



## Synergy of Tri Hita Karana with Islamic Principles Oriented Towards the Socio-Cultural Life of the Jembrana Community

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### ABSTRACT

This study investigates the ways in which Islamic religious concepts and the Tri Hita Karana (THK) idea work together, especially in sociocultural contexts. The study's goals are to: (1) investigate how THK and Islamic principles can work together to support sociocultural life; (2) analyze how this synergy affects community existence; (3) pinpoint the difficulties encountered when attempting to align THK with Islamic principles; and (4) suggest appropriate solutions to address these difficulties. The Tri Hita Karana's synergy with Islamic principles and the sociocultural backdrop of the Jembrana community are the main topics of the literature study research approach. Data was gathered by exchanging offline and online references, including books, articles, and journals. The following are the study's findings: (1) The concept of Tri Hita Karana in Hinduism synergizes with the concept of Islam, a community that is devoted to God, peaceful and harmonious with others, and aware of environmental sustainability; (2) The Synergy of THK with Islamic Religious Principles Oriented to Socio-Cultural Life towards the Existence of the Jembrana Community strengthens the positive social values that can enhance the quality of life of the Jembrana community; (3) the main challenges in Synergizing the Concept of THK with Islamic Religious Teachings are the persistent stereotypes and deeply ingrained prejudices within the community, differences in religious and cultural values understandings and interpretations, economic disparities, a lack of government support in terms of policies that encourage interfaith cooperation, insufficient education and socialization on the importance of synergy between the Tri Hita Karana and the Islamic principles; and (4) The most effective solution for achieving sustainable synergy is the commitment and cooperation of all parties to foster a more peaceful and harmonious society

## **INTRODUCTION**

Jembrana is one of the areas in western Bali, adjacent to Banyuwangi in East Java, and surrounded by the Bali Strait. Its characteristics are unique and diverse. In the north, mountains surround this area, and in the south is the Indian Ocean. Administratively, Jembrana consists of five sub-districts—Melaya, Jembrana, Negara, Mendoyo, and Pekutatan—with an area of around 1,200 km<sup>2</sup>. According to data from the Central Statistics Agency (2022), there are more than 200,000 people living there, with a population density of around 170 people per km<sup>2</sup>.

This geographical factor influences people's lifestyle patterns in various fields, such as agriculture, fisheries, and tourism. Known for agricultural products such as rice, corn, and coffee, Jembrana also has great fisheries potential on the South coast, especially in Pengambangan Village, Jembrana District. Tourist attractions such as Baluk Rening Beach, Medewi Beach, and Menjangan Island attract domestic and foreign tourists, which of course encourages local economic growth. Tourist visits will increase by 15% in 2022 compared to the previous year, opening up opportunities for great economic growth (Jembrana Tourism Office, 2022).

However, the people of Jembrana also face problems, such as better access to education and health care. UNICEF reports show that around 85% of school-age children go to school in Jembrana, which is still lower than the average for the province of Bali (UNICEF, 2022). This suggests that more efforts must be made to improve the quality of education and health services in this area. Therefore, Jembrana's geographic and demographic conditions affect its social identity and economic and cultural dynamics. In order to make appropriate and sustainable policies for the people of Jembrana, it is important to understand these conditions.

Jembrana's culture is influenced by the majority of its population who are Hindu. According to the Jembrana Central Statistics Agency (2024), there are 49,002 Hindus, 13,534 Muslims, 501 Protestants, 356 Catholics, 428 Buddhists, and other religions. Tri Hita Karana is a philosophy of life for the Balinese people that emphasizes balance between humans, nature, and God. This concept has become an important part of Balinese culture, including Jembrana, and is a guideline for social and environmental interactions. A study conducted by Suardana (2021) found that Tri Hita Karana not only functions as a spiritual principle, but also serves as a basis for sustainable economic development in Bali. The first principle of Tri Hita Karana is "Pawongan," which emphasizes harmonious relationships between individuals. This relationship can be seen in various social activities in Jembrana, such as mutual cooperation and traditional ceremonies. Community involvement in these social activities fosters a strong sense of solidarity and togetherness. According to social research data, 78% of Jembrana people are involved in social activities related to tradition and culture (BPS, 2022). The harmonious relationship between humans and nature is very important, as shown by the concept of "Palemahan" as the second principle. Due to its abundant natural resources, Jembrana is responsible for preserving nature.

This is demonstrated by sustainable natural resource management and organic farming practices. The third principle is "Parahyangan", which focuses on the relationship between humans and God. A study by Widiastuti (2020) showed that farmers in Jembrana who implemented environmentally friendly farming methods experienced an increase in crop yields of up to 30%. Religion and traditional ceremonies are an important part of the daily lives of Jembrana people. A study conducted by Putra (2022) found that 90% of people in Jembrana are actively involved in religious activities, which contribute to the social and spiritual stability of the community. Therefore, Tri Hita Karana not only functions as a philosophy of life, but also serves as a foundation for the sustainable development of the Jembrana community. Communities can use these principles to address today's social and environmental problems.

Islam is the second largest religion. When Islam is applied in people's daily lives, their culture is conceptually similar to Hinduism. Just like Hinduism, Islamic principles play an important role in building community values in Jembrana Regency. Justice is a key principle of Islam that emphasizes the importance of treating fellow human beings fairly. This principle is reflected in various social activities in Jembrana, involving people from all walks of life, regardless of their religion or ethnicity. Various social activities carried out by the Muslim community in Jembrana show that Islam encourages its people to do good to others. For example, the zakat and infaq programs run by local community organizations strengthen interfaith relations in addition to helping those in need. According to the Jembrana National Zakat Agency (BAZNAS), zakat collection in 2022 reached IDR 1 billion, which will be used to help public education and health.

The Tri Hita Karana concept is in line with Islamic principles that emphasize the importance of protecting the environment. As part of their social responsibility, Muslims in Jembrana have started to take environmentally friendly actions such as preserving natural resources and managing waste (Jurnal Lingkungan dan Pembangunan, 2023). To understand the social dynamics in Jembrana, it is important to know how the values of Tri Hita Karana collaborate with Islamic religious values. Although originating from different cultures and religions, both value systems agree that balance, justice, and social care are essential. This opens up opportunities for religious communities to talk and work together in Jembrana.

Protecting the environment is a clear example of the comparison of these values. The teachings of Tri Hita Karana and Islam encourage people to preserve nature. In Jembrana, a reforestation and waste management program that collaborates between Muslim and Hindu groups shows successful cooperation. The program plants more than 10,000 trees every year, according to a report from the Jembrana Environmental Agency (Jembrana Environmental Agency, 2022). In addition, this unity of values can help in resolving social conflicts. The people of Jembrana can build harmony and tolerance by understanding and appreciating differences.

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## LITERATURE REVIEW

According to research by Nuraini (2022), areas that have a strong understanding of religious and cultural principles tend to have lower levels of conflict. The comparison of these values is also very important in education. Schools in Jembrana have begun to integrate values from both traditions into their curriculum with the aim of building tolerant and responsible student characters. According to data from the Jembrana Education Agency (2022), 70% of schools in the area have implemented character education programs based on local values.

Therefore, the harmonization of Tri Hita Karana values with Islamic religious principles can help build a more peaceful and prosperous Jembrana society. The community can solve problems and build a better future by talking and working together. This study will discuss how the synergy of THK with Islamic religious principles focuses on socio-cultural life, how this synergy impacts the existence of society, and what obstacles are faced related to efforts to synergize THK with Islamic religious principles, and what is the best way to overcome these obstacles.

## METHODOLOGY

This study examines various published literature. The focus of this study is how Tri Hita Karana works together with Islamic religious principles in the socio-cultural context of Jembrana society. Creswell (2014) stated that literature research helps researchers understand the theoretical context of the topic they are studying. It also helps them find weaknesses in research that have not been discussed. Literature study also allows researchers to combine various perspectives and current findings. Therefore, researchers can find patterns, relationships, and differences in how people view the synergy between Tri Hita Karana and Islamic religious principles. This will help researchers create stronger and more relevant hypotheses for the context of the research being conducted. This study uses various data sources, including books, scientific journals, research reports, official websites, and other articles. This is important to ensure that the information collected is accurate and reliable. For example, Geertz's (1973) book on Balinese culture can provide in-depth insights into Tri Hita Karana, and scientific articles on Islamic values in Balinese society can provide additional views on Islamic religious principles. Books are the main source because they usually provide in-depth and comprehensive analysis of the topic being studied. For example, the book "Tri Hita Karana: Ardika (2010) wrote "Bali

Philosophy of Life", which can explain in depth the concept of Tri Hita Karana and how it is applied in the lives of Balinese people. Scientific journals are also very important sources of data for this study. Articles that have gone through a peer-reviewed process are available in journals such as the Journal of Indonesian Social Sciences and the Journal of Islamic Studies. This ensures the quality and validity of the information contained therein. In addition, the official website of the Jembrana regional government and government agencies such as the Central Statistics Agency (BPS) will be a significant source of information. This data includes policies, programs, population data, and activities related to the socio-cultural development of the community. Researchers can obtain accurate and up-to-date information about efforts to promote synergy between cultural and religious values in Jembrana Regency by using data from official sources. This study uses triangulation as an analysis technique. Triangulation combines information from various sources to verify data, according to Denzin (1978). This can increase the validity of the study by reducing bias that may occur if the study only relies on one source of data. Data from books, scientific journals, research reports, official websites, and articles will be used to conduct triangulation in this study.

Researchers can use triangulation to compare and contrast information they obtain from various sources. For example, if consistent opinions about the synergy between Tri Hita Karana and Islamic religious principles are found in books and scientific articles, then researchers must conduct a more in-depth analysis to ensure that the opinion is valid. This literature study is expected to provide a greater contribution to the development of science, especially in the field of cultural and religious studies, by using a triangulation approach.

## **RESULTS AND DISCUSSION**

### **1. Synergy of Tri Hita Karana with Islamic Religious Principles Oriented to Social and Cultural Life in Jembrana Regency**

In the context of the diversity of society in Jembrana Regency, a very relevant topic is the synergy of Tri Hita Karana with the principles of Islam that are oriented towards socio-cultural life. Tri Hita Karana is a deep philosophical concept with noble values that emphasize harmony between three important aspects of human life: their relationship with God, their relationship with fellow human beings, and their relationship with nature. Tri Hita Karana can be interpreted as three sources of happiness because of its etymology: Tri means three, Hita means happiness, and Karana means cause (Sukada, 2019).

In Jembrana Balinese Hinduism, Tri Hita Karana consists of three main elements that are interrelated: Parahyangan, which means the relationship between humans and God, Pawongan, which means the relationship between humans and fellow human beings, and Palemahan, which means the relationship between humans and their environment.

In this case, Tri Hita Karana is not just a philosophy; it is a guide to daily life that aims to create balance and harmony in one's life. Since the Bali Provincial Regulation Number 5 of 2020 concerning the Standards for Organizing Balinese Cultural Tourism, Tri Hita Karana and the local wisdom of Sad Kerthi have become the basis for the development of Balinese tourism. The tourism regulation, signed by the Governor of Bali I Wayan Koster, refers to the values of the local wisdom of Tri Hita Karana and Sad Kerthi, and focuses on sustainability. In addition, Tri Hita Karana has become the basis for the development of Balinese tourism since the Bali Provincial Regulation Number 5 of 2020 concerning the Standards for Organizing Balinese Cultural Tourism (Yusuf, 2023). The tourism regulation, signed by the Governor of Bali I Wayan Koster, refers to the principles of sustainability and is based on the values of the local wisdom of Tri Hita Karana and Sad Kerthi. The concept of Tri Hita Karana in Hinduism correlates with the concept in the Islamic disciplines known as fiqh and tsawuf. According to Al-Mawardi (1998), fiqh covers various aspects of life, such as worship, muamalah, and morals. Meanwhile, Al-Ghazali (2000) said that Sufism is a science related to morals and a person's behavior in Islam. The concepts in these two fields of study are meaningfully synergistic with the concept of Tri Hita Karana. This concept consists of three terms: *Hablumminallah*, which means the relationship between humans and God, *Hablumminannas*, which means the relationship between humans and others, and *Hablumminal'alam*, which means the relationship between humans and nature. This concept not only serves as a theoretical basis in many contemporary and classical books, but also serves as a practical guide for Muslims in living their daily lives. One of Al-Ghazali's works that comprehensively discusses these aspects is *Ihya Ulumiddin*, which discusses ethics and spirituality in the context of human relationships with God and others. In this book, Al-Ghazali emphasizes how important it is to know the spiritual relationship with God as the basis for all human actions.

*Hablumminallah* includes human relationships with God, such as worship, devotion, and belief. In such a situation, worship is not only limited to rituals; it also includes all kinds of actions that show devotion and obedience to the Creator. This shows that every aspect of life, both spiritual and material, must be directed towards getting closer to God. *Hablumminannas* shows how important the increasingly complex social relationships between fellow human beings are, which include mutual respect, doing good, and interacting fairly. This concept teaches us to consider not only our own well-being, but also the well-being of others. In such a situation, Islamic teachings encourage its followers to build a harmonious community where everyone feels they have a role and are valued. *Hablumminal'alam* describes the relationship between humans and nature, which includes human responsibility to care for nature and respect God's creation. Many Islamic teachings emphasize the importance of preserving nature as part of worshiping God. This shows that the relationship between humans and nature is not for exploitation, but rather for cooperation and respect for God's creation. By preserving our environment, we not only fulfill our moral responsibility, but also create the balance necessary for survival. The concept of

Tri Hita Karana Parahyangan, Pawongan, and Palemahan (3P) and the concept of Hablumminallah, Hablumminannas, Hablumminal'alam (3H) contribute to the religious principles of the Jembrana Regency community and are an important part of the local culture. These two value systems work together to build a harmonious socio-cultural life; this is very important for building a peaceful and prosperous society.

These three relationships show that the concepts of 3P and 3H support and complement each other. This synergy shows that we need to pay attention to these three elements simultaneously to achieve a balanced and harmonious life. In real life, this means that we should not only concentrate on our spiritual relationship with God, but also try to build good relationships with others and protect nature as part of our duties as His creatures.

Therefore, it is very important to apply these ideas in everyday life, especially considering global issues such as spiritual crisis, social injustice, and climate change. As individuals and as part of a community, we are expected to understand these relationships so that we can build a more just, sustainable, and compassionate society. Therefore, we are expected to apply these principles in every aspect of our lives, both in our daily actions and in our large-scale decision-making.

In Jembrana Regency, the synergy between Tri Hita Karana and the principles of Islam is not just an idea; it is real in everyday life, with a society that is obedient to its God, a harmonious society, and a sustainable environment. These conditions form a strong foundation for building a sustainable and prosperous social and cultural life. The people of Jembrana will be an example for other regions in creating harmony between religious communities if they maintain the values of cooperation, tolerance, and mutual respect..

## **2. Implications of THK Synergy with Islamic Religious Principles Oriented to Social and Cultural Life for The Existence of Jembrana Society**

In Jembrana Regency, the synergy between Tri Hita Karana and the principles of Islam is not just an idea; it is real in everyday life, with people who are obedient to their God, a harmonious society, and a sustainable environment. These conditions form a strong foundation for building a sustainable and prosperous social and cultural life. The people of Jembrana will be an example for other areas in creating harmony between religious communities if they maintain the values of cooperation, tolerance, and mutual respect.

First, this synergy enhances good social values, such as tolerance and mutual respect, in everyday life. The daily lives of Hindus and Muslims in Jembrana show that cooperation has created a safe and comfortable environment for everyone. As demonstrated by both religions, the community shows mutual respect in social interactions. For example, Muslims often invite their Hindu neighbors to share food and celebrate happiness together during Eid al-Fitr. In addition, there is also the tradition of "ngejot", where people from different religions bring each other food that is held in high esteem. Activities like this enhance the relationship between religious communities and the local culture of Jembrana. This beneficial interaction helps people learn to appreciate each other's

differences and find solutions, which improves relationships between people and strengthens a sense of unity amidst diversity.

Second. In addition, this synergy has an impact on the growth of the local wisdom economy, especially in the tourism sector. An economy that connects two communities usually produces innovations and new opportunities that are profitable. For example, joint ventures in the tourism sector that promote local culture and beliefs can attract tourists and boost the local economy. Most of the increase in tourist visits is due to collaboration between communities in holding cultural festivals. This shows that good cooperation brings economic and social benefits, which in turn improves the general welfare of the community.

Third. This synergy also has an impact on the harmony of the world of education. Schools in Jembrana, which are managed by the Education Office, the Ministry of Religion, and the Hindu and Muslim communities, often hold competitions that can be participated by students regardless of religion or gender. This program aims to train skills and teach the values of harmony and tolerance to the younger generation. The competition, which indirectly teaches the importance of appreciating differences, has helped schools shape the characters of children who are more open and inclusive. This reduces the possibility of interfaith conflict by teaching the younger generation to respect and understand differences. To build a more peaceful future, education that focuses on harmony is essential. Fourth. This synergy supports environmental preservation. In line with the Islamic teaching of *Habblum Minal "Alam"*, the principle of *Tri Hita Karana* emphasizes a harmonious relationship with nature. Often, both communities participate in various greening and environmental preservation programs. For example, students from Hindu and Muslim schools participate in tree planting activities, which shows that everyone has a responsibility to care for the environment. Through this cooperation, the community not only contributes to environmental preservation but also builds a shared awareness of the importance of preserving nature for future generations. Fifth, this synergy also helps strengthen social networks. Relationships between people become closer in a harmonious community, which benefits social support. In situations such as natural disasters, people usually help and support each other. Regardless of religion, extraordinary solidarity emerges just to help those affected by the disaster. All levels of society unite in various community organizations to help residents affected by the 2022 flash flood disaster. When the flood disaster occurred, almost the entire Jembrana Regency was affected. As a result, aid was distributed to 18 villages. This strong social support strengthens the sense of solidarity among the people in Jembrana Regency and Bali Province in addition to helping those in difficulty. Sixth. This is evident in joint efforts to maintain security and order. Differences in views and cultures often cause security problems in diverse communities. However, efforts to create a safe environment are better when Hindu and Muslim communities work together. An example is our Hindu brothers, Pecalang, helping to maintain order and security during Islamic religious ceremonies. Conversely, our Muslim brothers, Banser, helping to maintain order and security during Hindu religious ceremonies. On Eid al-Fitr, Pecalang maintains security in front of the mosque,

and Banser helps maintain order and security at certain locations designated by the authorities. This shows how effective cooperation can resolve conflicts and provide a sense of security for all citizens, especially for the citizens of Jembrana Regency.

Seventh The local government policy that supports interfaith activities also shows synergy. The Jembrana Regency Government strives to create a place where religious communities can talk to each other, so that they can improve harmony and understanding of each other. The local village government often holds discussions by inviting religious leaders and community representatives to discuss social issues in Jembrana Regency. Interfaith forums, which are held regularly at the village office or at the bale banjar, provide an opportunity for people in the community to share views and experiences. The community can understand and appreciate differences through these discussions. In addition, it provides space and time to reach a common consensus and find solutions to various community problems. In addition to discussions, the village government regularly holds competitions for important days, such as the Independence Day competition on August 17, 1945. In Jembrana Regency, events such as tug of war, pole climbing, mothers' soccer, sack races, and cracker eating serve as a means to unite Hindus and Muslims. This togetherness clearly occurs even though the concept of Pawongan is used in Hinduism and Habbalum Minannas in Islam. The government is trying to raise awareness of the importance of tolerance and cooperation between religious communities through programs that involve various elements of society. Therefore, the synergy between Tri Hita Karana and Islamic religious principles can serve as a strong foundation for building socio-cultural life in Jembrana Regency.

Overall, Jembrana Regency shows how diversity can be a strength because of the synergy between Tri Hita Karana and Islamic religious principles. Through close collaboration, the community can not only create a harmonious environment, but can also improve the overall quality of life. The Jembrana community shows that this cooperation is important to achieve prosperity and peace in diversity by strengthening social, economic, educational, and environmental values. Therefore, to optimize this synergy, efforts must continue to be improved.

### **3. Obstacles Faced Related to Efforts to Synergize THK with Islamic Religious Principles**

In Jembrana Regency, the synergy between Tri Hita Karana and Islamic religious principles has many benefits, but there are several obstacles faced in the process. Stereotypes and prejudices that still exist in society are the main obstacles. Some people may have negative views of other groups; this can interfere with community communication and cooperation. Different understandings and interpretations of cultural and religious values are the second obstacle. Although Tri Hita Karana and Islamic principles have some similarities, there are also differences that can cause conflict. For example, in terms of religious ceremonies and rituals, each community may have different ways that can be considered disrespectful to each other.

In addition, financial matters also become a barrier to the harmony of these two principles. Economic inequality in Jembrana Regency can cause social gaps that affect relationships between communities. Wealthier communities may not feel the need to collaborate with less fortunate communities, which hinders synergy efforts. In addition, the government does not support policies that encourage cooperation between religious communities. Although there are several programs that support it, their implementation is often uncoordinated and ineffective. Stakeholders may not understand or are not committed to creating an inclusive environment. Finally, another obstacle is the lack of socialization and education about the importance of synergy between Tri Hita Karana and Islamic religious principles. Many people do not fully understand the benefits of cooperation between communities, so they tend to think exclusively. Therefore, a more intensive educational campaign is needed to raise awareness of the importance of tolerance and harmony.

#### **4. The Right Solution to Overcome Obstacles in Synergizing THK with Islamic Religious Principles**

Overcoming the obstacles that prevent synergizing Tri Hita Karana with Islamic religious principles is a difficult challenge, but it is essential to creating a peaceful and sustainable society. The synergy of these two values increases harmony between religious communities and strengthens social ties in society. Therefore, to achieve this goal, strategic actions are needed that can be implemented well. The solution that can be implemented is to create an education and training program that focuses on the principles of harmony between religious communities and tolerance. This program will not only increase religious knowledge, but will also raise awareness of the importance of peaceful coexistence. To implement this program, educational institutions, governments, and civil society organizations that share the same vision must work together. It is hoped that this program can reach more people and have a wider impact by involving various parties. In addition, interfaith dialogue must be strengthened so that various groups understand each other better. Local governments can facilitate discussions involving the general public, religious leaders, and youth. This forum can be a place where people talk about issues of harmony and synergy and find ways to work together to solve the problems they face. It is hoped that prejudice and stereotypes that often become barriers in Interfaith relations will be reduced through open and constructive discussions.

An important solution to achieve synergy is local economic development that involves all communities. Reducing social disparities and providing opportunities for everyone to participate in development can be achieved through inclusive economic empowerment programs. For example, small business development and skills training can be carried out by involving various community groups. By providing equal opportunities to everyone, it is hoped that there will be a sense of mutual respect and better understanding, which in turn will increase harmony between religious communities.

To create an environment that supports synergy, policy support from the government is very important. The government can create policies that encourage cooperation between communities and support activities that involve people of different religions. Policies like this will encourage people to work together and help each other develop. Initiatives aimed at increasing synergy between religious communities can be easier to carry out with strong government support.

In addition, it is important to continue to inform people about the importance of synergy. The importance of harmony and collaboration between religious communities can be spread through campaigns involving social media, seminars, and community activities. The right approach is expected to make society more open and accepting of differences. Continuous education will increase public awareness of the principles of synergy and tolerance. This will result in a more harmonious society.

Religious leaders also play an important role in creating synergy between religious communities. Religious leaders can help various communities communicate and work together. Religious leaders can help build better harmony by setting a good example and encouraging their followers to respect each other. In addition, their involvement in dialogue and education programs will have a positive impact because they have a significant influence on community understanding.

One way to overcome obstacles in synergizing Tri Hita Karana with the concept of Islam is to involve the younger generation in efforts to create synergy. Youth have great power to bring about change and encourage harmony. Youth can be invited to actively participate in interfaith activities through youth programs that focus on the values of synergy. This will improve relations between communities and teach the younger generation about the importance of living side by side peacefully.

All parties must commit and work together to achieve sustainable synergy between Tri Hita Karana and the principles of Islam. Every individual, community, and institution has a great responsibility to create an environment that supports harmony. By implementing the solutions that have been discussed, it is hoped that society can be more united and respect each other's differences. This effort will not only improve people's quality of life, but will also create a more peaceful society.

## CONCLUSIONS AND RECOMMENDATIONS

The conclusions of this study are as follows: (1) The concept of Tri Hita Karana Parahyangan, Pawongan, and Palemahan (3P) in Hinduism synergizes with the concept of Islam conveyed in the disciplines of fiqh and tsawuf Hablumminallah, Hablumminannas, and Hablumminal'alam (3H), which as a whole creates a society that is pious to its God, peaceful and harmonious with others, and aware of environmental sustainability; (2) The implications of the synergy of THK with the principles of Islam oriented towards socio-cultural life towards the existence of Jembrana society are strengthening positive social values such as tolerance and mutual respect, local economic development, harmony in the world of education, environmental preservation, strengthening social networks, maintaining security and public order, local government policies, creating constructive dialogue spaces, and interfaith support, which as a whole can improve the quality of life of the Jembrana community; (3) There are several obstacles that hinder efforts to synergize the concept of Tri Hita Karana with Islamic teachings. These include prejudices and stereotypes that still exist in society, differences in understanding and interpretation of cultural and religious values, economic differences, and lack of education and socialization about the importance of synergy between Tri Hita Karana and Islamic religious principles. Every individual, community, and institution has a great responsibility to create an environment that supports harmony. To improve the quality of life and create a more peaceful and harmonious society, society must be more united and respect each other's differences.

## FURTHER STUDY

This research still has limitations, so it is necessary to carry out further research related to the topic of Synergy of Tri Hita Karana with Islamic Principles Oriented Towards the Socio-Cultural Life of the Jembrana Community in order to improve this research and add insight to readers.

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