



Strengthening the Values of Tri Hita Karana through Cleansing and Spiritual Education at Pura Anggreka Sari, Banjar Dinas Batugunung, Bukit Village, Karangasem Regency

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ABSTRACT

This study examines the strengthening of *Tri Hita Karana* values through cleansing (*mereresik*) and spiritual education at *Pura Anggreka Sari* in Banjar Dinas Batugunung, Bukit Village, Karangasem Regency. *Tri Hita Karana* emphasizes harmony between humans and God, fellow humans, and the environment. This research employs a qualitative descriptive-interpretative method, with data collected through observation, in-depth interviews, and documentation involving community members and temple stakeholders. The findings reveal that cleansing activities and spiritual education serve not only as ritual practices but also as effective educational media for internalizing spiritual, social, and ecological values. These activities foster environmental awareness, strengthen social cohesion, and deepen spiritual understanding among participants. Furthermore, active community involvement in temple-based practices enhances moral character and encourages the practical application of *Tri Hita Karana* in daily life. In conclusion, the integration of cleansing and spiritual education at the temple contributes significantly to the reinforcement of local wisdom-based values and supports the development of sustainable religious and environmental ethics

INTRODUCTION

Tri Hita Karana is a fundamental Balinese Hindu philosophy that emphasizes harmonious relationships between humans and God (*parhyangan*), humans and others (*pawongan*), and humans and the environment (*palemahan*). This concept is widely recognized as a holistic framework for achieving balance in social, spiritual, and ecological life. Recent studies highlight that *Tri Hita Karana* plays a crucial role in promoting sustainability, environmental ethics, and community well-being in Bali (Wijaya et al., 2025). However, contemporary realities indicate a growing inconsistency between philosophical values and daily practices. Environmental issues, such as improper waste management and declining ecological awareness, demonstrate that the internalization of *Tri Hita Karana* values has not been fully realized at the community level (Mahadewi et al., 2025). In addition, previous research tends to focus on the application of *Tri Hita Karana* in tourism, organizational management, and economic development (Subrata et al., 2025), while limited attention has been given to its implementation through local religious practices and community-based spiritual education. In fact, behavioral transformation and ecological awareness are closely related to value internalization through lived religious experiences and cultural practices (Suasapha, 2024). This indicates a research gap in understanding how ritual activities, such as cleansing (*mereresik*) and temple-based spiritual education, function as practical and pedagogical media for strengthening *Tri Hita Karana* values. Pura Anggreka Sari in Banjar Dinas Batugunung, Bukit Village, Karangasem Regency represents a local context where communal cleansing and spiritual education are actively practiced as part of religious life. These activities not only reflect ritual obligations but also serve as a medium for cultivating ecological awareness, social harmony, and spiritual consciousness. Therefore, this study aims to analyze how cleansing practices and spiritual education contribute to strengthening the values of *Tri Hita Karana*, as well as to examine their impact on community behavior and the internalization of environmental, social, and spiritual ethics in contemporary Balinese society.

LITERATURE REVIEW

The concept of *Tri Hita Karana* has been widely discussed in recent academic discourse as a holistic philosophical framework that integrates spiritual, social, and environmental dimensions of life. According to Wijaya et al. (2025), *Tri Hita Karana* provides a foundational ethical system that guides harmonious relationships between humans and God, among humans, and with nature, thereby supporting sustainable living practices. Similarly, Suacana et al. (2022) emphasize that this concept functions as local wisdom that strengthens community resilience and cultural identity in Balinese society. In the context of contemporary challenges, *Tri Hita Karana* is increasingly positioned as a relevant approach to addressing ecological crises and social disintegration through value-based education and practice. Several studies have examined the application of *Tri Hita Karana* in various sectors, particularly in tourism and environmental management.

Subrata et al. (2025) demonstrate that the integration of *Tri Hita Karana* in sustainable tourism contributes to environmental preservation and community welfare. Likewise, Sutapa et al. (2023) highlight that this philosophy supports sustainability accounting and ecotourism development by embedding ethical responsibility toward nature and society. However, these studies tend to focus on macro-level implementation, leaving a gap in understanding how *Tri Hita Karana* values are internalized at the grassroots level through everyday religious and cultural practices.

In the field of education, the concept of ecopedagogy has been linked to *Tri Hita Karana* as an approach to fostering environmental awareness and moral responsibility. Suryani and Putra (2025) argue that *Tri Hita Karana*-based education can serve as an ecopedagogical model that integrates spiritual values with environmental ethics, particularly in formal education settings. This perspective is reinforced by Suasapha (2024), who notes that spiritual practices rooted in local wisdom can function as “living values” that shape individual behavior and collective consciousness. Nevertheless, most of these studies focus on formal educational institutions, with limited attention to informal and community-based learning environments such as temples. Ritual practices, including cleansing (*mereresik*), represent an important yet underexplored medium for value internalization. In Balinese Hindu tradition, *mereresik* is not merely a physical cleaning activity but also a symbolic act of purification that reflects the principles of *palemahan* and *parhyangan*. Mahadewi et al. (2025) reveal that the lack of awareness in environmental cleanliness is often linked to weak internalization of religious values, indicating the need for more contextual and participatory approaches. This suggests that integrating ritual practices with spiritual education can enhance ecological awareness and reinforce moral values in a more experiential manner.

Based on the reviewed literature, it can be identified that although *Tri Hita Karana* has been extensively studied, there is still a significant research gap in exploring how cleansing activities and temple-based spiritual education function as practical pedagogical media for strengthening these values at the community level. Therefore, this study positions itself to fill this gap by examining the role of *mereresik* and spiritual education at Pura Anggreka Sari in reinforcing *Tri Hita Karana* values, particularly in fostering ecological awareness, social harmony, and spiritual consciousness within the local community.

METHODOLOGY

This study employs a qualitative approach with a descriptive-interpretative design to examine the strengthening of *Tri Hita Karana* values through cleansing (*mereresik*) and spiritual education at Pura Anggreka Sari, Banjar Dinas Batugunung, Bukit Village, Karangasem Regency. The researcher serves as the primary instrument, supported by observation guidelines, semi-structured interview guides, and documentation sheets to capture relevant data. Data collection was conducted through participant observation of cleansing and spiritual activities, in-depth interviews with purposively selected informants such as temple leaders (*pemangku*) and community members, and documentation in the form of photographs and written records.

The data analysis process follows an interactive model involving data reduction, data display, and conclusion drawing or verification, where raw data are selected, categorized into themes related to *parhyangan*, *pawongan*, and *palemahan*, and interpreted to identify patterns and meanings. Data validity is ensured through triangulation of sources, techniques, and time, as well as member checking with informants to confirm the accuracy of findings. The data are presented in a descriptive narrative form, supported by direct quotations, to provide a comprehensive understanding of how cleansing and spiritual education function as pedagogical media in strengthening the values of *Tri Hita Karana* within the community.

RESULTS

Purification (Mereresik) and Spiritual Education at Pura Anggreka Sari Can Strengthen the Values of Tri Hita Karana

Tri Hita Karana is a fundamental Balinese philosophy emphasizing harmony among three relationships: humans with God, fellow humans, and the environment. This concept serves as a moral and spiritual framework guiding social and ecological life in Bali. According to Subrata et al. (2025) *Tri Hita Karana*, integrates spiritual, social, and environmental dimensions into a holistic system that supports sustainable life. Similarly, Prihadi et al. (2025) highlight that *Tri Hita Karana* functions as a comprehensive framework that connects cultural values with environmental sustainability and community empowerment. In religious practice, one of the essential forms of spiritual implementation is *mereresik* (purification), which is often accompanied by spiritual education in temple environments such as Pura Anggreka Sari. This study aims to analyze how these practices strengthen *Tri Hita Karana* values in the community.

Purification (Mereresik) as Strengthening Parhyangan (Human-God Relationship)

The *mereresik* ritual at Pura Anggreka Sari is understood as a process of physical and spiritual cleansing before engaging in worship. The *mereresik* ritual at Pura Anggreka Sari is understood as a holistic process of physical and spiritual cleansing that precedes acts of worship, serving as an essential preparatory stage for achieving inner purity and sacred awareness. In Balinese Hindu practice, purification is not merely a symbolic act of washing the body, but a deeper process of cleansing the mind (*manacika*), speech (*wacika*), and actions (*kayika*) so that individuals can approach the divine in a state of harmony and sincerity. This aligns with the concept of *Tri Hita Karana*, particularly the *parhyangan* dimension, which emphasizes the harmonious relationship between humans and God (Subrata et al., 2025). Furthermore, purification rituals such as *mereresik* function as a medium for cultivating spiritual discipline and awareness, reinforcing ethical behavior and devotion in everyday life (Suasapha, 2024).

Empirical findings from field interviews also support this perspective; a temple priest (*pemangku*) at Pura Anggreka Sari, Sudiantara explained that “*mereresik is not only about cleaning the body, but also purifying thoughts and intentions so that individuals are spiritually ready to connect with Ida Sang Hyang Widhi Wasa*” (Interview, 31 January 2026). This indicates that the ritual embodies

both external and internal dimensions of purification, integrating ritual practice with spiritual education. In this context, *mereresik* can be seen as a transformative process that strengthens religious consciousness and prepares individuals to participate meaningfully in worship, thereby sustaining the continuity of spiritual values within the community (Wirawan & Rosalina, 2024).

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“Mereresik is not only about cleaning the body, but also purifying thoughts and intentions so that humans can be closer to *Ida Sang Hyang Widhi Wasa*” (Interview, 31 January 2026).

This statement reflects that purification is a medium for internalizing spiritual awareness. The ritual strengthens *parhyangan* values by fostering devotion and sacred consciousness. This finding aligns with Suasapha (2024), who argues that spirituality within plays a crucial role in shaping inner awareness and ethical behavior.

Spiritual Education as Strengthening Pawongan (Human–Human Relationship)

Spiritual education at Pura Anggreka Sari is conducted through *dharma wacana*, collective prayers, and discussions about Hindu teachings. These activities create social cohesion among community members.

A community leader, Adnyana stated:

“Through spiritual learning, people learn respect, cooperation, and mutual care. This is what strengthens harmony among us” (Interview, 31 Januari 2026).

This reflects that spiritual education fosters social values such as empathy, cooperation, and respect. Paramitasari et al. (2025) confirm that the implementation of *Tri Hita Karana* values in educational settings significantly enhances social harmony and character development. This finding is further reinforced by the lived experiences of participants who emphasized that spiritual education is not merely theoretical, but deeply embodied in daily interactions. Through the integration of *Tri Hita Karana*, particularly the principles of harmonious relationships among humans (*pawongan*), students are encouraged to practice empathy, mutual assistance, and respect in both formal and informal settings. As expressed in interviews, learners begin to internalize these values through collaborative activities, communal rituals, and reflective practices that connect ethical teachings with real-life situations. This process gradually shapes their social sensitivity and strengthens their capacity for cooperation.

Moreover, spiritual education grounded in local wisdom creates a meaningful learning environment where moral values are not imposed, but cultivated through experience and example. Teachers and community leaders play a crucial role as role models, demonstrating attitudes of tolerance, compassion, and respect, which are then mirrored by students in their peer relationships. This aligns with Paramitasari et al. (2025), who argue that the contextual implementation of *Tri Hita Karana* fosters not only cognitive understanding but also affective and behavioral transformation. Consequently, the development of empathy, cooperation, and respect becomes a natural outcome of continuous engagement with spiritually enriched educational

practices, ultimately contributing to a more harmonious and ethically grounded social life.

Purification and Environmental Awareness as Strengthening Palembang (Human-Nature Relationship)

The *mereresik* ritual is also closely linked with environmental cleanliness, as temple areas and surrounding environments are cleaned collectively before ceremonies.

One participant, Indira explained:

“Cleaning the temple is part of our responsibility to nature because nature is also sacred” (Interview, 31 January 2026).

This indicates that purification rituals extend beyond spiritual meaning to ecological awareness. Suryawan et al. (2024) emphasize that *Tri Hita Karana* based practices integrate environmental conservation with spiritual values, encouraging sustainable behavior. This perspective is further strengthened by field observations and community narratives, which reveal that purification rituals are closely intertwined with environmental responsibility. In many cases, rituals such as *mereresik* are not only intended to cleanse the body and soul, but also to restore balance in the surrounding environment. Participants often engage in collective cleaning of temple areas, water sources, and natural spaces prior to conducting the rituals, reflecting a deep awareness that physical cleanliness is inseparable from spiritual purity. This practice implicitly teaches that nature is a sacred entity that must be respected and preserved.

Furthermore, the integration of *Tri Hita Karana*, especially the principle of *palemahan* (harmonious relationship with nature), encourages individuals to view environmental care as a form of devotion. Through ritual activities, offerings, and the use of natural materials, community members develop a sense of responsibility toward sustainable resource use and ecological balance. As highlighted in interviews, many participants expressed that participating in purification rituals increased their awareness of waste management, water conservation, and the importance of maintaining the sanctity of natural environments.

In line with Suryawan et al. (2024), these practices demonstrate that spirituality and environmental ethics are not separate domains but are deeply interconnected. The ritual process becomes a medium for internalizing ecological values, where individuals are guided to adopt environmentally friendly behaviors as part of their religious obligations. Consequently, purification rituals serve as an effective cultural and spiritual mechanism for fostering long-term ecological awareness and promoting sustainability within the community.

Integration of Mereresik and Spiritual Education in Strengthening Tri Hita Karana Values

The integration of purification rituals and spiritual education creates a holistic learning process that simultaneously touches spiritual, social, and ecological dimensions. Wirawan & Rosalina (2024) highlight that spiritual knowledge transmitted through cultural practices and community engagement strengthens the implementation of This perspective is further strengthened by field observations and community narratives, which reveal that purification

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Furthermore, Dartawan et al. (2025, p. 95) explain that *Tri Hita Karana* values significantly influence ethical behavior and promote environmentally friendly and socially responsible actions. Thus, *mereresik* and spiritual education at Pura Anggreka Sari function not only as religious rituals but also as transformative educational processes.

DISCUSSION

The findings of this study demonstrate that the strengthening of *Tri Hita Karana* values through purification (*mereresik*) and spiritual education at Pura Anggreka Sari is carried out holistically across the three fundamental dimensions: *parahyangan* (human–God relationship), *pawongan* (human–human relationship), and *palemahan* (human–nature relationship). These dimensions are not implemented separately, but are integrated into ritual practices, educational activities, and daily social interactions within the community (Wiana, 2020; Saputra & Suastra, 2021).

First, in the *parahyangan* dimension, purification rituals function as a medium for internalizing spiritual awareness and religious discipline. The process of *mereresik*—which involves physical and spiritual cleansing before worship—encourages participants to develop a deeper sense of devotion, sincerity, and self-control. This finding aligns with previous studies indicating that the habituation of spiritual practices significantly contributes to the formation of religious character and discipline in educational contexts (Suardana & Adnyani, 2022). Through continuous participation in temple-based rituals,

individuals not only understand religious teachings cognitively but also embody them in their attitudes and behaviors.

Second, in the *pawongan* dimension, the study reveals that spiritual education at the temple fosters strong social cohesion and collective responsibility. Activities such as *ngayah* (voluntary service), communal preparation of rituals, and collaborative learning create a space for intergenerational interaction and value transmission. Informants emphasized that these practices cultivate empathy, mutual respect, and cooperation among community members. This is consistent with research showing that the implementation of *Tri Hita Karana* values enhances social harmony and collaborative competencies through structured and cultural-based educational programs (Paramitasari et al., 2025; Dewi & Putra, 2023). Thus, the temple becomes not only a place of worship but also a social learning center that reinforces communal identity.

Third, in the *palemahan* dimension, purification rituals are closely linked to environmental awareness and ecological ethics. The findings indicate that activities associated with *mereresik*, such as cleaning temple areas, managing ritual waste, and maintaining water sources, reflect a strong commitment to environmental sustainability. Community members perceive nature as sacred and integral to spiritual life, leading to environmentally responsible behavior. This supports the notion that *Tri Hita Karana* provides a holistic framework for sustainability by integrating spiritual values with environmental conservation practices (Suryawan et al., 2024; Arnyana & Suryadarma, 2020). Additionally, eco-spiritual learning approaches based on *Tri Hita Karana* have been shown to effectively develop ecological awareness and pro-environmental behavior among participants (Suryani & Putra, 2025; Yasa & Sudarsana, 2021).

Furthermore, this study finds that the synergy between purification rituals and spiritual education creates a transformative learning process. Values are not merely taught but experienced directly through ritual participation, reflection, and community engagement. This experiential approach strengthens moral awareness, cultural identity, and sustainable behavior simultaneously. In line with broader literature, *Tri Hita Karana* serves as a value-based framework that shapes mindset, behavior, and social systems toward harmony and balance (Wiana, 2020; Saputra & Suastra, 2021).

In conclusion, the research confirms that purification (*mereresik*) and spiritual education at Pura Anggreka Sari play a significant role in strengthening *Tri Hita Karana* values. These practices foster religious devotion, social harmony, and environmental responsibility in an integrated manner, making them an effective model for character education and sustainable community development rooted in local wisdom.

CONCLUSIONS AND RECOMMENDATIONS

This study concludes that the strengthening of *Tri Hita Karana* values through purification (*mereresik*) and spiritual education at Pura Anggreka Sari, Banjar Dinas Batugunung, Bukit Village, Karangasem Regency, is successfully implemented in an integrated and holistic manner. The three core

dimensions – *parahyangan*, *pawongan*, and *palemahan* – are not only conceptually understood but are also practiced in real-life contexts through ritual activities, communal engagement, and environmental care.

In the *parahyangan* dimension, purification rituals effectively foster spiritual awareness, devotion, and religious discipline. Participants internalize religious values through direct involvement in ritual processes, which strengthens their connection with the divine and enhances moral self-regulation.

In the *pawongan* dimension, spiritual education activities at the temple promote social cohesion, empathy, mutual respect, and cooperation. Practices such as *ngayah* and collective ritual preparation serve as important social learning mechanisms that reinforce solidarity and intergenerational value transmission within the community.

In the *palemahan* dimension, the study finds that purification practices are closely linked to environmental awareness. Community participation in maintaining temple cleanliness, managing ritual waste, and preserving natural resources reflects the integration of spiritual values with ecological responsibility.

Overall, the synergy between purification rituals and spiritual education creates a transformative learning process in which values are not only taught but also experienced and internalized. Therefore, this model proves to be effective in strengthening character, cultural identity, and sustainable behavior based on local wisdom.

Recommendations

Based on the findings of this study, several recommendations are proposed:

For Religious and Community Leaders

It is recommended to continuously preserve and develop purification rituals (*mereresik*) as a medium of spiritual education. Leaders should also strengthen guidance and mentoring to ensure that the values of *Tri Hita Karana* are consistently understood and practiced by all community members, especially the younger generation.

For Educational Institutions

Schools and educational institutions are encouraged to integrate *Tri Hita Karana*-based learning into formal and non-formal curricula. Experiential learning approaches, such as participation in temple activities and community service (*ngayah*), should be promoted to enhance students' character development and social responsibility.

For Government and Policy Makers

Local governments should support the preservation of local wisdom by incorporating *Tri Hita Karana* values into community development programs, particularly those related to environmental sustainability and cultural conservation. Policies that encourage eco-spiritual practices can strengthen sustainable development at the local level.

For Future Researches

Further studies are recommended to explore the implementation of *Tri Hita Karana* in different contexts, such as urban communities or formal education systems, as well as its impact on broader issues like environmental sustainability, social resilience, and global ethics.

In conclusion, the integration of purification rituals and spiritual education at Pura Anggreka Sari offers a valuable model for strengthening *Tri Hita Karana* values, which can be adapted and implemented in wider contexts to promote harmonious, ethical, and sustainable living.

FURTHER STUDY

This study on Strengthening the Values of Tri Hita Karana through Cleansing and Spiritual Education at Pura Anggreka Sari, Banjar Dinas Batugunung, Bukit Village, Karangasem Regency provides important insights into the integration of spiritual practices and local wisdom in fostering religious, social, and environmental values. However, like all research, it is subject to several limitations that should be acknowledged.

First, this study is limited to a single research site, namely Pura Anggreka Sari, which may not fully represent the diversity of practices and interpretations of *Tri Hita Karana* across different regions in Bali or other Hindu communities in Indonesia. Cultural variations, local traditions, and community structures may influence how purification rituals (*mereresik*) and spiritual education are implemented and understood. Therefore, the generalizability of the findings remains context-specific.

Second, the study primarily employs a qualitative approach based on observations and interviews with community members, religious leaders, and participants involved in ritual activities. While this approach provides in-depth understanding and rich contextual data, it may also be influenced by subjectivity, both from participants and the researcher. Quantitative measurements of behavioral change, environmental impact, or long-term character development were not extensively explored in this study.

Third, the research focuses mainly on adult participants and community figures, with limited exploration of the perspectives of younger generations, such as students or youth groups. Considering that the sustainability of *Tri Hita Karana* values depends largely on intergenerational transmission, this represents an important area that requires further attention.

Based on these limitations, several suggestions for future research are proposed. Future studies are encouraged to conduct comparative research across multiple temples or regions to examine variations and commonalities in the implementation of *Tri Hita Karana*-based practices. Such studies would provide a broader understanding and strengthen the external validity of the findings.

In addition, further research could adopt mixed-method approaches by combining qualitative insights with quantitative data to measure the impact of purification rituals and spiritual education on character development, social behavior, and environmental awareness. This would allow for a more comprehensive evaluation of the effectiveness of these practices.

Future investigations should also focus on the role of youth and formal educational institutions in sustaining and transforming *Tri Hita Karana* values in contemporary contexts. Exploring how these values are adapted in modern education systems, digital environments, or urban settings would be particularly relevant in addressing current social and environmental challenges.

Finally, interdisciplinary approaches that integrate religious studies, environmental science, education, and sociology are highly recommended to further deepen the understanding of *Tri Hita Karana* as a holistic framework for sustainable living. By addressing these areas, future research can contribute to the development of more inclusive, adaptive, and impactful models of spiritual and cultural education.

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