

## Implementation Of *Tri Parārtha* Teachings In The Life Of Hindus

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### Abstract

*Tri Parārtha* teachings consist of three parts, namely Asih, Punia, and Bhakti, which Hindus believe can lead to a prosperous and peaceful life. This study aimed to determine the implementation of *Tri Parārtha* teachings in the life of Hindus in Buleleng Customary Village. The method used was qualitative research with data analysis in the form of descriptive qualitative, namely data reduction, data presentation, and conclusion. The research results found that implementing *Tri Parārtha* teachings had positive implications for the life of Hindu communities in Buleleng Customary Village. These implications were not only felt by some people but have been felt by the entire Buleleng Customary Village community. Some of the implications included an increase in the attitude of *asih* (compassion), love, and a sense of togetherness reflected by the Hindu community to realize a prosperous life. As for the nature of giving or donations, such as giving in the form of goods (material) or energy (non-material) sincerely. In the form of devotional service (*bhakti*), it is not only devotion to God but also to others that will always create a harmonious life, such as no dispute between fellow Hindus. Also, there is an attitude of mutual greeting and close relations through togetherness between individuals and a group. Therefore, this attitude makes community life peaceful and avoids unwanted disputes.

**Keywords:** *Tri Parārtha* Teachings; Hindus; Buleleng Customary Village

### Introduction

Religion is teaching used as a way of life for humankind regarding belief in God Almighty. Each religion has its own concept of regulating the religious procedures of its adherents. In Hinduism, there are three basic frameworks for Hindus to carry out all their religious activities. The three basic frameworks are Tattwa, Susila, and Upakara, which are united and cannot be separated from one another. The life of a human being is not only related to the Creator but also to fellow creatures of God and the environment. Humans are categorized as social beings, where humans always need the help of others and can never live individually without the help of others (Kusuma, 2019).

Indonesia is known as a country with a thousand islands with plural conditions in it. The characteristics of the plurality of the Indonesian population are horizontal and vertical characteristics. The existence of unity among different ethnicities, races, and religions shows a horizontal nature. Meanwhile, vertically, what differentiates is the upper and lower classes or the social stratification of Indonesian society (Wirawan, 2011).

The diversity of cultures, ethnicities, races, and religions can cause danger in the form of conflict between multiple groups. The government has made many efforts to tackle this problem and work towards unity. One form of government effort is to provide understanding between religious adherents. Someone's attitude in realizing harmony

should be understood through deepening each religion's teachings because every religion it is believed to always teach. In addition, every religious human being has a mutual curiosity, about one another, both from their customs, language, and religion (Pamungkas, 2014).

The ongoing entity that religious activities of Hindus in Bali today, religious celebrations are only seen in the dimension of rituals or ceremonies. The experiential reality reveals that Hindus' understanding of the philosophical meaning, moral (*susila*) meaning, and even the ritual/ceremony meaning of religious activities have not been understood properly. This condition is caused because the community believes that praying means that they are able to realize the teachings of Hinduism properly. However, if it is based on the Three Basic Frameworks of Hinduism, then Hindus should be able to understand *tattwa*, morals (*susila*), and ceremonies (*upacara*). In addition, it also affects the behavior of the next generation that is not in accordance with Hindu moral and ethical teachings (Bajrajnyana, 2022).

In Buleleng Customary Village, there was a conflict between *Yayasan Pengayom Umat Hindu* (YPUH) Buleleng Regency and Buleleng Customary Village in 2016. Then it heated up again in 2020 regarding the existence and activities of the Foundation, which were considered to violate the customary regulations (*awig – awig*) of the Buleleng Customary Village Chapter 3 Articles 71-75, which regulates the implementation of funerals or burials, which must be carried out in the grave (*setra*) to avoid *leteh wewidangan* (bad things). In addition, in an interview with *Kelian Desa Adat* (Customary Village Head) at the Buleleng Customary Village office, he explained that there was a conflict over land disputes that occurred in the Buleleng Customary Village community. It proves that social conflict in society occurs not only between religious communities but also between religious communities.

Hinduism teaches the concept of well-being called the *Tri Parārtha* teaching. *Tri Parārtha* consists of *Asih*, *Punia*, and *Bhakti*. *Tri Parārtha* comes from two words, namely the word “*Tri*” which means three and “*Parārtha*” means happiness. Thus it can be said that *Tri Parārtha* means three things to achieve Hindu happiness in life, which is the basis for human beings to carry out social life (Sudharta, 2001). The concept of *Tri Parārtha* can be explained, namely as follows. *Asih* means affection and mutual love that must be done and manifested in human life. *Punia* (donation) means selfless. Human life should be based on a sincere sense of sincerity, without strings attached/rewards. The teaching of *Catur Naya Shandi* in Hindu Leadership Education explains that *Punya* (*punia*) comes from Sanskrit, which means service (good), good deeds, or *dharma*. Thus, it can be interpreted that any gifts with sincerity to someone are based on *dharma* provisions (Perni, 2019). *Bhakti* means mutual respect for others, devotion to elders, and not forgetting the devotional prostration to the creator (God). Devotion is a manifestation of human respect for God Almighty (*Ida Sang Hyang Widhi Wasa*) and all its manifestations (Wiratmaja, 2004). *Tri Parārtha* should have been understood and realized by religious people to create happiness and perfection in life.

## Method

This study used qualitative descriptive research because it aimed to describe the symptoms that have existed naturally in the life of Hindus in the Buleleng Customary Village. As for this study, the approach used was a sociological approach because this approach focused on the life of Hindus in the Buleleng Customary Village. The initial stage in this study was the existence of a problem, determining informants, determining the process of collecting data through observation, processing data or information, and drawing conclusions. Researchers used observation techniques, literature studies, and

structured interviews to collect data because they used interview guidelines, literature studies, and document studies. Data analysis techniques used data reduction, data presentation, data inference and verification, and data triangulation.

## Results and Discussions

### 1. Implementation of *Tri Parārtha* Teachings in the Life of Hindus in Buleleng Customary Village

As for the implementation, the teachings of *Tri Parārtha* are not only actualized formally into daily activities but conceptually and more deeply about how religious people can understand the teachings of *Tri Parārtha*. The three parts of the *Tri Parārtha* are forms of behavior that must be understood and realized by religious people in order to achieve happiness in life. In Hinduism, *Tri Parārtha* is believed to realize the serenity of humanity's worldly life. The teachings of *Dhana Punia*, which are carried out in the form of devotion and compassion, have significant benefits for the people, and all of this must be realized in the form of sharing or *Yajna* (Puspa, 2012).

The teachings of *Tri Parārtha* (*Asih*, *Punia*, and *Bhakti*) can be implemented through the teachings of *Tri Hita Karana*, such as (1) always creating a prosperous relationship, (2) always fostering a peaceful relationship between God's creatures, and (3) always fostering a prosperous relationship as living beings with the environment.

#### a. Implentation of *Asih* Teachings

Compassionate or affection (*asih*) behavior can be interpreted as an act of loving each other among God's creatures and caring for the environment. Caring for the environment can be said to be a form of realizing an attitude of compassion because, with concern for the environment, it will be able to manifest a sense of compassion for all of God's creatures (Sutarti, 2022).

Humans are classified as social beings, where humans cannot live alone or individually. It encourages humans to help each other and work together in living life. Thus, it is expected that the relationship between religious communities will become closer so that they can create a peaceful life. Relationships between humans must be regulated based on mutual *asah*, *asih*, and *asuh*, which means mutual respect, direction, and compassion for one another. Besides, it needs to be emphasized again that humans are led to live peacefully in the family and community environment in order to create a harmonious life. Thus, the community will live in prosperity so as to create a peaceful and harmonious country (Parmajaya, 2018). In Hinduism, every adherent is required to carry out the teachings of goodness. The teachings refer to *Tri Parārtha*. *Tri Parārtha*, which comes from the Sanskrit language, consists of two words, namely *Tri* which means three, and *Parārtha* which means happiness. From the explanation above, it can be concluded that *Tri Parārtha* means three things that can bring humans to a peaceful life.

The implementation of compassion (*asih*) teachings such as lovingly caring for sick parents, loving pets, and caring for and protecting the environment and others is inseparable from "*Tat Tvam Asi*" which means you are him, he is them. Similarly, as stated in *Chandogya Upanisad* III.14.1, that "all that exists is *Brahman*". *Bhagavadgita* Verse XII. 13. Mention:

*Adveṣṭā sarwa bhūtānām,  
Maitraḥ karuṇa eva ca,  
Nirmano niraham kāraḥ,  
Sama-duḥkha-sukhaḥ kṣamī*"

Translation:

He who loves all of God's creations, is friendly, and has compassion, regardless of all arrogance, used to be in trouble or joy, and always forgives. From these verses,

it can be concluded that the objects of affection are all creations of *Hyang Widhi Wasa*. *Asih* means affection/compassion. Compassion for God's creatures and compassion for oneself and fellow beings as self-loving. Mutual respect (*asah*), mutual compassion (*asih*), and mutual care (*asuh*) between living things in order to create a life full of love and happiness (Sumartawan, 2007).

In reality, the nation's successors seem to ignore the value of humanity, which can be seen from the diminishing sense of compassion as a living being. Thus, it can be concluded that the target of the compassion value implementations based on the verses described above is all of God's creatures. Before the Covid-19 pandemic occurred, the implementation of compassion (*asih*) teachings) applied by the Buleleng Customary Village community (*krama*) was very well implemented, as seen from the enthusiasm of the community (*krama*), who had a very high sense of helping each other (*metetulung*). The implementation of the compassion (*asih*) teachings in Buleleng Customary Village has been very well implemented, as seen from the activities of the community who often help (*metetulung*) relatives and neighbors with the aim of increasing love for others. The sense of compassion/affection should start from within the family, school, and community environment. Using the religious counseling method in each banjar (neighborhood) with language that is easy to understand according to age level so that the introduction of compassion teachings can be easily understood and implemented in life.

The flashback of the conflict that occurred between the *Yayasan Pengayom Umat Hindu* (YPUH) Buleleng Regency and the Buleleng Customary Village indicates that the implementation of *Asih* teachings had decreased. However, the conflict has found a solution whereby regulating the management of cremations carried out in the grave (*setra*) of Buleleng Customary Village and must be in accordance with the customary regulation (*awig-awig*) of Buleleng Customary Village. Thus, the conflict is not prolonged due to mediation from the Buleleng district government. This mediation effort is an application of compassion (*asih*) teachings because, in fact, the Buleleng Regency government through the Buleleng Regent has been able to protect the community so that the tensions that had occurred in the past can subside now. Thus, efforts to apply the teachings of compassion (*asih*) after conflict can increase significantly, and community life in the Buleleng Customary Village can be guaranteed harmony. Based on the explanation above, it explains that the conflict that once occurred has subsided now due to mediation from the government and cannot be separated from the role of religious instructor workers who provide counseling related to the teachings of *Tri Parārtha*, especially after the conflict. Thus, the community of Buleleng Customary Village can implement the teachings of *Tri Parārtha* well in their daily lives.

The teachings of compassion (*asih*) in its implementation in the Buleleng Customary Village area, carried out during the pandemic, were also full of meaning. The Hindu community in the Buleleng Customary Village has carried out the teachings of compassion (*asih*) naturally in their daily lives. Before the pandemic, the community was very enthusiastic about *metetulung* (mutual help/helping each other) to further foster and strengthen the sense of love, care, and kinship towards others. Likewise, counseling conducted by Hindu religious instructors who are more often carried out directly in the field in order to be closer to the situation of the community of Buleleng Customary Village. However, it was different during a pandemic, where community activities were limited to comply with government regulations so that the spread of the virus could be minimized. Community activities were mostly carried out at home by only being able to provide support to others to avoid the Covid-19 virus. Likewise, instructor workers were more active in providing counseling through social media.



## b. Implementation of *Punia* Teachings

The second implementation in the discussion of the teachings of *Tri Parārtha* is the teachings of *Punya* (*punia*), which means selfless. Everything done by the community must always be sincere because the hope of reward will bring people to unhappiness (Mahayana, 2020). Some ordinary people do or implement this teaching because there is a specific purpose or self-interest and not based on compassion, so the teachings of donation (*punia*) become worthless to those who give or receive *Punia*. It is because implementing such donations (*punia*) is only prideful and arrogant. The main objective of implementing donation (*punia*) is to foster a sincere sense of self in implementing the wairagya teachings, namely the teaching of detachment from oneself. In addition, the purpose of donation (*punia*) teachings is to direct society in a better direction in order to achieve Moksha. The main objective of donation (*punia*) teachings is to foster a sincere mental attitude in human beings in carrying out the teachings of detachment (sincerity) in a person. The form of implementation of donation (*punia*) teachings is usually like helping people who are in trouble, providing food and drink, clothing and jewelry, as well as services or knowledge based on sincerity without expecting anything in return. In *Sarasamuscaya* Verse 198 mentioned that:

*Ayacatah sidatasca sarvvopayairniyantavyah*

*Anrsamsyam paro dharmmo yacate yat pradiyate*

Translation:

Instead, help anyone who needs help (including friends and relatives), especially those who are shy and reluctant to open their mouths to ask for help. Acts of compassion and help to those (who are reluctant or embarrassed to ask for help) are the highest, most noble virtues (Sudharta, 2001).

The tradition of religious donations or *dana punia*, carried out sincerely to surrender to God, is one of the cultures owned by Hindus. “*Craddhayestam ca purtam ca nityam kuryada tandritah, craddhakrite hyaksaye te bhawatah swagatairdhanaih*” (Manawa Dharmasastra, Chapter IV, Verse 226). This verse explains that people who consistently perform charitable actions with full trust in God will receive continuous rewards. *Dana punia* (donations) in Hinduism is steeped in the value of the *Tat Twam Asi* teachings because humans are social creatures and are accompanied by sincerity. These voluntary donations are collected in a container or box in the temple *bale* (Balinese pavilion), which is then collected and counted by the *pujawali* (religious ceremony) committee. Thus, it must be conveyed to the public the number of donations (*Dana Punia*) collected through financial reports with a simple form of accounting reporting (Aryawati, 2022).

The implementation of the donation (*punia*) teachings is not only carried out in temples but also applied by the community (*krama*) of the Buleleng Customary Village to others who are in need, especially during the pandemic that many Buleleng Customary Village community have lost their livelihoods. *Sang Hyang Kamayanikan* scripture explains the types of donations (*punia*), namely as follows: (1) *Dana* means giving in the form of materials to people in need, (2) *Atidana* means giving without expecting anything in return, and (3) *Mutidana* means giving in the form of sacrifice of body and soul. *Punia*, in essence, is not only in the form of offerings like wealth but people who are doing dharma by giving their hearts, which in this case can be interpreted as sincerity in helping others in need (Sastrawan, 2017).

The youth’s awareness to donate in the Buleleng Customary Village during this pandemic has increased because they have a motto, *dharmma dumaraning Desa*, which must be based on the *segalak segilik selulung sabayantaka* system, which means the system of defending *ngayah* (mutual cooperation in religious activities) for the village, with a system of hardship and joy together. From this motto, we, as *Yowana* (youth) of

Buleleng Customary Village, formed a team to determine the spraying of disinfectants throughout the Buleleng Customary Village area, which was divided by *Yowana* (youth) in each *banjar Adat* (customary neighborhoods). This is what we can do to help *prajuru* (Balinese village staffs) to reduce their exposure to Covid-19. The donation (*punia*) stage is very difficult to live with because every community is very attached to the material, usually obtained in uneasy and full of sacrifices ways. Generally tend to be attached to their hard-earned property, so they tend to be unwilling to give up their property for donating. However, the community in Buleleng Customary Village has done a very good *punia*, especially during the pandemic situation. The community and youth sincerely donated not only in the form of materials like financial things, groceries, and others, but also in the form of non-material labour such as *ngayah* (mutual cooperation in religious activities). The Buleleng Customary Village community chooses people who deserve to receive the donation (*punia*), namely people affected by the pandemic and really need help. Donating must also pay attention to what the person needs to be given the donation (*punia*), so that it is not misdirected and is very useful for the community (*krama*) in need.

c. Implementation of *Bhakti* Teachings

Religious life involves not only prayers and rituals but also the over-capture of natural resources, such as flora and fauna. According to its teachings, Hinduism not only teaches humans to pray but also to forget the order of life in the world. According to Hinduism, human welfare and happiness will be achieved if humans can achieve the three types of harmonious relationships contained in Mikada Karana. Hindus always try to maintain a harmonious relationship with *Hyang Widhi*. The form of relationship with God is human attitude or behavior through worship of *Hyang Widhi* through the formation and spiritual participation in holy places (Rai, 2021).

In this study, *bhakti* is defined as respect and mutual appreciation. Humans can carry out *bhakti* sincerely. It can be realized by being devoted to *Ida Sang Hyang Widhi*, parents, saints, teachers, and all of God's creatures. In addition, humans can also realize devotional service (*bhakti*) by becoming good children (*suputra*). There are many sacrifices our parents make for us, the future of the nation. Besides, they are willing to sacrifice, care for, and look after us until we grow up in accordance with the teachings of dharma. In addition, we should also respect teachers who are willing to share their knowledge with us for a brighter future. One way to be devoted to teachers is by implementing and realizing the values that have been taught by teachers. The way is to apply the teachings that have been given by the teacher. Not to forget, we are grateful for everything that God has given us since birth. Therefore, we should never forget to pray or worship before starting anything. By doing all that has been described above, humans are believed to be able to achieve a happy life physically and mentally (Sutarti, 2022).

*Bhakti* means to respect and worship. In addition to *Ida Sang Hyang Widhi Wasa*, we should be devoted to our parents and holy teachers. The implementation of *bhakti* (devotional) is found in the teachings of *Catur Marga Yoga*, which means four ways to connect oneself to *Ida Sang Hyang Widhi Wasa* with its parts. First, *Bhakti Marga* means devotion or worship to get closer to *Sang Hyang Widhi*. Second, *Karma Marga* means doing good deeds. Third, *Jnana Marga* means learning and acquiring knowledge, and the fourth is *Raja Marga*, which means doing yoga, meditating, asceticism, or practicing self-control. The teaching of *bhakti* (devotional) is a teaching that is tangible in the form of actions to express gratitude to God, whether one is poor or rich, stupid or intelligent. In practice, *bhakti* takes its main form by performing various prayers and ceremonies with various offerings, visiting holy places and chanting God's holy name in every activity, and surrendering all the results of all activities to God.

In addition to devotion to *Ida Sang Hyang Widhi Wasa*, Hinduism also teaches that it is appropriate to devote to ancestors because the ancestors have contributed to protecting their descendants throughout their lives. One of the clues about *bhakti* can be understood in the *Kekawin Ramayana Sargah II* verse 2, which states:

*Gunamanta Sang Dasarata,  
Weruh sira ring Weda,  
bhakti ring Dewa,  
Tarmalupeng pitra puja,  
masih te sireng sawagotra kabeh*

Translate:

Sang Dasarata was a famous and wise king who understood the contents of the Vedas (religion) and was always devoted to God. This is the instinct of *Ida Hyang Widhi Wasa*/God Almighty and always shows his love for his ancestors and family. Based on the meaning contained in the verses above, Hindu *Bhakti*/Prayer is no exception to the obligation of Hindus (*Swadarma*).

The verse above is supported by the result of the interviews conducted by researchers explaining that, “In carrying out the devotional service, the community (*krama*) of Buleleng Customary Village before and after the pandemic is only distinguished by health protocols. Before the pandemic, the community (*krama*) of the Buleleng customary village used to sit close together as a form of close kinship during praying. However, after the pandemic, this can no longer be done. It does not mean that kinship has begun to fade. However, during this pandemic, the Buleleng Customary Village community who want to carry out prayers should be regulated by health protocols such as maintaining distance and wearing masks as an effort to avoid exposure to Covid-19. Carrying out devotion to God is mandatory but still adheres to existing health protocols during the pandemic”. The *bhakti* teachings carried out by the Buleleng Customary Village community are not only to *Ida Sang Hyang Widhi Wasa* but also to others.

The implementation of *bhakti* teachings carried out by the Buleleng Customary Village community has been running very well, seen from its application in the community’s daily life. People offer *canang sari* (offerings) every day to ask for grace and safety, get closer to *Ida Sang Hyang Widhi Wasa*/God Almighty, and protect and help loved ones. Likewise, in this pandemic situation, the community (*krama*) of the Buleleng customary village who want to pray/devotions to *Ida Sang Hyang Widhi Wasa*, which are carried out outside the residential environment, always adhere to health protocols, such as wearing masks, washing hands and maintaining distance as an effort to avoid exposure to Covid-19. In this case, applying devotion must always be done but still adhere to existing health protocols. The application of devotion is not only realized to God but can be done by fellow living beings, as evidenced by the formation of *Pasikian Yowana*, Buleleng Customary Village Council, as an effort to form a sense of kinship.

## **2. Implications through the Realization of *Tri Parārtha* Teachings in the Life of Hindus in Buleleng Customary Village**

### **a. Implications of *Asih* Teaching Implementations**

One of the *Tri Parārtha* teaching implementations is the *Asih* teaching, which means to love and care for fellow beings as well as oneself. Mutual respect (*asah*), mutual compassion (*asih*), mutual care (*asuh*) of fellow creatures in order to realize harmony and peace in life and the achievement of *jagadhita* (Sumartawan, 2007). The implication of *asih* teachings starts from providing exemplary examples or attitudes from small families to society in general through the implementation of *yadnya* ceremonies, community

activities, and daily relationships in the community. By giving an example of attitude or exemplary behavior to the community (*krama*), they will indirectly get an example of good behavior and show compassion for others. Because today's society is classified as difficult to listen to but responds to doing what they see or being given examples of attitudes, they are indirectly invited to do things based on love and compassion (Mahayana, 2020).

In practice, implementing compassion (*asih*) teachings will cause implications or direct causal relationships, which will be a benchmark for how the application or implementation of compassion teachings can be carried out properly. Flashback to the conflict that occurred between *Yayasan Pengayom Umat Hindu* (YPUH) Buleleng Regency and the Buleleng Customary Village.

If we relate the implications of compassion (*asih*) teaching implementations to the conflict between YPUH and the Buleleng Customary Village, they really want the best solution. Because of the mediation carried out by the local government of the Buleleng Regency, which is based on a sense of kinship and mutual compassion, several solutions have emerged to defuse this conflict so that the tension that had peaked could be controlled and suppressed so that it would not continue. Thus, it was initially tense, but now starting to understand each other's shortcomings and at least be able to carry out the solutions that the regional government of Buleleng Regency has determined.

In essence, the community (*krama*) of Buleleng Customary Village always expects a harmonious life both among fellow humans, between the community (*krama*) and *prahyangan*, and between the community (*krama*) and *palemahan*. Thus, the life of the Buleleng Customary Village community (*krama*) can be said to be harmonious despite the various differences in religious, ethnic, and racial backgrounds. This is a sign that a harmonious life begins with the implementation of compassion (*asih*) teachings which are well-implemented by the Buleleng Customary Village community (*krama*). It can be concluded that the implication of compassion (*asih*) teaching implementations in Buleleng Customary Village is a harmonious life, where every settlement in handling cases in Buleleng Customary Village can end with a family system. Explained in the *Tri Hita Karana* teaching, which means three causes of happiness. It is by establishing a harmonious relationship between the community (*krama*) and God, namely by praying every day at home or temple, to increase the sense of devotion within. The second includes harmonious relationships between fellow communities (*krama*), namely by establishing good relationships and appreciating every difference to create harmony in society. As well as, the relationship between the community (*krama*) and the environment, namely by maintaining the balance and sustainability of the environment. Without realizing it, *Tri Parārtha* teachings will never be separated from *Tri Hita Karana* teachings as a form of human affection in running this life to achieve *Moksartham Jagadhita Ya Ca Iti Dharma*.

#### b. Implications of Punia Teaching Implementations

The second implementation of *Tri Partha's* teachings is to have (*punia*) which means selfless or without expecting anything in return. All human activities must be based on sincerity or without expecting anything in return. The implementation of donation (*punia*) teachings is the manifestation of compassion by giving something sincerely, which can be realized by carrying out *Yadnya* to *Sang Hyang Widhi*, the *Rsi*, ancestors, and bhuta kala. Implementing the ceremony with affection and sincerity offers holy sacrifices to *Liau* in the *ngalanggang pengaus* ceremony (Eka, 2019).

Donating can train and teach people to learn to accept everything sincerely and to be devoted to God (Sastrawan, 2017). If donating in the name of devotion to God, God will also give what we do not have and protect what we already have, which certainly



adjusts to our karma, our sincerity. In the *Kaliyuga* era, it was said that the role of donation (*dana punia*) was very important in religious life, which is shown in the scripture of *Manawa Dharmasastra* I. 86. As described below:

*Tapah para, kerta yuge,  
Tretayam jnana mucyate,  
Dvapare yadnyaivaivahur,  
Daana mekam kali yuge.*

Translation:

In the *Kerta* era, the peak of religion was with *Tapa*, in the *Treta* era with *Jnayana*, the *Yadnya* Ceremony was in the *Dwapara* era, while in the *Kaliyuga* era, it was with *Dana Punia*.

Referring to the verse sloka, when we do *yadnya* based on sincerity, what we donate will definitely be rewarded by God. It refers to *Srada* or our belief in the law of *Karma Phala*. The implications of donation (*punia*) teaching implementations are directly felt by the community of the Buleleng Customary Village. As the basis for the belief that the *Punia* teachings can be felt directly by the community of Buleleng Customary Village is in the form of a temple building in the Buleleng Customary Village area. Almost all of the construction was funded by donations (*punia*) of the Buleleng Customary Village community (*krama*). For example, funds were sourced from the Buleleng Customary Village community to repair the *wantilan* (Balinese pavilion) in the Dalem Temple area, Buleleng. Not only in the form of money, but the community (*krama*) also donates building materials such as sand, cement, and others. Thus, the result of *punya krama* (community donation) is *wantilan*, which can be used for *ngayah mesolah* (dances and gamelan).

*Punia* was made by the Buleleng Customary Village not only in the form of money and groceries, but they also provided free Covid-19 vaccines during this pandemic. It was carried out in each *banjar* (neighborhood) of the Buleleng Customary Village in collaboration with the local government and health workers. The community (*krama*) felt a significant impact from it. This donation was made to minimize the transmission of the Covid-19 virus so that the impact on the vaccinated people could increase their immunity.

In addition to providing the vaccine, the Buleleng Customary Village through the *Yowana* (youth) of the Buleleng Customary Village also participated in providing their energy to spray disinfectants in each *Banjar* (neighborhood) within the Buleleng Customary Village area. Researchers can explain that the implications of implementing this *punia* teaching can be directly felt by the community of the Buleleng Customary Village. Without a sense of selflessness, the Buleleng Customary Village voluntarily donated according to their ability. Therefore, from a physical point of view, the construction or repair of temples in the Buleleng Customary Village area is also the result of the donation (*punia*) of the Buleleng Customary Village community. In addition to construction and repair, the village community also carried out free vaccines and sprayed disinfectant liquid to minimize the spread of the virus during the pandemic. It indicates that the implementation of *punia* teaching has very beneficial implications and can be directly felt by the Buleleng Customary Village community itself.

### c. Implications of *Bhakti* Teaching Implementations

The third implementation of the *Tri Parārtha* teaching is *bhakti* which means respect or prostration among fellow humans, and all His creations should respect each other and not forget to prostrate before the creator (God/*Hyang Widhi*) (Sudharta, 2001). (Subawa, 2017) explains that the implementation of devotional (*bhakti*) teachings is explained in *Bhagavadgita* XVIII.55, that states:

*Bhaktiyā mām abhijānāti  
Yāvān yaś cāsmi tattvataḥ,  
Tato mām tattvato jñātvā  
Viśate tad-anantaram.*

Translation:

By being devoted to Me, he knows who and what I really am, and by knowing My nature, he reaches Me in the future.

Based on the *Bhagavadgita* verse above, in this case, humans who are devoted to Him will know His nature so that humans will reunite with God in time. One of the ways is by praying as a form of devotion (*bhakti*) by worshiping His holiness. A form of devotion carried out by praying using a medium offered as an expression of sincere gratitude from the heart. In addition to worshiping God, *Vedic* scriptures teach that Hindus should also worship ancestors (*Pitrapuja*) because the ancestors are the embodiment of the gods. The holy spirits of ancestors who have *Moksa* are already united with God. Hindus are also taught to be devoted to their parents or others. It is stated in the teachings of Hinduism, namely *Catur Guru*, that we must respect *Ida Sanghyang Widhi Wasa*, parents, teachers, and the government. From these teachings, Hindus can understand the application of devotional (*bhakti*) teachings well and be more respectful to God, ancestors, and mutual respect between fellow creations of God.

As for the statement above regarding the teachings of devotional service carried out by Hindus, the teachings of devotionals are also very well implemented by the Hindu community of the Buleleng Customary Village. The implications of implementing this devotional service (*bhakti*) concern matters that have become the beliefs of the community (*krama*) of the Buleleng Customary Village. It is reinforced by a statement from an informant named Nyoman Sutrisna, explaining as follows: “*Sradha bhakti krama* of the Buleleng Customary Village is still very strong judging from the current situation when we are still in the Covid-19 pandemic condition. However, the community (*karma*) of the Buleleng Traditional Village continued to carry out their devotion to *Ida Sang Hyang Widhi Wasa* when the *Piodalan* (Religious ceremony) was held at the *Khayangan Tiga* Temple in the Buleleng Customary Village. *Krama* consciously and obediently continues to carry out their devotion (*bhakti*).”

In addition to the statement above, the implications of *bhakti* teachings to others are also felt by *krama* in the Buleleng Customary Village. It is supported by a statement from an informant named Made Darma Tanaya, explaining as follows: “The decrease in tension between the Buleleng Customary Village and YPUH is an example that both parties still have a sense of devotion to others, especially devotion to the Buleleng regency government as a mediator, which can provide the best solution to the conflict that has occurred. The two conflicting parties have a sense of devotion and mutual respect, which should make this conflict subside. We hope there will be no more similar conflicts in this Buleleng Customary Village area”.

The informant statements above are also supported by the informant statements named Putu Suliasih, explaining as follows: “Ultimately what this life wants to achieve is harmony. It can only be done with our awareness of the importance of our devotion to God, fellow human beings, and the surrounding nature. Conflicts will always exist, but how can we overcome them with a sense of kinship and belonging, which is the most important within ourselves. We must be able to make peace with ourselves and then apply it to others. If this can be done seriously, then the impact on this life will certainly realize a harmonious life, and far away from all existing conflicts”.

Based on the statement above, it can be explained that the manifestation of *bhakti krama* in the Buleleng Customary Village is still very strong. Hence, the implication arising from the existence of *bhakti* is the yadnya activities. This activity continues according to the time determined through a meeting decision between the management, which then produces the time for implementing these activities. Not only devotion to God but the realization of devotion to others will always create a harmonious life, such as the absence of friction between fellow Hindus, mutual greetings, and close relationships through associations between individuals. This phenomenon can create a peaceful and prosperous society.

## Conclusions

The form of interaction carried out by the community in the Buleleng Customary Village used forms of interaction between individuals, individual groups, and between groups, and was Associative interaction. The teachings of *Tri Parārtha* have been well implemented by the Hindu community in Buleleng Customary Village. Some forms of its implementation included the teachings of *Asih*, *Punia*, and *Bhakti*. The implementation of compassion (*Asih*) teachings is found in *ngayah* (mutual cooperation in religious activities) activities carried out selflessly, such as conducting a three-monthly ceremony for newborn children. The implementation of *punya* (*punia*)/donation teachings can be seen through the actions or activities of giving each other in the form of material or services sincerely. Furthermore, the realization of devotional (*bhakti*) teachings can be seen in the existence of mutual respect both with peers and those who are older or younger.

The application or implementation of the *Tri Parārtha* teachings had positive implications for the life of the Hindu community in Buleleng Customary Village. These implications were not only felt by some people but have been felt by the entire Buleleng Customary Village community. Some of the perceived implications included an increase in the attitude of compassion (*Asih*), affection, and a sense of togetherness reflected by the Hindu community to realize a prosperous life. As for the nature of giving or donating, such as giving in the form of goods (material) or donations in the form of energy (non-material) sincerely. The form of devotion carried out is not only devotion to God but the realization of devotion to others as well that will always create a harmonious life, such as the absence of friction between fellow Hindus, the attitude of mutual greeting, and the existence of close relationships through togetherness between individuals and a group. Therefore, these teachings can make community life peaceful and avoid unwanted conflicts.

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