

Environment and Human Harmonization Based on Bali Local Wisdom through Tumpek Bubuh Ceremony

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Abstract. In general, this article aims to: (1) find out in depth about environmental ethics, especially those in Balinese society (2) find out the essence of Tumpek bubuh as harmonization of the environment and humans in Bali. The writing of this article uses a qualitative descriptive method and uses a literature study technique as tools to collect data. The results of this paper are known that the concept of environmental ethics Tumpek bubuh as one of the local wisdom of Bali, is needed to protect the environment as a form of harmonization of the environment and humans, especially in Bali.

Keywords: Environmental Ethics, Local Wisdom, Tumpek bubuh

1. Introduction

Humans and the environment are two elements that cannot be separated. The environment is a companion that is always needed by humans to carry out life. According to Law Number 32 of 2009 concerning the protection and management of the environment, it is explained related to the definition of the environment in which there are elements, namely objects and includes humans and their behavior that affects nature or the environment itself. The environment is a very vital thing for human life. The planting of love for the environment has been pursued from has been stated through the commemoration of environmental day. This is proof of how important the environment is for human life.

On the other hand, reality shows that nowadays there are very many activities that cause environmental damage due to the actions of an irresponsible group of people for the sake of individual interests. Based on data released by the Ministry of Environment and Forestry, it is stated that during the span of 2010 to 2017 it is known that more than 684,000 hectare of the total forest in Indonesia was damaged [1]

The government's policy to arrest and imprison the perpetrators of forest destruction will only temporarily stop the existing environmental destruction and other environmental destroyers will reappear. In addition, arresting perpetrators of environmental destruction is only a repressive measure that tends not to be able to solve the problem because the most fundamental thing is a way to change the mindset of humans to stop destroying the

environment. This also gives the impression that there is no real step from the government to take preventive action to make people aware of the importance of the environment for life.

Reflecting on the current situation, a fundamental solution is needed to change people's mindsets to create a new mindset to always protect the environment by applying environmental ethics. In this regard, Bali has a local wisdom that is very closely related to environmental ethics, namely the concept of Tri Hita Karana or the three causes of harmony. In Tri Hita Karana there is a section called Palemahan, one of which is implemented through the Tumpek bubuh celebration or a celebration of the environment and plants. Reflecting on this, two problem formulations can be formulated as follows: (1) How is the application of environmental ethics based on Balinese local wisdom? (2) What is the essence of Tumpek bubuh as a form of harmonization between humans and the environment?

2. Method

The writing of this article uses a qualitative descriptive method. Qualitative descriptive research method is a research method using quantitative data which will be described descriptively. As for the data collection used in writing this article, namely using a literature study or literature study through sources in the form of books, related scientific journals, and other scientific sources that have a level of credibility that can be accounted for.

3. Results and Discussion

3.1 Application of Environmental Ethics Based on Balinese Local Wisdom

Ecocentrism theory is a theory of environmental ethics that focuses on ethics in all ecological communities, both living and non-living. This theory is also called Deep Ecology which was first introduced by Arne Naess, a Norwegian philosopher, in 1973, where the moral principles developed are concerning the entire ecological community. This theory was born as a form of breaking the tradition of anthropocentrism which views that humans as the center of life, humans have a separate existence from the environment. This makes the environment under human domination [2]. In line with Keraf's statement, Naes also said that every existence, whether it be humans, animals, or plants, has the same right to live and reproduce. So therefore,

Ecocentrism perspective emphasizes the importance and sustainability of the natural environment. This view is based on critical environmental ethics and places the environment not only as a moral object, but also as a moral subject, so it must be treated as equals with humans [3]. Referring to the opinion of Anies, 2006 it is explained that related to the meaning of ethics as a guide in acting, environmental ethics in general can be interpreted as something that can provide a view related to individual moral behavior to the environment or the natural surroundings and become a guide in every attitude and behavior towards the environment [4].

Talking about environmental ethics and its preservation, the Balinese people, normatively, have long had guidelines for living in harmony with humans with one another, with the environment in which they live, and with their God known as the Tri Hita Karana concept. This concept shows an ecological wisdom that must always be implemented in

managing the existing environment [5]. If we look more deeply, the value of Tri Hita Karana is a concept that becomes a philosophy of balance [6].

Regarding the implementation of environmental ethics (palemahan), Balinese people have various ways through local wisdom that has existed for a long time. According to Gunawan (2008), it is explained that local wisdom (local genius / local wisdom) in principle is a local knowledge that arises from the adaptation of a community group that is excavated from life experiences that are preserved from one generation to the next. Harmony between humans and their environment will undoubtedly occur, a balance between the elements that exist in nature and humans.

3. 2 The Essence of Tumpek bubuh as a Form of Harmonization of Humans with the Environment

Talking about the Tumpek bubuh commemoration, the Balinese Hindu community regularly commemorates the Tumpek bubuh ceremony once every 210 days. It is more clearly explained by Udayana [7] that Tumpek Bubuh is one of the tumpek performed twenty-five days before Galungan Day. This ceremony is carried out in connection with worship and respect for God in its manifestation as Dewa Sangkara who is the god of plants [8]. The Tumpek Bubuh ceremony is closely related to the existence of plants as friends for human life, and also to human life itself [9].

The philosophical basis for the implementation of Tumpek bubuh is to give before enjoying, this is meant that before humans can enjoy the results of plants, they must start with planting plants first [10]. The scientific meaning of the Tumpek bubuh ceremony is to ask the God of plants so that all plants can be useful and support human life and can always thrive [11].

The implementation of Tumpek bubuh has a hidden meaning, namely the concept of a relationship between kayon and wood. Kayon literally means wood and wood means the human mind. In this context, the wood is meant by the wise thoughts of humans to protect the environment as a basis for raising awareness of the importance of protecting the environment which will lead to harmony between the environment and humans because there has been an harmony between Kayun and Kayon. If the wood and kayon have been integrated, there will be harmony or harmony between thoughts which will later turn into an action and become a habit.

The values contained in the Tumpek bubuh celebration in Bali teach us to be able to take care of each other with the environment, especially with plants. Therefore, an attitude is needed to maintain harmony between the environment and humans by using or applying the values of Balinese local wisdom which is implemented in the Tumpek bubuh ceremony.

Reflecting on the many positive values of the Tumpek bubuh implementation in Bali, the values contained in the Tumpek bubuh ceremony are very relevant if used as a basis for dealing with environmental problems that occur today considering the problems that occur now are at a very chronic level and have urgency. which is very significant. The values that exist in Tumpek bubuh can be constructed to maintain good relations with the environment starting from self- awareness, when awareness to protect the environment has grown and implemented, the environment will also provide things commensurate with the actions that humans give to the environment.

4. Conclusion

The concept of harmonization between humans and the environment contained in the local wisdom of Tumpek bubuk strengthens the statement that Balinese local wisdom actually has a strong foundation to support the realization of harmony between humans and the environment. Instilling these values into each individual absolutely must be done so that it becomes a habit in oneself to overcome environmental problems that plague the world in general and Indonesia in particular.

It's time for us to improve and move in a better direction. The value of Tumpek bubuk local wisdom is very necessary and becomes an urgency to be realized in order to improve the quality of the environment which is currently at a very crisis point. A real action from humans is needed by applying the values of local Balinese wisdom in the implementation of Tumpek bubuk as a step to improve the environment so as to create a harmonization between the environment and humans. A sick environment will create sick humans and vice versa, a healthy environment will create healthy humans. Make the local wisdom of Tumpek bubuk an environmental day that is really well implemented and not just a mere discourse that is only echoed. When positive things such as the values contained in Tumpek bubuk can be implemented every day throughout the world, it can be imagined that when humans take care of the environment every day, which is followed by planting trees with prayer and love, it is not impossible that the environment which is the lungs of the world will recover from a chronic disease that is afflicting today.

5. References

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