



Empowerment of Local Wisdom a Reflection of Saving the Environment in Bali Through Eco-Religious Education

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Abstract. Globalization is believed to be one of the causes of the marginalization of local culture (local wisdom) owned by the Balinese people who are believed to have been able to protect their environment. This causes environmental damage in Bali to be felt to be growing and increasingly complex. As a reflection of the Balinese people who have *Tri Hita Karana* and the concept of the cosmos which is believed to be so Eco-religious can be used as a solution in saving the environment in Bali. The basis developed in Eco-religious is to place humans as creatures who have a vertical relationship with God and a horizontal relationship with fellow creatures, including with their environment, and are an inseparable part of their environment.

Keywords: Eco-religious · Environmental function · local wisdom · Cosmos · *Tri Hita Karana*

1 Introduction

The revolution in the fields of technology, communication, and information that occurred in the development of human civilization has led the world community to rapid changes in relations between nations so that it penetrates national boundaries and ethnicity, which is then better known as globalization. These changes continue and at the same time lead to socio-economic inequality and resource exploitation in various parts of the world. In addition, global developments are also believed to have marginalized local culture (local wisdom) and an increase in complex environmental impacts. It is feared that this phenomenon will eventually lead to the issue of justice and the future sustainability of the human habitation which we call 'earth' (Setiawan, 2004; Soemarwoto, 2003; Nurhaidah and Musa, 2015).

In Indonesia, environmental damage (hereinafter referred to as environmental damage) is stated by environmental experts to be in a severe enough condition, and will continue to get worse if there are no real efforts to overcome it. Environmental damage has threatened the sustainability of our republic, in addition to causing many casualties, worsening the quality of life, and triggering increasingly complicated conflicts and social problems (Setiawan, 2004; Elyawati and Fatmawati, 2021). Furthermore, it was

also stated that globalization and free trade have accelerated the process of environmental damage and social inequality, mainly due to the acceleration of privatization and environmental capitalization by uncontrolled exploitation of natural resources and neglecting aspects of environmental rights and justice (Amri, 2011; Hartati, 2008).

In Bali, environmental problems are growing and increasingly complex. The increasingly crowded Bali as a small island ecology has an impact on increasing pressure on the environment. The small island, which is called Bali, is getting more and more crowded with physical buildings, vehicles, people, so that it has consequences for the high urgency of green open spaces and conservation areas. This physical phenomenon gives greater ecological pressure and this phenomenon has the potential to damage the environment more than the preservation of natural functions and resources. In addition, based on the 2020 Population Census, the province of Bali with an area of only 5,632.86 Km² has been inhabited by 4.32 million people, whose heterogeneity is also getting higher (BPS Province of Bali, 2022), so the population density is approaching 800 people/Km². Taking into account the quality of human resources which is still relatively not so high (65% of the population has basic education and below and only 8.95% has higher education), this makes Bali more potential to spur environmental damage compared to the conservation of nature and Balinese culture. The development of tourism in the province of Bali which collaborates with the handicraft and service industries, as well as the global capitalist system (with an industrial and service economy format) has also had an impact on the decline of the agrarian economy so that it has the potential to exploit nature and the environment instead of saving natural resources. The unequal relationship between the tourism sector and the agricultural sector in Bali causes land erosion and shifts in the function of agricultural land on a large scale. The change of agricultural land into residential or commercial land is often referred to as land conversion. This change is considered to have a negative effect due to changing the function of a land, either partially or completely from its original function (Wicaksana and Putra, 2018; Sudaratmaja, 2008).

The implementation of regional autonomy from 2001 as the implementation of Law No. 22 of 1999 (updated with Law No. 32 of 2004) has been implemented excessively and is also accompanied by the rise of primordial spirit which is also going too far so that it is believed to be worsening the process of environmental destruction (Setiawan, 2004). Each district/city in Bali tends to over-exploit regional potential for PAD, which of course also tends to lead to the fragmentation of Bali as an ecological, economic and cultural unit which leads to distortion of nature, culture, and various resources.

Judging from the area of forest area, Bali has a forest area of only 127,271.5 ha, while those classified as critical/very vulnerable to empty have reached an area of 23,403.3 ha or about 18.39% (Dishut Pemprop Bali, 2002). Forests are a source of germplasm, forest damage causes erosion of gene resources. Although we are rich in various types of animals and plants, but we need to realize that the number of individuals per species is not large, this means that many species will have a sensitivity to extinction. Species extinction reduces the richness of gene resources.

The Bali Provincial Forestry Service stated that forest destruction had already occurred in Bali. In general, there are three causes, namely forest fires covering an area of 544.19 ha, illegal logging/theft of forest products reaching an area of 83.17 m³/ph,

and the widest one is due to breeding which reaches an area of 5,245.77 ha. Breeding is the use or conversion of forest functions carried out by communities around the forest, into agricultural land. This breeding generally occurs because of the poor condition of the community around the forest so that it can trigger them to take advantage of the neglected land. Basically, the community's encouragement is also due to the fertile breeding grounds indicated by the dense growth of the weeds, the good water system, and the relatively close distance to the place of residence. However, this fertilization can have a negative impact, because the land will be degraded. In addition, the soil is easily eroded, due to the intensive processing (Serakat, 2014).

The loss of tigers is mainly related to habitat loss, decreased prey numbers, illegal hunting, traps, illegal trade, etc. Bali starlings are also in an alarming condition. The captivity was successful, but after returning to its natural habitat it did not show any significant growth, which is currently believed to be mainly due to human wild capture. In addition to these problems, recently, although now it has been reduced by providing counseling to the community concerned (the community of Kukuh Marga Tabanan), the activity of hunting bats by using kite strings filled with hooks is carried out on the animal's journey to look for bats. Eating is a very intensive method and threatens the existence of bats in Alas Kedaton tourism objects.

Outside the forest area, the critical land area has reached 286,938 ha or 50.9% of Bali's land area, and most of it is in the districts of Buleleng, Karangasem, and Jembrana (Dishut Prov. Bali, 2002). The critical land will eventually endanger the functions of hydrology, orology, agricultural production, settlements, and socio-economic life in the surrounding area. If described one by one, of course there is much more that can be expressed regarding environmental damage in Bali.

In this regard, it is necessary to reflect on the local wisdom that Bali has so far which has maintained the preservation of its environmental functions. The progress that Bali has made in development as stated above will certainly seek a balance. This paper is expected to be able to provide an offer to empower local wisdom in protecting the Balinese environment, so that Balinese identity with its culture can always be actualized in the development of today's global society.

2 Research Method

The method used in this study is a qualitative descriptive method that focuses on how Empowerment Of Local Wisdom a Reflection Of Saving The Environment In Bali Through Eco-Religious Education.

3 Results and Discussion

3.1 Ecological Wisdom in Balinese Local Wisdom

In Hindu culture, the universe is seen as an interconnected whole and as a meaningful totality. Such a view contains the meaning of ecological (environmental) wisdom, because consciously (cosmic awareness) recognizes that humans (microcosm) are part of the universe (macrocosm) which is composed of the same elements, namely the *Panca*

Maha Butha. These five (5) elements include *Pertiwi*/Solid Elements/Land, *Apah*/Liquid Element/Water, *Teja*/ray/light, and *Bayu*/Air Element, and *Akasa* or Ether/Space (Wiana, 2005; Astra, 2004).

Taking into account what has been described above, it can be seen how high the values of environmental wisdom contained in local wisdom are regarding the preservation of environmental functions owned by the Balinese people. The ecological wisdom contained in the local wisdom of the Balinese people as stated above can be used as a basis in realizing an environmentally friendly Balinese society so that they are able to protect and maintain their environment. This can happen if the local wisdom that is environmentally wise can still be empowered on an ongoing basis from generation to generation.

3.2 Empowerment of Local Wisdom in Environmental Management

Management the problem faced today with the global era as has been stated is the increasingly marginalized local wisdom possessed in environmental management. The existence of modernization, which is mostly imported from the western world, is something that is considered absolute to be able to solve environmental problems, but in reality it cannot solve environmental problems. Ecological wisdom that comes from local wisdom is very important to be empowered so that it can be used as an ethical basis that will guide people's behavior in interacting with the environment. Optimal empowerment of local wisdom is carried out in order to develop the basic ethics of the community in interacting with their environment.

3.3 This Provides a Basis for the Community in Carrying Out Environmental Management

With regard to environmental management, it must be realized that humans and nature are a unit in an ecosystem that influence each other. Humans, including animals and plants as biotic components live from and at the same time coexist with nature from abiotic elements (non-living objects such as water, soil, air). Humans depend on their life from existing natural resources, while nature provides what humans need. Differences in environmental conditions will result in different ways of adaptation from humans. Human survival depends on its ability to adapt to its environment. If there is a change in the environment that is beyond the limits of human adaptation, human survival will be threatened.

In order to achieve this goal, the approach used in Eco-religious Education is a human-religious perspective based on *Tri Hita Karana*. The religious humanist perspective contains two integrated educational concepts, namely humanist and religious education. The integration carried out is aimed at building education that can integrate the advantages and reduce the weaknesses of both (Humanist Education and Religious Education). Humanist education that emphasizes the aspect of individual independence is integrated with religious education in order to build individual and social life that has independence, but does not abandon (secular) religious values adopted. Humanism cannot be separated from the concept of God as the Creator and humans as religious beings.

So, religious humanism is an effort to position humans (students) to be honorable and uphold human values based on religious values.

Humanist Religious Education based on *Tri Hita Karana* in its implementation is no different from Ki Hadjar Dewantara's Among System which emphasizes care and dedication based on love. The Among system education is based on two things, namely: (1) the nature of nature as a condition for reviving and achieving progress as quickly as possible, (2) independence as a condition for reviving and moving children's inner and outer strengths so that they can live independently, and (3) remains a part of nature so it is obligated to protect and maintain the environment.

The implementation of Eco-religious Education in learning can be done through the following stages: (1) Learning Orientation, is an activity to prepare students to do assignments or solve problems; (2) Active student involvement through assignments or problem solving, is an activity to facilitate and encourage students actively to do assignments or solve problems (cause and solution); (3) Responsibility for Tasks or Problem Solving, is an activity to make a written report about a task that has been completed or a solution to a problem that has been solved; and (4) Evaluation and Reflection, is an activity of carrying out reflection and assessment of the performance that has been shown in completing tasks or solving problems with the proposed solution.

While the evaluation that is put forward in Eco-religious Education does not use academic tests, but uses performance appraisal standards. The more performance students make in an effort to preserve the environment, the more successful the Eco-religious Education will be. The performance appraisal applied in Eco-religious Education is considered relevant in forming people who have a true humanitarian commitment, namely humans who have awareness, freedom, and responsibility as individual beings, but are not lifted from the factual truth that they live in society (creatures). Social) and the environment, so that each individual has a moral responsibility to the environment which is his calling to devote himself to the benefit of society and to protect and maintain the environment.

4 Conclusion

Based on what has been stated above, it can be stated that to empower local wisdom in solving environmental problems can be done through Eco-religious Education, so that the religiosity of students can be built through the values of environmental wisdom in *Tri Hita Karana*. If Bali's environmental sustainability is to be the goal, then eco-religious Balinese people with environmentally friendly living characters are very important to be realized through Eco-religious Education. Do not make eco-religious with the *Tri Hita Karana* philosophy and the concept of the Cosmos which is believed by the Balinese Hindu community to only become lip decorations to be told to others, while we ourselves in Bali do not apply it in real terms, both in our personal lives and the products produced. Including products produced through the world of education.

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