Creating Life in New Normal Era Based on Tri Hita Karana Concept

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Abstrak
Organizing life in the new normal era is arranging life with a new pattern of life in terms of health, so that the life that is passed can be avoided from the diseases that are hitting the world. In this sense, new normal provides an understanding to humans that aspects of human life in terms of health cannot be ruled out. Due to health reasons, all forms of regulations government is pointed to the crowd or the public are adjusted to the rules of the WHO or the Indonesian Ministry of Health so that disease transmission can be avoided. Referring to the new life order in the new normal era, Hindus refer to a life based on the tri hita karana based on the rules of the new normal life order. This paper uses a content analysis method. In this paper, discusses the application of a new life order in the new normal era, not eliminating the harmonious relationship between humans and God (parhyangan), human-human relations (pawongan), and human-environmental relations (palemahan). By referring to the rules given by the government, the implementation of the new normal era can run as expected in tri hita karana concept.

Keywords: new normal, tri hita karana, Hindu Religion
I. INTRODUCTION

Organizing life in the era of a new life order after the Covid-19 pandemic needs attention. The Covid-19 pandemic has taught humans that nature and its contents will turn to attack humans if humans are unable to care for nature and its contents. The harmony of nature and its contents will also provide benefits if humans are able to care for nature and its contents. The concept of balance and harmony in nature has been taught by ancestors through the concept of *tri hita karana*.

The concept of *tri hita karana* is a concept that teaches the harmonious relationship between man and God, relationship of man and man, and relationship of man and nature. Based on the situation says that the Covid-19 pandemic could be caused by imbalance or disharmony, both *bhuana agung* and *bhuana alit*. The cause of imbalance of pain are *karma* and the environment (Adnyana, 2020). In the view of the *ayurveda*, sickness/illness is caused by imbalance in the body. The imbalance or disharmony in the body that causes pain is as follows.

1. Imbalance between mind, body, and soul.
2. The imbalance of the *tridosha* (*vata, pitta*, and *kapha*).
3. Imbalance between *tridosha*, body tissues, metabolic system and exhaust system.

The Covid-19 pandemic has an impact on human survival, both positive and negative. This pandemic has influenced human life, both individual and group life, including the order of human life in organizing religious ceremonies. In the implementation of Hinduism in Bali, the existence of religious ceremonies is part of the life of Hindus in Bali. Almost every day human beings in Bali perform religious ceremonies, both from the insulting to the utmost level, both individually and in groups.

In relation to the current pandemic, the implementation of religious ceremonies is also regulated in terms of the time of the implementation of ceremony and the number of people present of the ceremony. Based on Surat Keputusan Bersama PHDI Provinsi Bali dan Majelis Desa Adat (MDA) Provinsi Bali Nomor: 020/PHDI-Bali/III/2020 dan Nomor: 04/SK/MDA-Prov Bali/III/2020 about Ketentuan Pelaksanaan Upacara *Panca Yadnya* dan/atau Kegiatan Adat dalam Status Pandemi Covid-19 di Bali, with regard to point (d) regarding Pelaksanaan Upacara *Panca Yadnya* to postpone all the *Panca Yadnya* ceremonies that are *ngwung* (planned ceremony) such as *mLASpas, ngenteg linggih, ngaben, ngaben massal, mamukur, maligia, Rsi Yadnya* (*padikshan*), as well as other *ngwung* (planned ceremony), such as "*maajar ajar, nyegara gunung*" and others until the deadline for the Covid-19 pandemic status to be stopped.

As well known, various industrial sectors have had a huge impact on this pandemic. These industrial sectors will have to deal with an uncertain situation. Based on tribunbali.com, the economy in Bali was hit hard, because 54-58% was contributed from the tourism sector. The decline in foreign tourist arrivals until May 2020 for international tourists reached minus 44.23% and domestic tourists reached minus 35.27% which resulted in the layoff of 1,321 employees in Bali and more than 55 thousand being laid off (Bali.tribunnews.com, 2020). The addition has resulted in the number of Covid-19 cases in Indonesia now totaling 287,008, starting from the announcement of the first patient on March 2, 2020 (Kompas.com, 2020b). Citing from Kompas.com page, that due to the Covid-19 pandemic by implementing large-scale social distancing. This has an impact on environmental cleanliness, namely reducing nitrogen dioxide emissions. The decrease of nitrogen dioxide, namely exhaust emissions from motorized vehicles and industrial fumes decreased drastically (Kompas.com, 2020a).

During the Covid-19 pandemic, Hindu assemblies such as PHDI, Majelis Desa Pakraman (MDA), and FKUB of Bali Province also paid attention, in the form of rules governing the implementation of religious ceremonies. The implementation of religious ceremonies should pay attention to health protocols. The regulation also discusses the postponement of religious
ceremonies such as maligya, mamukur, ngaben massal, Rsi Yadnya, and other religious ceremonies that involve many people. The regulation also explains the provisions regarding matters to be considered when handling the bodies of Covid-19 patients. As contained in a circular issued by PHDI Bali Province, the Majelis Desa Adat (MDA), and FKUB, namely:

3. Surat Keputusan No.037/PPhDI-Bali/VI/2020 tentang Upacara Penebusan Gering Lara Melaradan;

Even so, sraddha and bhakti should increase as the sense of belief in God.

By looking at the phenomena above, both in terms of health, environment, and the implementation of Hindu religious ceremonies, the author is interested in making a writing reorganizing life based on the *tri hita karana* philosophy. Organizing life in the new normal era means organizing life by paying attention to health aspects in every aspect of human life, both in terms of human relations with God, human relations with humans, and humans with the environment. Thus, the hope of this paper is to provide insight into the importance of the order of human life based on the concept of Hinduism, *tri hita karana*, in all conditions of time, especially the new normal life order.

II. METHOD

Methods used to design the study and to collect data (Lodico, Spaulding, & Voegtle, 2006). The method in this paper is literature study. The literature study is related to theoretical studies and other references related to values, culture, and norms that develop in the social situation studied (Sugiyono, 2010). The author uses a variety of literature from various sources, such as books on Hinduism, the internet, and some supporters of scientific work. After the literature has been collected, it is continued by an analysis process so that it is brief and systematic.

In this study, using an analytical technique in the form of content analysis. Content analysis is an analysis of the message content of data or literature.

III. RESULTS AND DISCUSSION

As a concept of Hinduism of society, *tri hita karana* also known as a fundamental concept in teaching of formal school. *Tri hita karana* is also a part of perspective to increase the get a good character at school by building and forming the student by *tri hita karana* concept (Sudarsana, 2017b). But now, the paper will guide how to get better life by applying *tri hita karana* concept in new normal era (after pandemi covi-19). It because it can keep the life in balancing, giving peaceful mind and life; as *tri hita karana* taught (Wulandari, 2019b). Based on the background described, the following describes the new life order in the new normal era in the framework of the *tri hita karana*, namely the new life order in the new normal era and realizing life based on
the *tri hita karana* in the new normal life, namely as follows.

### 3.1. New Life Order in the New Normal Era

The definition of new normal is to accelerate the handling of Covid-19 in the health and socio-economic aspects, by taking into account the readiness of the public sector, the level of public discipline, and the public's response to how to work or how to socialize in the new normal. According to WHO, the new normal indicator during the corona pandemic is not increasing transmission or expanding transmission or as much as reducing transmission, using health system indicators, namely how high the adaptation and capacity of the health system can respond to Covid-19 services, surveillance, namely how to test a person or group of crowds whether he has the potential to have Covid-19 or not so a massive test is carried out (Putsanra, 2020b).

Given that the Covid-19 vaccine has not been found, prevention or transmission can be done by physical distancing, reducing physical contact, no need to leave the house. The Ministry of Health (Kemenkes) issued Decree of the Minister of Health number HK.01.07 / MENKES / 328/2020 concerning Guidelines for the Prevention and Control of Covid-19 in Office and Industrial Workplaces in Supporting Business Continuity in Pandemic Situations besides the government also issued Government Regulation number 21 of the year 2020 concerning Large-Scale Social Restrictions (PSBB) in the context of accelerating the handling of Covid-19 has stated that the PSBB is carried out, one of which is by closing workplaces. To expedite the wheels of the economy, it requires mitigation efforts and optimal workplace readiness so that it can adapt through changes in lifestyle in the Covid-19 or new normal situation. The Ministry of Health's new normal rules to Prevent Covid-19 Transmission in its guidelines detail the prevention of Covid-19 transmission, including the following.

1. Manage the nutritional of food which provided by the workplace and at home and choose fruits that contain lots of vitamin C such as oranges, guava, and so on to help maintain endurance.
2. Maintain a clean and sanitary work environment.
3. Provide hand washing facilities, soap and running water.
4. Provide or put up educational posters on proper hand washing.
5. Provide a handsanitizer with an alcohol concentration of at least 70% in the places needed (such as entrances, meeting rooms, elevator doors, etc.).
6. Doing physical distancing in all work activities at least 1 meter for each work activity.
7. Campaigning the Healthy Living Community Movement (GERMAS) through a Healthy Lifestyle and Clean and Healthy Living Behavior (PHBS).
8. Cultivate cough etiquette (cover mouth and nose with the inner upper arm) and if you use a tissue to cover coughs and colds, and throw used tissues into a closed trash can and wash your hands with soap and running water afterwards.
10. Consume foods with balanced nutrition.
11. Conduct an intensive education to all workers and families by providing a correct understanding of the Covid-19 pandemic problem so that they gain knowledge independently to take preventive and promotive actions to prevent disease transmission, and reduce anxiety due to incorrect information (Putsanra, 2020a).

By paying attention to the health protocol rules above, all aspects of human life should pay attention to the rules of the government. The purpose of this rule is to press down the spread of disease by applying the new normal rules in everyday life, based on the concept of *tri hita karana*. 

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3.2. Creating Life Based Tri Hita Karana Concept in the New Normal Era

Tri hita karana is a concept philosophy of Hindu life. Tri hita karana is the three causes of harmony, consisting of parhyangan, pawongan, and palemahan. These three elements have a relationship between one element and another. In the purpose of life according to Hinduism, the harmony and welfare that is meant is the existence of a balance between the sekala and niskala, namely moksartha jagadhita ya ca iti dharma (Subagiasta, 2006). By looking at the explanation above, religion explains about something is spiritual. Humans believe that these strengths will provide positive benefits if humans are able to harmonize their lives. By understanding of the function of religion, we are realizing that religion teach us to keep in balancing of live. There is no religion in the world teach and bad doctrin to make a disharmonize life. Because religion comes to humans live to bring a peacefull minds and life, as tri hita karana concept (Wulandari, 2019b).

The following describes each of the tri hita karana elements in entering the new normal life order.

1. Parhyangan

The parhyangan element is the divine element. Hindus believe in one God. God (the God) in Hinduism is known as Ida Sang Hyang Widhi Wasa, Brahman, Sat, Tat, Siwa, Sang Hyang Tunggal, Sang Hyang Pasupati, and many other names. Hinduism adheres to monotheism, namely believing and worshiping one God, but there are various names for God in Hinduism, ekam sat wiprah bahuda wadanti, eko Narayana na dwitya asti kascit, ekam eva adhityam brahman (Subagiasta, 2006).

The word parhyangan was known as a holy place in ancient Balinese society. The word parhyangan is found in ancient Balinese inscriptions which refer to holy places at that time. The word parhyangan comes from the word hyang which means to be purified. So the word parhyangan means a place to worship which is purified. The word hyang api, means a holy place to worship the god of fire (hyang api). The word of hyang tanda means a place to worship the hyang tanda. Worshiping God with its various manifestations is a service to always listen to Him. Worshiping him is a service that is done without breaking or always remembering God, both in joy and sorrow. Humans as the highest creatures in His creation are the duty of humans to worship, either individually or communally. Worship of God can be implemented in the form of religious ceremonies, good behavior to others, and understanding religious teachings. In Bhagawadgita IX.14 stated as follows.

Satatam kirtayatom mam  
Yatantas ca drsha vrtatah  
Namasyantas ca mam bhatya  
Ni tyayuktah upsate.

Meaning:

Do it all time to praise Me and do it endlessly. You who worship me endlessly and with eternal devotion are close to Me (Pudja, 2004).

In relation to the concept of tri hita karana, the word parhyangan means a harmonious relationship between humans and God. A harmonious relationship with God is implemented in the form of worshiping God as a form of sraddha and bhakti. Examples of implementing the concept of parhyangan are worshiping ancestors, such as piyaden, as well as other religious ceremonies related to the God as a thankfull for all things as a Creator. This is explained in Lontar Tutur Candidrakarava that as a bhakti to God is a way of karma sanyasa which is it can survive and feel safety in our life as human (Wulandari, 2019a)

The relationship with the new normal life order is a harmonious relationship between humans and God which is carried out by paying attention to PHBS (Clean and Healthy Lifestyle) so that the implementation of religious ceremonies still takes into the regulations set by the government. The regulation aims to provide
a sense of security and comfort to religious communities, especially Hindus in Bali, who in their daily lives are not interrupted in worshiping, can take preventive action during the current pandemic until new normal. Even though the Hindu community is in the midst of a pandemic and when the pandemic has ended, a holy place should provide a place to wash hands, provide hand sanitizers, pay attention to the distance between pamedek, other health protocols, and pay attention to other health protocols in accordance with regulations given by the government.

2. Pawongan

The pawongan element is the element of humans who live in a certain place. A religion must have followers, adherents, or people. Likewise, Hinduism has followers or adherents who regularly believe in the teachings of Hinduism, which are commonly known as Hindus. According to sraddha in Hinduism, that Hindus always believe in God (Subagiasta, 2006).

Pawongan is a harmonious relationship between people. A harmonious relationship will be established if human beings are able to control themselves according to religion and the rules of society. Harmonious relationships with others will create a peaceful life. Humans should also respect others, give love like family. Like a cow or “Mother Earth” who gives love for the welfare of mankind like her children. As described in the book Atharvaveda XII.1.45, it is stated as follows (Titib, 1996).

Janam bibhratu bahudha vivacamasam nana dharmanam prthivyathaukasam, sahasram dhaara dravinasya me duham dhruveva dhenu anapashphuranti.

Meaning: Work hard for the glory of your motherland. Respect them all like a family living in one house. Pour out your love, like a mother cow who always gives milk to humans. Mother Earth will give wealth and prosperity to you, mankind as her children.

In addition to providing affection, giving respect to others and seeing others like family, good relationships with others can also be done by maintaining attitudes and saying to avoid disputes. Words that hurt are like knives that injure a human being and leave a mark. In Manu Smerti II.138 is stated as follows.

Satyam bruyat priyam bruyam na bruyam satyam, priyam canartam, bruyat esa dharmah sanatanah.
Meaning: It is proper to say that you should not say harsh words. Even if those words are true, do not also speak gentle words but lies. This is the immortal moral law (sanatana dharma) (Pudja & Sudharta, 1995).

Good behavior is an absolute basis in life as a human being, because by doing morals, humans can improve their quality, both in the realm of nature and in the realm of the abstract. From the above verse, teaching every devotee is directed to implement the teachings of the tri kaya parisudha, namely; wacika (speaking kind and polite words), kayika (doing things according to the teachings of dharma) and manacika (always thinking positively). By applying the tri kaya parisudha concept, the relationship between people will be better so that it can create a peaceful in our environment.

In relation to the new life order or new normal, practical steps that can be taken are to obey the health protocols, such as wearing masks, staying away from crowds, maintaining body immunity, maintaining of foods, maintaining a healthy lifestyle by adopting a healthy lifestyle by keep the distance from others and doing yoga, meditation, smelling incense or fragrances which it make us be calm. In a way like the one above, it is hoped that we can protect ourselves and the surrounding environment in order to stay in a healthy condition and avoid stress that bother one’s health, in addition to maintaining one’s spiritual quality.
3. Palemahan

Palemahan element is the element of place, environment (mandala). The palemahan element is a place to live or an area of life together and living in a community. If in the context of Desa Pakraman, the palemahan element is the authority or area of the village itself (Subagiasta, 2006).

One of the causes of harmony in human life in the tri hita karana concept is the concept of palemahan. Palemahan is part of the tri hita karana concept. Palemahan is defined as a harmonious relationship between humans and the natural environment. The environment in this case is the natural environment around where humans live. In relation to the Covid-19 pandemic, the existence of a green and open environment is one of the factors that become a reference in restoring life's order according to its function.

In the concept of Hinduism also recognizes the terms niskala and sekala. In relation to the concept of palemahan at the level of the abstract or non-material world, the Hindu community worships the God of plants which is celebrated on Tumpek Wariga Day with the aim of respecting Tumpek Wariga Day as a form of respect for Lord Sangkara with the hope that all plants can flourish (Sudarsana, 2017a).

In the implementation of Tumpek Wariga Day, Hindus manifest it in the form of rituals for various types of plants which are made ceremonially, because Hindus believe that according to the concept of the process of kridhanya brahman, the first things created are plants. That is the basic concept of Hindu belief in the existence of the tri hita karana concept, a very logical and reasonable teaching (Parmajaya, 2018).

There are several things that must be considered in organizing a new normal life related to the concept of palemahan in the framework of the tri hita karana concept, namely as follows.

1. It is necessary to pay attention to the layout of the house.

   This also affects the house so that the concept of tri hita karana also needs to be supported by the concept of asta kosala-kosali and hulu-teben. In the lontars (ancient manuscript) in Bali, it even mentions good and bad plants to be planted at home. Plants that are good for planting in the yard should be plants that are able to neutralize negative energy and bring positive energy into the house. Plants that can be grown at home are brgu plants, tulak plants, cactus, and so on.

2. Maintain the existence of the green area in Desa Pakraman.

   Maintaining the existence of green areas is an area or territory that is part of a traditional village. This is because the existence of green areas in urban areas are almost non-existent because many have converted into buildings and offices. With the existence of a green area in a Desa Pakraman, it helps to repair a Desa Pakraman from all forms of pollution.

3. Preserving the environment

   Environmental sustainability is meant to maintain cleanliness and environmental sustainability because a dirty and unkempt situation also affects a person's psychological condition. In the current pandemic situation that demands humans to stay at home, who almost some of them feel bored and tired of staying at home. By starting champaigns to preserve at Desa Pakraman, it manners to reflect on preserving the environment, this will affect the life of traditional village manners. This environmental preservation can be done in every Desa Pakraman’s road or way. In addition, preserving the environment around merajan or sangghah can be done by planting plants which relates with doing prayers and ceremonies. It also maintains balance in the holy place because by planting plants in the holy place, the air circulation becomes cleaner.

IV. CONCLUSION

Based on the explanation above, it can be concluded that organizing life in the concept of
tri hita karana in the new normal order can be seen from the description of the parts of the tri hita karana. The concept of parhyangan is a harmonious relationship between humans and God, if it is combined with the new normal order, is to provide facilities for a clean and healthy lifestyle, such as a hand washing area and hand sanitizer. In the pawongan part, it is a harmonious relationship between each other which, if associated with the new normal order, is by paying attention to health protocols, maintaining body immunitiy with a healthy lifestyle (yoga and meditation). In the palemahan part, it is a harmonious relationship between humans and the environment, in the new normal order, besides paying respect to the day of Tumpek Wariga day, it also pays attention to or preserves the environment.

REFERENCE


**REGULATION**

- Surat Keputusan No.037/PHDI-Bali/VI/2020 tentang Upacara *Penebusan Gering Lara Melaradan*
- Surat Edaran FKUB Provinsi Bali tentang Pengaturan Kegiatan Keagamaan dan Keramaian di Bali dalam Situasi Pandemi Covid-19