



Balinese Local Genius (Tri Hita Karana) in Christian Perspective

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ABSTRACT

This study explores the concept of Tri Hita Karana from a Christian perspective within the Hindu-dominated Balinese society. Using a literature study approach, it examines the interaction between Balinese local wisdom and Christianity. The method involves analyzing literary content and theological documents to understand how the Christian community in Bali adopts the values of Tri Hita Karana. Despite doctrinal differences, the study reveals that both Balinese Hinduism and Christianity share core principles of harmony in relationships with God, others, and nature. The findings highlight that Tri Hita Karana offers a framework that can be applied in Christian life, promoting social and ecological harmony. This research contributes to interfaith dialogue, fostering respect for universal local values while encouraging inclusivity. In conclusion, Tri Hita Karana can enrich Christian practices in Bali by strengthening relationships with God, community, and the environment

INTRODUCTION

Indonesia is a country that is known to have a wealth of local wisdom that is very diverse. Each region in the archipelago inherits traditions, values, and philosophies that guide the lives of the local community. In Bali, one of the most famous forms of local wisdom is Tri Hita Karana, a philosophical concept (Atmadja, 2019, 9) which emphasizes the importance of maintaining harmony between humans and God (Parahyangan), humans and fellow humans (Pawongan), and humans and nature (Palemahan) (Mudana, Gusman dan Ardini, 2023, 1). Tri Hita Karana not only serves as a spiritual guide for the Balinese Hindu community (Rai, et.al., 2022, p. 417), but also plays an important role in various aspects of social, cultural, and environmental life on the island. This local wisdom helps create balance, tranquillity, and sustainability in human relationships with their environment.

However, rapid globalization and modernization bring new challenges to the concept of Tri Hita Karana, especially in the context of an increasingly pluralistic and multicultural society. Bali, which is known for its Hindu dominance (Ristanto, et al., 2020, p. 96), is also home to communities of other faiths, including Christianity. The existence of a smaller Christian community in Bali compared to the Hindu majority, raises questions about how they interpret and adapt the values of the Tri Hita Karana in their daily lives. The challenge for the Christian community in Bali is how to integrate the local wisdom deeply rooted in Balinese Hindu culture into their spiritual practices and lives.

LITERATURE REVIEW

Previous studies on Tri Hita Karana generally focused on its application in the context of Balinese Hindu life, both in religious rituals, social relations, and environmental conservation efforts. However, studies on how other religions, especially Christianity, adapt and interpret this concept are still very limited. Given that Tri Hita Karana serves as an important guide in maintaining social and ecological harmony in Bali, it is important to explore how this concept can be applied by minority religious groups. This research not only contributes to the understanding of the interaction between local wisdom and other religions, but also enriches the discourse of more inclusive interreligious dialogue and respects universal local values.

Furthermore, this study aims to examine the concepts contained in Tri Hita Karana from a Christian perspective. By exploring and interpreting Tri Hita Karana, this study is expected to contribute to a more comprehensive understanding of the concepts contained in local wisdom that are relevant to biblical principles.

METHODOLOGY

This research is a literature study (library research) with the main focus on exploring the concept of Tri Hita Karana Hindu Bali (The relationship between humans and God, the relationship between humans and others and the relationship between humans and nature) by studying previously published documents in the form of books and research journals. Meanwhile, the concept of Tri Hita Karana in a Christian perspective is explored from studies sourced from the Bible and supported by Christian literature that has been published. Analysis of the biblical text is carried out by means of textual analysis which includes words, phrases, and sentence structures to ensure that the resulting theological interpretation is in accordance with the original intent of the text (Stuart, 2009, 23). The information obtained is then organized and interpreted. The findings are then described narratively so that insight into the concept of Tri Hita Karana (the relationship between man and God, the relationship between man and others and the relationship between man and nature) is obtained from a Christian perspective.

RESULTS

The Concept of Tri Hita Karana in Balinese Hindu Society

The concept of the philosophy of Tri Hita Karana, known in anthropology as Tri Kotomi, was already owned by the Balinese people before Hinduism entered. Hinduism legitimizes the concept of the philosophy (Prajapati/God, Praja/Human, and Kamdhuk/Natural Environment) by perfecting harmonization with ancestors (prehistoric people who do not know the term God) into harmonization with God (Atmadja, 2019, p.11). The use of the term Tri Hita Karana appeared on November 11, 1966, at the First Regional Conference of The Struggle Organization of the Hindu People of Bali (Badan Perjuangan Umat Hindu Bali) (Adhitama, 2020, pp.31-32).

Tri Hita Karana serves as a basic principle that emphasizes the importance of maintaining a harmonious relationship in three important areas between humans and God (Parahyangan), between humans and fellow humans (Pawongan), and between humans and nature (Palemahan) (Kirani, Kharisma and Suryandari, 2022, p. 60); (Saputra, et.al., 2022, p. 169); (Mudana, Gusman and Ardini, 2023, p. 1). This concept, which can be translated as "the three causes of well-being" or "the three paths to happiness", is at the core of the Balinese Hindu community's view, which influences not only religious practices but also social, cultural, and environmental interactions (Adnyana et al., 2021, p. 293). Over time, Tri Hita Karana has evolved to shape not only Balinese life but also the broader context of Indonesia, finding relevance in areas such as education, community development, corporate social responsibility (CSR), environmental conservation, and even the legal framework.

In its original context, Tri Hita Karana emphasizes the balance between the spiritual, social, and natural. These three dimensions are seen as interconnected, and maintaining harmony in all three is considered important to achieve individual and collective welfare. The concept of Parahyangan refers to the harmonious relationship between humans and God. Parahyangan is etymologically derived from the word *hyang*, which in Old Balinese and Javanese means something noble or sacred, the nature is often associated with God; human relationship with supernatural entities, including God and gods in the context of Hinduism in Bali (Atmadja, 2019, p.12).

This relationship is established through worship, religious ceremonies, and reverence for holy places such as temples. Parahyangan is not just a human relationship with God, but also with the spirits of ancestors who are highly respected as entities that have supernatural powers. Ancestor spirit worship in Bali is often carried out in special places, such as stepped *pundens* or temples because they are considered sacred places for these spirits (Atmadja, 2019, p.12). In the Balinese tradition, respect for the spirits of ancestors and God is a manifestation of efforts to maintain a balance between the universe, humans, and God himself. This relationship is described as an integral part of human life in achieving happiness and well-being, which is the main goal of Tri Hita Karana (Atmadja, 2019, p.16).

Man's experience in dealing with supernatural forces can be derived from his own experience combined with religion. This serves as a recipe for acting to create a harmonious relationship with God/gods. The concept of Parahyangan recognizes that God, the gods and spirits of the ancestors or the supernatural force as a whole are persons who have power beyond human ability. Thus, humans as individual and social creatures must depend on these supernatural forces (Atmadja, 2019, p.14).

Pawongan is the relationship between humans and other humans (Padet and Khrisna, 2018). Pawongan, in the concept of Tri Hita Karana, refers to a harmonious relationship between humans based on the value of love. Its essence lies in the nature of human beings as social beings, or "*homo socius*," who cannot live apart from relationships with their fellow humans. Pawongan reflects the awareness that humans can only achieve prosperity if they establish good relationships with others in their community (Atmadja, 2019, p.12). Therefore, various social actions in Balinese society, such as mutual cooperation and almsgiving, are a tangible manifestation of Pawongan values in maintaining social harmony.

More deeply, Pawongan is not only concerned with relationships between individuals but also regulates the rules of wider social relations, including relationships in the context of organizations and society. Here, human actions are always tied to the law of *karma phala*, which teaches that good or bad deeds will result in a commensurate reward. This law strengthens the principle of reciprocity in Balinese society where every kindness or assistance received must be repaid in the future (Atmadja, 2019, p.56).

Finally, Palemahan is a relationship between humans and nature that reflects the Balinese people's belief in the sanctity of nature. Palemahan refers to the harmonious relationship between humans and the natural environment. This concept emphasizes that humans must maintain harmony with nature. Nature provides the resources that humans need for survival, such as food, water, and shelter. In addition, nature is also a place for humans to return when they die through the process of burial and union with the soil (Atmadja, 2019, p.4).

Palemahan also includes understanding that nature has a soul or spiritual power that must be respected. Humans are considered part of a broader ecosystem, and human behaviour towards nature must be based on the principles of mutual respect and environmental sustainability. In practice, Palemahan can be seen in Balinese traditions such as maintaining the purity and sustainability of the environment around temples, subak, and carrying out rituals related to nature, such as Nyepi Day, which also has an impact on reducing greenhouse gas emissions (Atmadja, 2019, p.98).

As part of the Tri Hita Karana philosophy, Palemahan is not only about maintaining the sustainability of natural resources but also includes a spiritual aspect where humans are seen as having a responsibility to respect nature as a manifestation of God's immanent manifestation. Harmony with nature is believed to bring prosperity and happiness, both individually and communally (Atmadja, 2019, p.20).

One of the main reasons why Tri Hita Karana remains relevant today is its ability to adapt to contemporary challenges while retaining its philosophical essence. In the education sector, for example, the integration of Tri Hita Karana into teaching methodologies has proven effective in improving academic and cultural learning. This is especially true for foreign speakers who learn Indonesian through the BIPA (Indonesian Language for Foreign Speakers) program. Adnyana et al. (2021, p.299) argue that the inclusion of cultural values, especially those contained in Tri Hita Karana, helps BIPA students gain a deeper understanding of Indonesia society. According to their research, learners who are influenced by local wisdom better understand the importance of harmony in interpersonal relationships and help foreign learners avoid culturally inappropriate behavior, thus fostering greater respect for local cultures. Additionally, this approach enhances the overall learning experience by linking language acquisition to real-world cultural practices making the process more meaningful (Adnyana et al., 2021, p.298).

The integration of Tri Hita Karana into education is also aligned with broader efforts to promote holistic learning that goes beyond the mere transmission of academic knowledge. In Bali, the application of the principles of Tri Hita Karana has been shown to improve students' understanding of scientific concepts, especially in subjects such as environmental science. Winaya (2019, p. 8) conducted research on thematic learning models in elementary schools and found that students who were taught using methods that incorporated the principles of Tri Hita Karana, such as the interconnection between humans and nature, showed a deeper understanding of scientific material. This educational approach is important because it not only enhances cognitive learning but also

encourages emotional and ethical development, encouraging students to foster a sense of responsibility towards their environment and community. By instilling local wisdom into the curriculum, educators help preserve cultural values while preparing students to face the challenges of the modern world.

Outside of education, Tri Hita Karana also plays an important role in promoting social harmony and tolerance in Indonesia's multicultural society. Indonesia is home to diverse ethnic and religious groups, and maintaining social cohesion has always been a top concern for policymakers and community leaders. Programs such as "Sadhar Nama," which aims to foster social harmony through cultural education, incorporate Tri Hita Karana values to overcome inter-group tensions and enhance a sense of national unity. Tingkat (2020, p. 27) explains that initiatives like this are crucial in building a sense of belonging and identity among Indonesia's diverse population. By emphasizing mutual respect, cooperation, and tolerance, Tri Hita Karana serves as a unifying framework that transcends religious and ethnic differences, thereby contributing to the creation of a more harmonious and inclusive society.

The principles of Tri Hita Karana have also been integrated into corporate social responsibility (CSR) initiatives, particularly in the tourism and hospitality sectors. Bali's tourism industry, which is one of the main drivers of its economy, has long grappled with the challenge of balancing economic development with the preservation of cultural and environmental integrity. In recent years, several five-star hotels in Badung have begun to incorporate Tri Hita Karana into their CSR activities as a way to align with the United Nations Sustainable Development Goals (SDGs) (Jayendra, 2023, p. 108). Although Jayendra's research reveals that many hotels have a limited understanding of the SDGs, some of their CSR initiatives—such as efforts to reduce waste, conserve water, and support local communities—are consistent with the Tri Hita Karana principles. This demonstrates the potential for Tri Hita Karana to guide corporate practices towards more socially responsible and environmentally sustainable outcomes. By integrating local wisdom into their business models, companies can not only improve their reputation but also contribute to the long-term well-being of the communities and ecosystems in which they operate.

In addition to its application in education, social harmony, and corporate responsibility, Tri Hita Karana also has significant legal implications, especially in the context of land disputes and customary law. Land ownership in Bali has historically been governed by customary law that prioritizes the collective interests of the community over individual rights. This customary law is deeply rooted in Tri Hita Karana and emphasizes the importance of maintaining harmony between the land, the people who inhabit it, and the natural environment. Artajaya and Anom (2020, p. 168) argue that the principles of Tri Hita Karana can provide a framework for resolving conflicts in a way that respects customary law and modern legal principles. Their research suggests that the customary justice system, which is often overlooked in the context of formal law, must be reconceptualized to reflect the values of Tri Hita Karana. Land disputes can be settled in ways that not only foster social harmony but also encourage responsible environmental stewardship. This approach reinforces the

importance of local wisdom, making it a valuable and integral part of modern legal frameworks.

The preservation and promotion of Tri Hita Karana also plays an important role in community development and tourism initiatives. The development of the arboretum in Gianyar, for example, reflects the integration of local wisdom with environmental conservation efforts. The arboretum, which features native plant species, not only serves as a tourist attraction but also as an educational place where visitors can learn about the importance of biodiversity and sustainable land use (Singarsa et al., 2018, p. 97). By incorporating Tri Hita Karana into the design and management of these sites, local communities can preserve their cultural heritage while promoting environmental sustainability. This approach to tourism development demonstrates the diverse benefits of aligning local wisdom with modern conservation practices, as it helps to ensure that cultural and ecological values are upheld.

The concept of Tri Hita Karana has proven to be highly adaptable, expanding its influence in a wide range of areas from education and social harmony to environmental conservation, legal frameworks, and the arts. Its emphasis on the harmonious relationship between humans, nature, and the divine provides a holistic framework for addressing contemporary challenges in a way that respects cultural heritage and modern needs. As the world grapples with issues such as environmental degradation, social inequality, and the loss of cultural identity, the principles of Tri Hita Karana offer valuable insights into how these challenges can be addressed in a more balanced and sustainable way. Tri Hita Karana is more than just a philosophical concept. It is a principle of living and developing that continues to shape the social, cultural, and environmental treasures of Bali and Indonesia as a whole. Its emphasis on harmony and balance resonates not only with traditional practices but also with contemporary concerns, making it a relevant and powerful tool for promoting sustainability, social cohesion, and cultural preservation. Whether through its application in education, corporate responsibility, the legal system, or community development, Tri Hita Karana remains an essential part of Indonesia's local wisdom, offering a unique perspective on how to live in harmony with the world around us.

Christian Theology Relates to the Concept of Tri Hita Karana

Christian theology also emphasizes the importance of relationships in shaping human existence and well-being (Halldorf, 2020, p. 31). The relationship between man and God is at the core of Christian doctrine which is also the basis for all other aspects of life (Kelly, 2018, p. 28). Jesus Christ reinforces this in His ultimate commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37). In the 1904 Nestle Greek New Testament version, it is written, "ὁ δὲ ἔφη αὐτῷ Ἀγαπήσεις κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν, ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου" (Ho de ephē autō Agapēseis Kyrion ton Theon sou en holē tē kardia sou kai en holē tē psychē sou kai en holē tē dianoia sou).

The word "love the Lord your God" (Ἀγαπήσεις κύριον τὸν Θεὸν σου) uses the Greek verb "ἀγαπάω" (agapaō), which means "to love". This word often refers to deep, selfless, uncalculated, and devoted love (Wijaya, Edwin, & Susanta, 2023, p. 51). The use of the Future Indicative – 2nd Person Singular form in this verb indicates an action to be performed in the future. In the Greek context, tense indicates not only time but also aspects of action. Londerluft, as quoted by Wijaya, Edwin, and Susanta (2023, p.59), explained that the Future Tense can be used to give commands addressed to the interlocutor. Thus, Jesus' command to "love the Lord" is an instruction that the listener must carry out after hearing it. Loving God wholeheartedly emphasizes that God desires not only physical obedience, but also a full emotional commitment from the individual. Commanded love is voluntary and not forced, because the purity of love can only be maintained if it is given sincerely without coercion (Leonard, 2020, p. 23). God also commands His people to love with the soul, because the soul is considered the essence that defines one's identity. The soul encompasses all aspects of an individual's existence, including personality, sense of humor, talent, uniqueness, sensitivity, distinctive traits, life purpose, will, and way of life of the individual (Leonard, 2020, p.43). In philosophy and religion, the soul is often seen as a non-material entity that provides uniqueness and humanity, which is often considered synonymous with the concept of "self" (Encyclopaedia Britannica in Leonard, 2020, p. 43).

In addition, God also wants humans to love Him with their minds. The mind is identified as the center of consciousness, comprehension, reasoning, decision-making, and imagination (Thompson, 2014, p. 7). The role of the mind is very important in carrying out the First and Greatest Commandment, where the reasoning that loving God should be the top priority is followed by the decision to act in order to deepen love for Him (Leonard, 2020, 65).

This commandment to love God with heart, soul, and mind emphasizes the commitment and total loyalty required of Christians to God. From a Christian theological perspective, the relationship between man and God is based on the concept of love, a central motif in Scripture and Christian theology (McNees, 2011, p. 34). Love is not just a feeling or an intellectual effort, but a fundamental principle that governs the entire existence of Christianity. The covenant aspect of this relationship is crucial in understanding Christian love. In the Old Testament, especially in the Shema (Deuteronomy 6:4-5), love for God became the basis of the covenant relationship between God and His people, where mutual loyalty was necessary. Love is not just an emotional reaction, but it is a conscious and ongoing dedication to aligning oneself with God's will. Wright (2013 p. 214) asserts that this covenant paradigm obliges Christians to love God through acts of loyalty, service, and commitment, which reflect God's unwavering love for humanity.

In addition to the relationship with God, Christianity underscores the importance of interpersonal relationships. The second component of Jesus' main commandment is "Thou shalt love thy neighbour as thyself" (Matthew 22:39). This commandment emphasizes interdependence with other human beings and the necessity for God's people to be present in the community. Christians are encouraged to embody love and justice in their interactions, reflecting God's love in their relationships (Mills, 2012). The church, as the body of Christ, is a community of believers tasked with bearing one another's burdens, granting forgiveness, and collaborating for the collective good (Galatians 6:2).

In another passage, Jesus gives the command "Love your enemies and pray for those who persecute you" (Matthew 5:44). In the original text it reads ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς/ Agapate tous echthrous humon kai proseuchesthe huper tōn diōkontōn. The concept of loving the enemy is a unique and profound teaching in the Christian tradition, which places Jesus' message in a different position among pre-existing teachings. In the context of Christian theology, this love is known as *agape*, which refers to a form of selfless and unconditional love, which desires the highest and best good for others (Denning, 2021, p. 13). In contrast to love that is established in family, fraternal, or romantic relationships, *agape* represents a desire for true good for someone, including those who are categorized as enemies (Roberson, 1999, 380). Zehrig (2015, p.46) stated that this teaching is contrary to the human tendency often identified with *schadenfreude*, which is the sense of pleasure obtained from the misfortune of others. *Schadenfreude* is in a contradictory position with the concept of *agape* love, which encourages joy over what is right and just as stated in 1 Corinthians 13:6, which states that "Love rejoices not in injustice, but rejoices in righteousness." The natural human tendency to desire revenge against wrongdoers often arises, but Jesus' teachings require his followers to go beyond this instinctive impulse, by loving through a form of love that reflects divine grace.

Furthermore, Jesus' command to "pray for those who persecute you" has a broader meaning than simply praying for their well-being. In this context, the word used is *eulogeo*. In Greek, the word means to speak either about someone or something (Tkach, 2013, p. 59), to bless, praise someone and their work, thank someone, or say a blessing prayer on someone or something (Malanda, 2022, p. 61). This word indicates that followers of Christ are called to actively praise even those who intend to persecute. This context is not only about driving away negative thoughts but requires proactive action in expressing good intentions towards the enemy. This radical attitude requires a deep transformation of the heart and will, so that individual behaviour and actions are in harmony with divine principles that prioritize the good for all parties (Zehrig, 2015, p. 19).

This principle characterizes Christian ethics, which distinguishes it from the natural tendencies of man and the prevailing social norms. Ultimately, this teaching affirms that true love is not solely about feeling positive emotions towards others but also about making deliberate decisions to seek their good, even when faced with situations of personal humiliation or threats. This behaviour reflects the divine nature in thought and action (Smith & Scales, 2013, p. 85); (Zehrig, 2015, p. 19).

The third relationship in Tri Hita Karana, which deals with harmony with nature, is also reflected in Christian theology. In Christianity, the principle of stewardship is an important foundation for human relations with nature and the environment (DeWeese, 2023, p. 912). Based on the biblical text in Genesis 2:15, humans were commanded by God to administer the Garden of Eden, which represents the earth and all of its creation. Stewardship not only focuses on the use of natural resources but also includes the responsibility to maintain, care for, and ensure the sustainability of ecosystems (Mashahadi, 2023, p. 176).

This principle emphasizes that the earth and all its contents belong to God (Psalm 24:1), and humans are placed as servants or stewards, not owners who have the right to exploit indefinitely (Ruhulessin & Parihala, 2021, p. 15). This concept is based on the belief that every human action against the environment must be accountable to God. Therefore, wise stewardship reflects the attitude of respect and moral responsibility that humans carry in their relationship with God through nature (Ng & Eom, 2024, p. 265).

In addition, the Christian view of stewardship also emphasizes environmental justice and concern for fellow humans, especially future generations. Managing nature wisely means not only maintaining the sustainability of resources for today's life, but also ensuring that future generations can enjoy and utilize the same resources in a sustainable manner (Rabie-Boshoff, 2022, p. 340).

DISCUSSION

Parahyangan: Man's Relationship with God

In the teachings of Tri Hita Karana, Parahyangan is a concept that emphasizes a harmonious relationship between humans and God. In Balinese Hindu society, this relationship is manifested through worship, religious ceremonies, and reverence for holy places such as temples. The Balinese believe that maintaining a good relationship with God or the gods through rituals is the key to a sustainable balance of life. These efforts are not only considered important to achieve personal happiness but also to maintain the well-being of the community as a whole.

From a Christian perspective, the relationship between man and God is a central element in spiritual life. The Gospel teaches that love for God must be above all else, as affirmed in Matthew 22:37, "Love the Lord your God with all your heart." This relationship is based on the sacrifice of Jesus Christ and the belief that man can achieve salvation through faith in Him. As in the Parahyangan concept, Christianity also sees a relationship with God as the foundation of spiritual life and human well-being.

Pawongan: Human Relations with Others

In the concept of Pawongan, which is part of the Tri Hita Karana, human relationships with others are considered a key element to create social harmony. Balinese people emphasize values such as mutual cooperation, *tresna* (love) and social responsibility as a form of manifestation of Pawongan. This value applies not only in relationships between individuals, but also in social organizational structures, such as in *banjar* systems, where decision-making and collective work become an integral part of daily life.

In Christian theology, relationships with others are also strongly emphasized. Christ taught people to "love your neighbour as yourself" (Matthew 22:39), indicating that interpersonal relationships based on love, forgiveness, and cooperation are the keys to a meaningful life. Love for others is expected to reflect love for God, and Christianity places social responsibility as an essential part of faith. Practices such as charity, service to the needy, and cooperation in the Christian community are tangible manifestations of this principle.

Palemahan: The Relationship between Humans and Nature

The concept of Palemahan in Tri Hita Karana focuses on the relationship between humans and nature. In the view of the Balinese people, nature is seen as a sacred entity and must be respected. This belief is reflected in practices such as the *subak* irrigation system, which shows a balance between sustainable land management and maintaining a harmonious relationship with the environment. Nature is considered a place where humans obtain their life needs as well as a place to return after death. Therefore, preserving nature is an integral part of human life.

From a Christian perspective, although there is no concept identical to Palemahan, the Bible teaches the importance of safeguarding God's creation. In the book of Genesis, humans are given the mandate to "rule over the earth" (Genesis 1:28), which is often interpreted as the responsibility to manage and care for nature wisely. Modern Christianity increasingly emphasizes the importance of man's role as the guardian of the earth, rejecting overexploitation and environmental damage as part of a spiritual vocation to protect God's creation.

CONCLUSIONS AND RECOMMENDATIONS

The concept of Tri Hita Karana in Balinese Hindu society and Christian teachings have similarities in terms of human relationships with God, others, and nature. Both teach the importance of harmony in the relationship as the basis for well-being and happiness. However, the main difference lies in the way each religion expresses and lives the relationship with Balinese Hinduism emphasizing ritualistic aspects and local culture, and Christianity emphasizes grace and faith in Jesus Christ. Although doctrinally different, these two value systems offer a guide to living meaningfully and in harmony with the world around them.

FURTHER STUDY

This research still has limitations, so it is necessary to carry out further research related to the topic of Balinese Local Genius (Tri Hita Karana) in Christian Perspective in order to improve this research and add insight to readers.

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