new jobs because 80% of the workforce employed comes from the local Ubud community by means of the banjar system.
- c. Environmental Impact, using the concept of Tri Hita Karana (THK) where The Royal Pitamaha has been able to balance these three elements, namely: Honesty, Social and Environmental. The environment here has given positive energy to the hotel where customers can enjoy the beauty of the trees that grow around the hotel and are made like cliffs, can see the beauty of the rice fields on the banks of the Ayung River and enjoy the beauty of the Ayung river flowing swiftly.
- d. This spiritual impact is also contained in the Marketing 3.0 concept where this hotel is have been able to balance value propositions (functional, emotional and spiritual).

Furthermore, an article compiled by Ariyanto et al., (2017) entitled Tri Hita Karana Culture in the UTAUT Model. This study explores the definitions and indicators of questions that represent the culture of Tri Hita Karana (THK) in the Unified Theory of Acceptance and Use of Technology (UTAUT) model. This study uses a literature study approach (to explore definitions) and field tests (to validate). This study found Socio-Cultural Factors (FSB) as a new indicator in the UTAUT model. Measurement of social influence with regional cultural factors, namely Tri Hita Karana (THK) which has been adopted into corporate culture to indicators of socio-cultural factors. Sociocultural factors (sociocultural factors) are defined to what extent an individual perceives that something that is considered important (adoption, utilization, and use of IT-based SIA) is influenced by important people who are around and based on individual opinions or thoughts and imbued with a level of spirituality (Ariyanto et al., 2017). The level of spirituality in this study is based on the local cultural context in Bali, namely Tri Hita Karana (THK) as an organizational culture. The first stage is the pre-test by conducting discussions and interviewing experts regarding THK culture and the content of organizational cultural values. The second stage of the pre-test was to conduct a focus group discussion (FGD) which involved 10 experts. The details of the 10 experts in the FGD are 2 experts in THK, 1 expert in Hinduism, 4 experts in SIA and Behavioral Research, and 3 practitioners who have adopted and utilized IT-based SIA in hotels (1 Director of Finance and 2 Accounting and Finance Manager). This pre-test phase

produced 13 items and statements consisting of 5 questions and statements related to Pawongan, 4 questions and statements related to Pampangan, and 4 questions and statements related to Parahyangan. The third stage, test the instrument with a pilot test (Pilot Test). The fourth stage of the field test. These four stages form a new indicator or variable called Socio-Cultural Factors (FSB) in the context of the Tri Hita Karana culture. Socio-Cultural Factors are defined as the extent to which an individual perceives that something that is considered important (adoption, utilization and use of IT-based SIA) is influenced by important people who are around and is based on individual opinions or thoughts and imbued with a level of spirituality. The level of spirituality in this study is based on the Tri Hita Karana (THK) culture as an organizational culture. The final results of this research are nine questions or statements from variables or indicators of Socio-Cultural Factors (FSB) that can be used in information technology-based information systems research.

The last article about the application of Tri Hita Karana in the world of work is an article compiled by (Adiputra, 2014) entitled Tri Hita Karana Culture as a Moderator of the Effect of Task Complexity on Internal Auditor Performance (Study at Inspectorate Offices in Bali Province). The role of Tri Hita Karana culture in government agencies is used as a guideline for all elements in carrying out work, including internal auditors. The results of THK's moderation of task complexity gave positive results to the internal auditor's performance. THK values are believed by internal auditors to be the main process model of life principles as individuals who see themselves and the environment as a system that is controlled by a balance value and is manifested in the form of behavior.

3.2. Tri Hita Karana in Education

The application of Tri Hita Karana can also be implemented in education. In this article, there are 3 articles analyzed regarding Tri Hita Karana in Education. The first article, namely the Implementation of Tri Hita Karana (THK) Concept-Based Clinical Supervision can Improve Teacher Performance (Putriasih, 2020). Supervision of Banyuning 1 Public Elementary School, researchers saw that the teacher's performance was less than optimal. Teacher performance in the learning process includes planning, implementation, and assessment. Preparation of learning tools is not optimal. Clinical supervision is carried out to overcome the low performance of teachers by adopting the Tri Hita Karana concept. In carrying out pedagogic competence it is necessary to pay attention to the relationship between humans and humans, humans and the environment and humans and God (the creator). Every learning activity that is carried out, if the three elements are kept in balance, it will cause happiness both physically and mentally for the implementer. Researchers revitalized the planting of the Tri Hita Karana concept through clinical supervision to improve teacher performance. The results of the study found differences from cycle I and cycle II indicating that there was an influence of Tri Hita Karana Concept-Based Clinical Supervision (THK) on teacher performance. Clinical supervision is a guidance process that aims to assist the professional development of teachers/prospective teachers, particularly in teaching performance, based on careful and objective observation and analysis of data as a guide for changes in teaching behavior. In relation to teacher performance, clinical supervision is carried out with the aim of increasing the teacher's ability to plan, implement, and assess the learning process. Clinical supervision is carried out to overcome the low performance of teachers by adopting the Tri Hita Karana concept.

The second article discussed in this article is an article compiled by (Mustawan, 2020) with the title "Implementation of the Tri Hita Karana Teachings in Hindu Religious Education for Students at SDN Petungsewu, Codo Hamlet, Petungsewu Village, Wagir District, Malang Regency". The teachings of Tri Hita Karana in Hindu religious education are an attempt to develop three aspects, namely cognitive, affective and psychomotor. The pattern of applying Tri Hita Karana in improving student character includes: the application of the Parahyangan teachings, the implementation of which is carrying out the Tri Sandhya prayer, praying at the beginning of learning and praying after learning. The application of the Pawongan teachings is by developing students' awareness to obey school rules, carry out moral teachings and help each other, especially in the teachings of Tri Kaya Parisudha. The implementation of the Palemahan teachings is that students are taught to preserve the surrounding environment both in the family environment, school environment and in the community environment. Tri Hita Karana can be implemented by teaching students simple things that contain religious values, namely by teaching students good manners towards older people, teaching Tri Sandhya prayers, inviting children to pray before carrying out activities, loving one another to fellow creatures created by Ida. Sang Hyang Widhi Wasa. The results of this study found that the learning outcomes of Hindu religious education obtained from the results of measuring 27 students indicated that on average students already understood the teachings of their religion, students were able to memorize the Tri Sandhya mantra, respect and appreciate others and were able to take care of the surrounding environment. Forms of Implementation of Tri Hita Karana Teachings in Hindu Religious Education for Students of SDN Petungsewu, Codo Hamlet, Petungsewu Village, Wagir District, Malang Regency, namely: a) Parahyangan implementation forms include carrying out Tri Sandhya chants and carrying out Santi Karma activities; b)

Pawongan forms of implementation include students respecting each other, appreciating and greeting when meeting with the teacher; c) The form of implementation is weak, including students planting and caring for plants at school, students are more concerned about the environment. The impact of implementing the teachings of Tri Hita Karana is having a positive impact, including: a) Students are increasingly diligent in carrying out the Tri Sandhya prayers; b) Students respect other people more and help each other; c) Students care more about the environment and other living things.

The last article on the application of THK in Education is "Integrating Tri Hita Karana Values In Teaching Reading: Students' And Teachers' Opinions" (Sukarma et al., 2018). This study aims to find out the opinions of students and teachers about reading materials that integrate Tri Hita Karana values and students' reading comprehension before and after the application of these reading materials. The results show that students and teachers have a positive opinion of reading materials that integrate values. Tri Hita Karana. This can be seen from the results of the questionnaire which showed that students and teachers gave more positive comments than negative comments. The results of the assessment rubric which aims to measure the quality of reading material show that both students and English teachers give high marks which indicate that the reading material is of high quality. In addition, the application of reading materials that integrate the values of Tri Hita Karana also increases students' reading comprehension.

3.3. Tri Hita Karana in Socio Cultural

The third discussion is the application of Tri Hita Karana in socio-culture. In this paper discusses 4 articles about it. The first article is entitled "Implementation of Tri Hita Karana with Socio-Cultural Ergonomic Oriented on the Kecak Dance Performance to Improve Community Health and Supporting Cultural Tourism in Peliatan Ubud Gianyar" (Sutajaya et al., 2020). Community empowerment through the implementation of Ergonomically oriented socio-cultural-based Tri Hita Karana and its contribution to improving health conditions and healthy living behavior in the community and in the development of cultural tourism is an innovative action in a healthy society and at the same time developing cultural tourism.

The basic problems found in the community are: (a) the lack of public understanding of socio-cultural ergonomic principles related to public concern for health conditions which can be improved through the application of Tri Hita Karana which is oriented towards socio-cultural ergonomics in regular Kecak dance performances; (b) healthy living behavior does not yet refer to socio-cultural ergonomic principles which are believed to be overcome through the application of Tri Hita Karana; (c) lack of public awareness of socio-cultural conditions that can support the development of cultural tourism through regular Kecak dance performances; (d) there has not been training through strategies related to the implementation of Tri Hita Karana based on socio-cultural ergonomics; (e) there has never been a mechanism to evaluate people's awareness of their health conditions and healthy living behavior before and after the implementation of Tri Hita Karana which is oriented towards ergonomic socio-culture; and (f) it cannot be proven that the implementation of Tri Hita Karana is based on socio-cultural-ergonomic orientation which is manifested in regular Kecak dance performances which can increase public awareness of health conditions and healthy living behaviors.

The community empowerment strategy through the implementation of Tri Hita Karana is socio-cultural-ergonomically oriented and its contribution to improving public health conditions and healthy living behavior as an effort to increase health awareness, healthy living behavior, and concern for the development of cultural tourism is carried out through the Panca Gita Training with an approach participatory ergonomics. Implementation of socio-cultural ergonomics of Tri Hita Karana in the regular appearance of the Kecak Dance can improve public health in terms of public awareness of their health conditions by 31.09%. Implementation of Tri Hita Karana with socio-cultural ergonomic orientation on a regular basis. Kecak dance performances can improve public health as seen from the clean and healthy behavior of the community by 27.39%. Implementation of Tri Hita Karana with socio-cultural ergonomic orientation on a regular basis. Kecak dance performances can increase public awareness of the development of tourism culture by 21.65%.

The second article analyzed was an article compiled by Budiantara, (2017) with the title "Implementation of the Teachings of Tri Hita Karana in Hindu Communities in Sengkidu Village, Manggis District, Karangasem Regency". The form of the Tri Hita Karana teachings implemented in Sengkidu Village is in the form of village awig-awig which governs the Tri Hita Karana Sukerta System which is a belief system in the form of thoughts and ideas based on reality religious emotions in the field which are poured directly through activities and the activity of carrying out the teachings of Hinduism which is based on the basic framework of Hinduism, namely Tattwa, Ethics and Ceremonies.

Awig-awig of Sengkidu Village is a more concrete description of Tri Hita Karana. This can be seen in the *Awig-awig* that there are four main things that are regulated, namely (1) Tata Sukerta Parahyangan is the rules and regulations that form the basis or guideline for the behavior of the residents of Sengkidu Village with Ida Sang Hyang Widhi (God Almighty), this concerning mental and spiritual attitudes, (2) Pawongan

Sukerta Rules and regulations which form the basis or guidelines for the behavior of relations between fellow residents of Sengkidu Village, both vertical and horizontal relations in social life, (3) Palembang Tata Sukerta are rules and provisions which form the basis or guidelines for the behavior of Sengkidu Village residents' relations with the natural surroundings, (4) Regarding sanctions for Sengkidu Village residents who violate awig-awig with their pasuaran (implementation regulations). The regulations in Sengkidu Village, commonly known as awigawig or pararem, are the basic foundation for creating harmony in life.

The concept of Parahyangan which is implemented in Sengkidu Village in the form of ceremonies and ceremonial facilities through religious activities and activities is implemented directly. The concept of Pawongan which is implemented in Sengkidu Village is in the form of religious harmony, especially those that regulate human relations with humans in the reality of their lives applied in mutual assistance activities in terms of the village of Sengkidu Metulung, such as between stakeholders and residents who have religious ceremonies at Sanggah or merajan at each family in Sengkidu Village, communicates with fellow Sengkidu Village residents. The concept of Palembang to create harmony with the natural environment that is implemented in Sengkidu Village is in the form of carrying out village awig-awig which regulates the Tata Sukerta of Weakness, namely preserving and keeping Palembang so that it remains beautiful and beautiful to the eye, namely in the form of arranging the home page, moor, village park, planting shade trees and make trash cans to collect trash.

Furthermore, the article that was analyzed was entitled "Forms of Character Education in the Surakarta Kasunanan Palace Based on the Teachings of Tri Hita Karana" (Astuti, 2020). Teachings of character or character education, which are applied to the Abdi Dalem towards a harmonious life. Broadly speaking, the existing vehicles are: 1) The relationship between humans and God Almighty is taught through the words of the king and advice contained in songs or big songs as well as symbols in the form of buildings in the Surakarta Palace. the buildings in the Surakarta Palace, starting from the southern Gladag Gate to the Gading Gading, which contain the philosophical value of the human journey towards "Manunggaling Kawula Gusti" to get used to remembering the steps to carrying out human relations with God Almighty (Sang Hyang Widhi); 2) Human relations with other humans are taught through instructions called manners (rules of speech) and morals (order of conduct and behavior) which are practiced in daily life by the relatives of the Palace, especially when they are taught traditional ceremonies at the Surakarta Palace . Implementation of traditional ceremonies at the Surakarta Palace regarding material offerings laden with symbols of respect for God for the gods, for ancestors and gifts to creatures of the underworld; 3) Human relations with the universe have been carried out from generation to generation. The pattern of life in the Surakarta Palace which respects all life, both visible (sekala) and invisible (niskala) is a picture of the relationship between humans and the universe. The king pays attention to all life, including plants, animals and humans, in order to preserve environmental harmony. In his relationship with Hyang Widhi, although outwardly religious life does not adhere to Hinduism but as if daily life reflects Hindu culture, such as holding the Mahisa Lawung ceremony to honor Bethari Durga, and there is a special place for the King and relatives to meditate, apparently this is character education. through the implementation of Hindu values, especially the teachings of Tri Hita Karana. The process of character education concerning human and human relations is carried out every day by the Pengageng from their respective Abdi Dalem, since serving at the Surakarta Palace regarding ethical discipline with the terms "Tata Krama" how to speak and "Tata Susila" or how to behave and behave at the Surakarta Palace. . In human relations with the universe, the Surakarta Palace respects and pays attention to all living things that exist in the Surakarta Palace, both visible (Balinese sekala) and invisible (Balinese niskala) whose purpose is to preserve the environment throughout the territory of the State (Surakarta Kingdom). Hadiningrat before, now the State of Indonesia), even more broadly the universe. The palace is likened to the universe of the alit world, the universe of the ageng.

The last article analyzed was entitled "Analysis of Interreligious Harmony in Multicultural Communities in the Eastern Tip of Java Island (Case Study in Patoman Village, Blimbingsari, Banyuwangi, East Java)" (Yudiana et al., 2017). Character values in inter-religious harmony in Patoman village: 1) social values, the concept of pawongan in the Tri Hita Karana concept which is used as a guide in carrying out social, religious and environmental life; 2) the values of sympathy, tolerance and empathy, the people of Patoman Village do not look at religious status in maintaining harmony and always live in mutual respect between one religion and another; 3) religious value, Patoman village is marked by the existence of several sacred buildings from several religions in the village. Like mosques, prayer rooms and temples, in the day-to-day implementation of each religion they can freely carry out the teachings and religion they adhere to; 4) nationalism, nationalism is basically also reflected in the multicultural society in Patoman village; 5) gotong royong, in carrying out religious ceremonies it is always based on the principle of mutual cooperation starting from the equipment for ceremonial facilities and infrastructure which is also borne by residents who bring coconuts, coconut leaves, sugar, rice, banana leaves, and so on needed for the completeness of the ceremony; 6) democracy, democratic values are reflected in the life of the Patoman village community, namely during

the regional election, legislative election and presidential election; 7) friendly/communicative, friendly or communicative values between ethnicities in Patoman village are very harmonious; 8) care for the environment, the environment is one of the components that must be preserved so that it can provide more benefits for the community.

Those are the ten articles that discuss the implementation of Tri Hita Karana, being able to create harmony in the world of work such as offices and hotels. In the field of implementation education, of course Tri Hita Karana is applied in learning in schools and can also be used in school supervision. Meanwhile, in socio-cultural, the implementation is described in village rules agreed upon with the village community, social culture of the Kecak dance and rituals or culture of the Surakarta palace which are still strong with Tri Hita Karana in creating harmony for the Abdi Dalem, the sultanate and the protected natural environment around the palace.

4. CONCLUSION

Tri Hita Karana as a philosophy of view of life can be used as a basic foundation in creating harmony and harmony. In various activities or elements of Tri Hita Karana can be implemented. The three concepts in Tri Hita Kirana can be applied in the world of work, education, society or socio-cultural. Of course, harmony is expected to be created so that harmonious relations between humans and God, harmonious relations between humans and humans, humans and the natural surroundings are maintained.

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