



## Tri Hita Karana in the Spatial Planning of Bali Province in National and Regional Regulations as an Environmental Conservation Effort

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### ABSTRACT

The Provincial Government of Bali is committed to applying the Tri Hita Karana concept in every spatial development of Bali province, including residential, hospitality, and agriculture. The Balinese believe that the Tri Hita Karana concept guides them. They will form an urban spatial structure that is far from damaged and sustainable. Therefore, it is necessary to harmonize national and regional regulations to implement the Tri Hita Karana concept into the urban spatial development process in the province of Bali. This article will assess whether the concept of Tri Hita Karana has been accommodated in the spatial planning of Bali province. As well as the challenges in applying the concept of Tri Hita in this modern era. This research uses a qualitative descriptive analysis and normative juridical method. The collected legal materials were analyzed using a qualitative method by describing legal principles, views of legal experts, and normative provisions regarding spatial planning of cities/regions in realizing the spatial planning of Bali with the Tri Hita Karana perspective. This study concludes that the concept of Tri Hita Karana has been accommodated in the spatial planning of Bali province. The evolving manifestation of Tri Hita Karana within the Hindu residential communities of Denpasar, hospitality, and agriculture encompasses the aspects of palemahan, pawongan, and parahyangan. Initially, in the realms of palemahan, there was a transformation from agricultural to non-agricultural land use. This shift primarily serves the purpose of establishing residential zones, constructing housing developments by real estate developers, and facilitating commercial activities.

### 1. INTRODUCTION

Sustainable development and planning play crucial roles in ensuring the long-term well-being of societies and their environments. Sustainable development and planning are crucial for various reasons, encompassing environmental, social, and economic aspects. Sustainable development aims to meet the needs of the present without compromising the ability of future generations to meet their own needs. It emphasizes responsible resource use, conservation, and the protection of ecosystems. This approach helps prevent environmental degradation, loss of biodiversity, and depletion of natural resources.

In addition, sustainable development promotes practices that reduce greenhouse gas emissions and contribute to mitigating climate change. Sustainable planning addresses the global challenge of climate change by adopting renewable energy sources, improving energy efficiency, and implementing eco-friendly technologies. Sustainable development also seeks to ensure social equity and justice. It involves inclusive planning that considers the needs of all segments of society, including vulnerable or marginalized groups. This helps reduce social disparities and enhance

overall quality of life.

Long-term economic stability is a crucial goal of sustainable development. Countries can create jobs, foster innovation, and build resilient economies by promoting sustainable economic practices, such as investing in clean technologies and green industries. Sustainable planning takes into account the potential impacts of natural and human-induced changes. It helps communities and industries adapt to environmental, economic, and social changes, making them more resilient in the face of uncertainties.

Sustainable planning involves thinking beyond short-term gains and considering the long-term consequences of decisions. This helps prevent the exhaustion of resources and the creation of conditions that might lead to crises.

In summary, sustainable development and planning are essential for balancing economic, social, and environmental considerations, ensuring humanity's harmonious and equitable future while preserving the planet's ecosystems.

The Bali Provincial Government always applies the Tri Hita Karana Concept to maintain sustainable development and planning in the Province of Bali. Tri Hita Karana is a philosophical concept originating from Hindu beliefs in Bali, Indonesia. This concept means three balances or three

harmonies that must be maintained to achieve prosperity and harmony in life. The three aspects of balance are:

1. Harmony with god (parahyangan)
2. Harmony with fellow humans (pawongan)
3. Harmony with nature (pabelasan)

The Tri Hita Karana concept reflects the Balinese people's understanding of the importance of maintaining a balance between spiritual, social, and natural life. This concept plays a vital role in religious practices and daily life and can influence government policies, including spatial planning, to achieve sustainability and balance regional development.

The Bali province is recognized for its stunning landscape, rich biodiversity, and vibrant cultural heritage [1]. However, rapid urbanization, population growth, and tourism development pose significant challenges to preserving its natural and cultural assets. To address these challenges, spatial planning becomes crucial for balancing economic growth, social well-being, and environmental sustainability.

At the heart of spatial planning in Bali lies the Tri Hita Karana concept, which reflects the harmonious relationship between humans, nature, and the spiritual realm. This traditional Balinese philosophy emphasizes the interconnectedness and interdependence of these three elements and serves as a guiding principle for sustainable development and planning efforts.

Recognizing the importance of Tri Hita Karana, national and local regulations incorporate its principles into the planning process to achieve a harmonious and sustainable development trajectory.

Culture is a set of values, norms, traditions, beliefs, customs, language, art, knowledge, and technology owned and practiced by a group or society [2]. Each group or society has a unique culture with character and identity [3]. Culture can be passed on from generation to generation and continues evolving and interacting with other community groups. Culture and urban or regional spatial planning are closely related because urban or regional space reflects the values and way of life of the people who develop within it. Culture is a collection of knowledge, beliefs, norms, values, and practices that are part of people's lives [4].

Meanwhile, urban or regional spatial planning includes land use, infrastructure development, environmental management, transportation, and housing policies. Space is one of the essential things in human life and other living things. Based on Article 1 Point 1 of Law 26 of 2007 Concerning Spatial Planning. Space is a territorial unit that includes land, water, air, and the living environment where humans and other living things carry out activities and maintain survival.

Applying culture in spatial planning can produce cities or regions with unique characteristics or identities to distinguish one city or region from others. Some examples of the relationship between culture and spatial planning, such as the architectural style of a city or region, usually reflect the values and beliefs of the local community [5]. Urban or regional spatial planning also includes land use planning based on the local community's needs. Applying culture in this planning can include setting up residential areas that reflect local wisdom, such as irrigation systems, sustainable agriculture, and sustainable environmental management.

Currently, the regional government of the province of Bali uses several regulations in carrying out spatial planning in the city of Bali, such as in Bali provincial, regional regulation number 2 of 2023 concerning spatial planning for the province of Bali for 2023-2043, regulation of the province of Bali

Number 3 of 2020 concerning amendment to regulation Number 16 of 2009 concerning spatial plan for the province of Bali years 2009-2029; the main objectives of this regulation are to improve the management and utilization of the province's natural resources, to promote sustainable development, to ensure the balance between economic, social, and environmental aspects in the province, to strengthen the protection of the province's cultural heritage and tourism assets, to facilitate the development of infrastructure to support economic growth and social welfare. Some of the specific changes introduced by this regulation include the revision of zoning regulations, the expansion of designated areas for tourism and cultural purposes, and the identification of areas for renewable energy development; this regulation also includes provisions for public participation in the planning process and for monitoring and evaluation of the spatial plan's implementation.

Nowadays, the fast and significant growth of the tourism industry in Bali has led to a rapid increase in infrastructure development and the addition of hotel and restaurant capacity, which has resulted in a reduction in green open space, water, and land used for agriculture and settlements. This contradicts the Tri Hita Karana concept, which emphasizes maintaining harmony and balance between humans, nature, and god. Changes in use from agriculture and traditional settlements to tourism and infrastructure development have changed the Balinese people's way of life and culture and threatened the balance of the existing ecosystem. This is also contrary to the philosophy of Tri Hita Karana, which emphasizes the importance of maintaining harmony and balance between humans, nature, and god. Development growth in Bali is often carried out without proper planning, leading to chaos, land use, and infrastructure imbalance.

This study seeks to conduct a juridical analysis of the spatial planning framework in the Bali province, focusing on the integration and implementation of sustainable development principles and the concept of Tri Hita Karana within national and local regulations. By examining the legal instruments, policies, and strategies in place, this analysis aims to shed light on how sustainable development and The Tri Hita Karana concept are effectively integrated into the spatial planning framework in residential, hospitality, and agriculture. This research will present a paper starting with an introduction, literature review, research method, and discussion about spatial planning development in Indonesia, the Tri Hita Karana concept in urban spatial planning in Bali province, and land use in Bali, starting from agriculture, settlements, and hotels.

Some experts have discussed the concept of Tri Hita Karana a lot. First, an article entitled "The Principle of Tri Hita Karana in Harmonizing Rural Spatial Planning Local Wisdom Based (Study in Bugbug Traditional Village, Karangasem)" by Senastri [6]. The writer discusses the concept of Tri Hita Karana, a traditional philosophy from Bali, Indonesia, that emphasizes harmony between humans, nature, and the divine [6]. The author argues that this philosophy can be applied to rural spatial planning in Indonesia, where traditional practices and local wisdom should be considered alongside modern planning methods. The article suggests incorporating the Tri Hita Karana principle into rural spatial planning can lead to sustainable development and community well-being. The author provides examples of how Tri Hita Karana has been applied in Bali, including using traditional village structures and preserving cultural and ecological resources. The article concludes that harmonizing local wisdom with modern

planning methods can create a more inclusive and sustainable approach to rural development.

The second article, which discusses Tri Hita Karana, is written by Wijaya and Artajaya [7]. The article discusses using the Tri Hita Karana philosophy in settling village boundary conflicts in Bali, Indonesia. Tri Hita Karana is a traditional Balinese philosophy emphasizing the harmony between humans, nature, and god [8]. The author argues that this philosophy can resolve conflicts because it promotes cooperation and mutual respect among community members.

The article provides examples of how Tri Hita Karana has been applied in resolving village boundary disputes in Bali. In one case, villagers used philosophy to negotiate a compromise where each village was given access to a sacred forest that had previously been contested. In another case, villagers used the philosophy to resolve a dispute over a temple by agreeing to share the space for different ceremonies. The article argues that using Tri Hita Karana in resolving conflicts promotes a more holistic and sustainable approach to development, as it considers the needs of both humans and nature. It also helps preserve local customs and traditions essential to the Balinese. The author concludes that the use of Tri Hita Karana in resolving conflicts can be a helpful tool for promoting peace and harmony in communities and can be applied to other areas beyond village boundary disputes.

None of the articles mentioned above have discussed whether the Tri Hita Karana concepts have been included in Law No. 26 of 2007 Concerning Urban Spatial Planning and the challenges in implementing the Tri Hita Karana in contemporary. Therefore, there is a need for further research from several articles focused on researching Tri Hita Karana and the spatial planning of Bali. This article discusses a juridical analysis of urban spatial planning in Bali, focusing on maintaining Tri Hita Karana's harmony in contemporary challenges. Tri Hita Karana is a traditional Balinese philosophy emphasizing harmony and balance between humans, nature, and god. This article discusses various aspects of urban spatial planning in Bali, including applicable policies and regulations, the role of government, and the challenges faced in maintaining the harmony of Tri Hita Karana. This article also discusses how the principles of Tri Hita Karana can be implemented in urban spatial planning, including land use, zones, building design, and environmental protection.

Through juridical analysis, this article discusses how Bali's national and local regulation has accommodated the Tri Hita Karana principle. This article also discusses the role of law in maintaining the harmony of the Tri Hita Karana in urban spatial planning in Bali. This article highlights the challenges and obstacles in implementing the principles of Tri Hita Karana, as well as provides recommendations for increasing law enforcement and the government's role in maintaining the harmony of Tri Hita Karana. Overall, this article provides an interesting perspective on maintaining Tri Hita Karana's harmony in Bali's spatial planning and the importance of paying attention to these principles in facing contemporary challenges. This article also contributes to enriching studies on implementing philosophical principles in Indonesia's urban spatial planning context.

This study concludes that the concept of Tri Hita Karana has been accommodated in the spatial planning of Bali province (Figure 1). The evolving manifestation of Tri Hita Karana within the Hindu residential communities of Denpasar, hospitality, and agriculture encompasses the aspects of palemahan, pawongan, and parahyangan. Initially, in the realm

of palemahan, there was a transformation from agricultural to non-agricultural land use. This shift primarily serves the purpose of establishing residential zones, constructing housing developments by real estate developers, and facilitating commercial activities.

## 2. RESEARCH METHODS

The method used in this research is a qualitative descriptive analysis method and normative legal research providing a detailed description of the tourist attraction at the research location by referring to the results of reference literacy related to the study topic. Normative legal research methods examine primary, secondary, and tertiary legal materials [9]. The collected legal materials were analyzed using a qualitative method by describing legal principles, views of legal experts, and normative provisions regarding spatial planning of cities/regions in realizing the spatial planning of Bali with the Tri Hita Karana perspective.

The approach is a researcher's point of view that is expected to provide clarity. Legal research has different approaches: statutory, case, historical, comparative, and conceptual. The legal approach is carried out by examining all laws related to spatial planning. The conceptual approach departs from the views and doctrines developed within the science of law. Later, it will produce a concept of spatial arrangements in realizing the Balinese spatial planning with the Tri Hita Karana perspective. The historical approach (historical approach) is an approach that departs from the gap between das sollen and das sein, as well as sees the philosophical basis of urban/regional spatial planning. A case approach is carried out by conducting studies of related cases with urban planning in Bali.

Furthermore, the comparative approach plays a pivotal role in legal research on spatial planning by examining and contrasting various legal frameworks and practices across different jurisdictions. This method allows researchers to identify best practices, challenges, and potential solutions that can be adapted to the specific context of Balinese spatial planning.

## 3. DISCUSSION

### 3.1 The development of spatial planning in Indonesia

Urban and regional spatial planning development in Indonesia has undergone significant changes since the independence era in 1945 until today [10]. An essential phase in urban and regional spatial planning development in Indonesia began in the era of physical development, namely from the 1960s to the 1980s [11]. In this era, the focus on developing physical infrastructure and housing was directed at big cities such as Jakarta, Bandung, Surabaya, and Medan. The construction of highways, ports, airports, and housing is prioritized to sustain economic growth. Furthermore, from the 1980s to the 1990s, the government began to pay attention to the social and cultural aspects of urban and regional spatial planning development [12]. Self-supporting housing programs have begun to be introduced, as well as improvements and development of public infrastructure that are more evenly distributed throughout the region.

Furthermore, the era of sustainable development began in the 2000s. In this era, the government focused on developing

sustainable urban and regional spatial planning, paying attention to environmental, social, and economic aspects in a balanced manner [13]. Some programs and policies launched include developing integrated urban areas, revitalizing slum areas, developing mass transportation, and preserving the environment. However, despite changes and improvements, urban and regional spatial planning in Indonesia still faces various challenges and problems, such as uncontrolled urban growth, uneven infrastructure development, and severe environmental damage. Therefore, mature and sustainable urban and regional spatial planning is essential to ensure a better future for people and the environment in Indonesia, especially Bali province, one of Indonesia's regions. Bali is a region that is the most popular tourist destination in the world because it has extraordinary natural beauty, rich culture and traditions, and beautiful beaches.



**Figure 1.** Bali province map [14]

### 3.2 Tri Hita Karana concept in urban spatial planning Bali province

Urban spatial planning is a process of planning and regulating land use and urban area development [10]. Urban spatial planning aims to create a more orderly, functional, aesthetically pleasing, and sustainable city. The city spatial planning process includes several stages, including the preparation of the city spatial plan, data analysis, evaluation, the preparation of the city spatial planning concept, the preparation of a detailed spatial plan, implementation, and supervision. At the spatial planning stage, data and information are collected about the condition of the area to be planned. This data includes the region's geographical, social, economic, and environmental conditions. After collecting the data, analysis and evaluation are done to identify problems and potential areas. Based on the analysis and evaluation of the data, a city spatial planning concept was developed, which includes land use, infrastructure, transportation, and area development. After that, a detailed spatial plan was prepared. This detailed spatial planning document includes regulations on land use, type, and type of development, as well as regulations relating to urban spatial planning. After the detailed spatial plan has been prepared, implementation and supervision are carried out to ensure that urban development is under the plan that has been formed.

Spatial planning in Bali must pay attention to the concept of Tri Hita Karana, which emphasizes the balance between humans, nature, and god [15]. Spatial planning with the Tri Hita Karana perspective is expected to maintain harmony, the continuity of life for the Balinese people, and the uniqueness

and beauty of the environment and Balinese culture. Bali is one of the most popular tourist destinations in Indonesia and the world [16]. However, rapid economic and tourism growth has also resulted in increased urbanization, traffic congestion, environmental damage, and shifts in local cultural values. On the other hand, Tri Hita Karana is a Balinese philosophical concept emphasizing balance and harmony between humans, nature, and god [17]. This concept is fundamental in the life of Balinese people and is the basis for urban spatial planning. The challenges in maintaining Tri Hita Karana harmony are increasingly complex in the contemporary context. The need for development and modernization often conflicts with the need for environmental preservation and local culture. This creates conflict and contestation in urban spatial planning. Therefore, a strategy and policy for urban spatial planning with the Tri Hita Karana perspective are needed to maintain a balance between development, environmental preservation, and preservation of local culture. This will help maintain the quality of life for the Balinese people and maintain Bali's unique and sustainable tourism appeal.

Overview of the Tri Hita Karana concept in the context of Balinese culture and its application in urban spatial planning. Tri Hita Karana is a concept of Hindu philosophy originating from Bali, Indonesia [18]. This concept refers to three principles that must be applied daily to achieve spiritual and material well-being. The three principles of Tri Hita Karana are the following [19]:

1. Prahyangan means respecting the relationship between humans and god and maintaining harmonious relations with supernatural powers.
2. Pawongan means respecting the relationship between humans and others and maintaining harmonious human relations.
3. Palemahan means respecting the relationship between humans and nature and maintaining the harmony of the natural environment.

In practice, the concept of Tri Hita Karana is embodied in various activities and traditions of Balinese people's life, such as traditional ceremonies, farming procedures, art, and other daily activities [20]. The principles of Tri Hita Karana can also be applied universally throughout the world as a guide to achieving balance and harmony between humans, nature, and god.

Applying the Tri Hita Karana concept in the regional regulations of the Province of Bali also includes spatial planning. Some examples of implementing the Tri Hita Karana concept in spatial planning are as follows:

1. The concept of Tri Hita Karana is manifested in spatial planning by arranging the division of regional zones, which include the parhyangan (sacred area), pawongan (community area), and palemahan (natural area) spaces. These zones are designed in such a way as to minimize conflicts between communities, maintain the presence of sacred objects, and preserve the surrounding natural environment.
2. Tri Hita Karana is also implemented in building arrangements. Building construction must consider aspects of the existence and interests of the surrounding environment, such as maintaining environmental aesthetics, maintaining sacred or historical objects, and preserving the natural environment.

3. Tri Hita Karana is also applied in tree planting. The Balinese believe plants have spiritual powers and can strengthen the bond between humans and nature. Therefore, the regional regulations of Bali promote planting trees around

buildings and residential areas to create a relaxed and clean atmosphere and maintain the continuity of natural life.

Applying The Tri Hita Karana in spatial planning is hoped to create a balanced and harmonious spatial arrangement between human needs, the existence of sacred objects, and nature's survival. This will significantly benefit the lives of the Balinese people and all visitors.

The evolving manifestation of Tri Hita Karana within the Hindu residential communities of Denpasar encompasses the aspects of palemahan, pawongan, and parahyangan. Initially, in the realms of palemahan, there was a transformation from agricultural to non-agricultural land use. This shift primarily serves the purpose of establishing residential zones, constructing housing developments by real estate developers, and facilitating commercial activities. Specifically, the south Denpasar region comprises 4999 hectares, which accounts for 39.12 percent of Denpasar's overall land area.

### 3.3 Land use in Bali

#### 3.3.1 The concept of Tri Hita Karana in the agricultural layout of Bali province

Sustainable agricultural land is an area designated to be protected and developed consistently to produce staple food for regional and national food independence, resilience, and sovereignty [21]. To maintain this agricultural land, an organization was formed that explicitly regulates the irrigation system in rice fields called Subak. In Bali, it is known as Subak Sawah and Subak Abian. The total number of Subaks is 2,711 Subaks consisting of 1,604 rice field Subaks and 1,107 Abian Subaks. Subak has distinctive characteristics, namely social-agricultural-religious, with determination and a spirit of cooperation in obtaining water to meet water needs in producing food crops, especially rice and secondary crops. The Subak irrigation system is also a farmer association that manages irrigation water in rice fields. The uniqueness of the Subak irrigation system can be seen from the religious ritual activities carried out by Subak members regularly according to the stages of rice growth, starting from cultivating the land until the rice harvest is stored in the barn. Several studies conducted by experts state that the Subak irrigation system reflects Tri Hita Karana (Figure 2).



**Figure 2.** Subak temple in Bali's irrigation system [22]

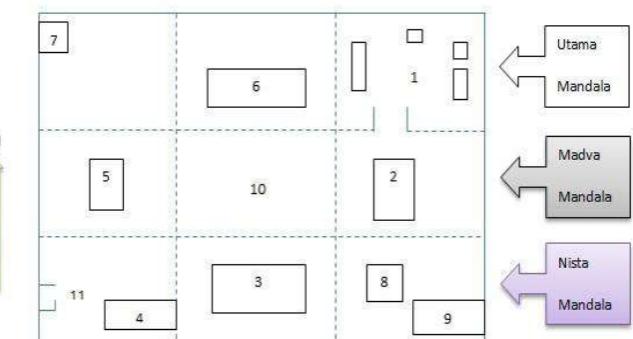
The Tri Hita Karana philosophy teaches that humans can live happily, safely, and in peace physically and mentally. The Tri Hita Karana concept, namely maintaining a harmonious relationship with god, humans, and nature. The Tri Hita Karana concept essentially consists of Parhyangan, which is intended for the worship of temples in the Subak area, pawongan indicates the existence of an organization that

regulates the Subak irrigation system, and Pabelasan indicates ownership of land or territory in each Subak. These three things have a reciprocal relationship. Tri Hita Karana is very relevant to sustainable development, which is currently very popular and is often used as a reference by every development planner in various sectors.

Subak is regulated in Bali provincial regional regulation number 9 of 2012 concerning Subak (Figure 3). As we all know, the conversion of rice fields in Bali continues to occur yearly, challenging the central government and regional governments. If it is not controlled, the rice fields in Bali will eventually run out, and food production and the sustainability of Subak will be threatened so that Subak will become just a memory (Figure 4).



**Figure 3.** Subak irrigation in Bali traditional water management system [23]



**Figure 4.** House room plan [24]

#### 3.3.2 The concept of Tri Hita Karana in the residential layout of Bali province

The layout of the houseyard is based on the Tri Hita Karana concept. In general, it has the following pattern:

Information:

1. Sanggah (Holy Place)
2. BaleDangin (Balinese traditional house which is positioned in the east.)
3. Bale Delod (The room is located to the south. The primary function of Bale Delod is as a place to receive guests, carry out traditional activities, a death bale, and a place to place the bodies of deceased family members.)
4. Paon
5. Bale Dauh (Bale Dauh is located in the western part. Bale Dauh is often also called Loji and Tiang Sanga. The primary

function of Bale Dauh is as a bed for young people and teenagers. Apart from that, this building is also often used as a guest reception area.)

6. Bale Daja (Bale daja is a room positioned according to the direction of the wind, as the local community calls it.)

7. Penunggun Karang (One of the sacred places in the yard of the house that serves as a guard.)

8. Barn

9. Cattle Pen

10. House Yard

11. Entrance

Residential buildings in Bali, especially in Bali, are planned to pay attention to the abiotic environment by enclosing the building with a convex wall (surrounding wall). In contrast, each building inside is left open so that it can utilize light and air freely by opening up as much space as possible that can be oriented towards the center (natah). A yard area in Balinese settlements is generally divided into sections, namely the luan (upper) section, used for prayer; the middle section for living quarters; and the teben (lower) section for storing materials that are no longer useful and keeping animals.

In each of these areas, places are also planned for plants that are useful for ceremonies, household needs, and medicines. Regarding strength, it is also worth considering that the choice of building materials is also adapted to the environment. As a result of the position of the island of Bali, which is an earthquake route, more structural materials are being considered using more flexible materials such as wood or bamboo. In terms of beauty, the materials used are natural and original colors. The placement is also arranged according to logic, such as materials that give a light impression are placed at the top. In contrast, materials with a heavy impression are placed at the bottom with planned proportions.

### 3.3.3 The concept of Tri Hita Karana in the tourist layout of Bali province

In developing tourism activities, space allocation arrangements are needed to guarantee sustainable development to achieve community welfare. This is in accordance with the basic principles in spatial planning, which aim to increase the utilization of natural resources, realize the protection of spatial functions, prevent and overcome negative impacts on the environment, and realize a balance of welfare and security interests.

Regarding tourism spatial planning in Bali, the limited support for facilities and infrastructure to support tourism activities has resulted in a decline in the attractiveness of tourist attractions in Bali. The management pattern of tourism areas has resulted in a decline in the attractiveness of tourist attractions in Bali. Tourism area management patterns that are not comprehensive have had a negative impact, resulting in a decline in the quality of tourist attraction attractions, for example, environmental damage and increasing urbanization of tourist attraction locations, which has increased social problems, including increased crime and inappropriate informal sector activities, under control.

To avoid this problem, the central government and regional governments have created the latest innovations to realize tourism spatial planning under the principles set out in the Pacific Ministers Conference on Tourism and Environment in Maldives in 1997, including local welfare, field creation, and resource conservation. Natural resources, maintenance and improvement of quality, and inter and intergenerational equity

in welfare distribution.

Tourism in the Bali area is the most advanced and developing sector [21], with various tourist attractions: natural, historical, and cultural. Nature tourism, for example, includes 47 tourist attractions, such as panoramas at Kintamani, Kuta Beach, Legian, Sanur, Tanah Lot, Nusa Penida, Nusa Dua, Karang Asem, Lake Batur, Lake Bedugul, Sangihe Nature Reserve, West Bali National Park, and Taman Menjangan Island Sea. Cultural tourism includes 83 tourist attractions, such as Ubud art tourism, the sacred site of Tanah Lot, the Barong ceremony in Jombaran, and various art venues and galleries, which are now popping up in several places on the island of Bali.

As a tourist destination in Indonesia, Bali is very busy with domestic and foreign tourists [21]. The consequence of this high level of visits is an increase in the development of tourism-supporting facilities such as hotels, restaurants, villas, travel agencies, businesses, and other services. Based on data from the Bali province central statistics agency, foreign tourists who came directly to Bali province in May 2023 recorded 439,475 visits, an increase of 6.80 percent compared to the previous month when there were 411,510 visits. Tourists from Australia dominated foreign tourist arrivals to Bali in May 2023, with a share of 24.27 percent.

The occupancy rate for star hotel rooms in May 2023 was recorded at 47.30 percent, an increase of 2.99 points compared to April 2023, at 44.31 percent. Compared with May 2022 (y-o-y), which reached 37.35 percent, the room occupancy rate in May 2023 was recorded to have increased by 9.95 points. Meanwhile, the occupancy rate for non-Star hotel rooms was recorded at 29.37 percent, an increase of 1.29 points compared to April 2023, which was recorded at 28.08 percent.

The Bali provincial government took the initiative to regulate the spatial layout and height of the building to a maximum of 15 meters from the ground level. The architects of several star hotels in Bali have outlined this policy by constructing buildings and arranging spaces in such a way that they can characterize traditional Balinese architectural patterns while also being able to fulfill hospitality functions. The Bali provincial government has taken the initiative to regulate buildings' spatial layout and height to a maximum of 15 meters from the ground surface. The architects of several star hotels in Bali explain this policy by building buildings and arranging spaces in such a way that they can characterize traditional Balinese architectural patterns while also being able to fulfill hotel functions.

## 3.4 Harmonization of national and regional regulations and policies Concerning Urban Spatial Planning in Bali

Space in every region of Indonesia is currently experiencing an increase in development, and one of the causes is urbanization. Urbanization increases infrastructure and settlement development, which in turn can reduce the area of green land or green open space in the city. To realize urban planning that is planned, sustainable, and environmentally sound. The Indonesian government has issued various policies and programs to achieve this goal, such as the national spatial and medium-term development plans.

The central government and the regional government of the province of Bali have implemented several related regulations to organize the spatial planning of the province of Bali (Table 1):

**Table 1.** Spatial planning regulation in Bali province [25]

Act/Law	Government Ordinance/Regulation	Ministerial Regulation	Local Regulation
Law No. 64 of 1958 concerning the formation of level I regions in Bali, West Nusa Tenggara, and East Nusa Tenggara	Government regulation No. 26 of 2008 concerning national and regional spatial planning	Minister of Home Affairs regulation No. 116 of 2017 concerning coordination of regional spatial planning	Bali provincial, regional regulation number 2 of 2023 concerning spatial planning for the province of Bali for 2023-2043
Law No. 26 of 2007 concerning spatial planning	Government regulation No. 15 of 2010, the year of implementing spatial planning		Bali provincial regulation No. 3 of 2020 concerning changes to regional regulation no. 16 of 2009 concerning the regional spatial plan for the province of Bali for 2009-2029
Law No. 41 of 2009 concerning the protection of sustainable food agricultural land	Government regulation No. 68 of 2010 concerning the form and procedures for the role of the community in spatial planning		Bali provincial regulation No. 8 of 2015 concerning directions for provincial system zoning regulations
Law No. 12 of 2011 concerning the formation of statutory regulations	Government regulation No. 8 of 2013 concerning the accuracy of spatial planning maps		Bali provincial regulation no. 16 of 2009 concerning the regional spatial plan for the province of Bali for 2009-2029
Law No. 23 of 2014 concerning regional government	Government regulation No. 68 of 2014 concerning the arrangement of national defense areas		

Various kinds of laws and regulations above have been implemented in Indonesia. Some of the above laws and regulations have been revoked, replaced, and amended with the latest laws. This is conducted to adapt to the situation and conditions in the province of Bali. The government has established law number 26 of 2007 concerning spatial planning. This law is used as a guide in spatial planning throughout the territory of the Unitary State of the Republic of Indonesia.

One of the regulations that still applies is Law No. 26 of 2007, which contains the development of areas, land and building use permits, community empowerment in spatial planning, spatial information systems, spatial planning implementation by the government and the community, law enforcement and sanctions for violators of the law, and national, regional and local spatial plans. Law number 26 of 2007 also contains the concept of Tri Hita Karana in spatial planning in Bali. Tri Hita Karana is a Balinese philosophy of life that refers to balance and harmony between humans, nature, and god. Article 26 Paragraph 2 letter i and Article 27 Paragraph 2 letter i Law Number 26 of 2007 explains that in preparing regional, regional, and city spatial plans, one must pay attention to aspects of local wisdom, including Tri Hita Karana.

Law 26 of 2007 concerning spatial planning recognizes and respects cultural diversity and local wisdom in Indonesia as a national and regional power source in preparing and implementing spatial planning. Some of the principles of local wisdom recognized in this law and embodied in Tri Hita Karana are those of local wisdom in managing natural resources. This law recognizes the importance of sustaining natural resources by considering local wisdom, such as paying attention to local customs and traditions in managing agriculture and fisheries. In addition, this law also accommodates the principle of environmental sustainability.

This law emphasizes the importance of preserving the environment by applying local wisdom principles in spatial planning, such as maintaining wetlands or forest areas, which are essential in maintaining environmental quality. The principles that have been mentioned represent the concept of Tri Hita Karana, namely nature. The principle of community participation is also accommodated in this regulation. This

law emphasizes the importance of community participation in the spatial planning process by respecting the aspirations, interests, and local wisdom of the community in the preparation of spatial planning. This accommodates the concept of humanity in Tri Hita Karana.

The local government of the province of Bali has also established more specific regulations. This regulation will be used as a guideline for developing urban spatial planning for the province of Bali. Regulation of the province of Bali Number 3 of 2020 concerning amendment to regulation Number 16 of 2009 concerning spatial plan for the province of Bali years 2009-2029; the primary goals of this regulation are to enhance the province's natural resources management and utilization, promote sustainable development, maintain equilibrium between economic, social and environmental factors within the province, safeguard the province's cultural heritage and tourism assets, and enable infrastructure development to support economic growth and social welfare.

The regulation has introduced several modifications, such as altering zoning regulations, broadening designated areas for tourism and cultural purposes, and identifying regions for renewable energy development. Additionally, this regulation includes provisions for public engagement in the planning procedure and monitoring and assessing the spatial plan's execution. Article 1 paragraph 7 regional regulation of the province of Bali number 3 of 2020 concerning Amendments to regional regulation Number 16 of 2009 concerning Spatial plans for the province of Bali for 2009-2029 explains the concept of Tri Hita Karana in detail. Article 3 of regional regulation No. 3 of 2020 also accommodates the concept of Tri Hita Karana. In this article, it is explained that the spatial planning of the province of Bali is imbued with the Tri Hita Karana philosophy, which originates from the local wisdom values of Sad Kertha in one unified territory, one island, one pattern, and one governance. Article 97, paragraph 2 letter d also explains that the spatial concept of the province of Bali is based on the philosophy of Tri Hita Karana, Catus Patha, and Tri Mandala harmoniously integrated with the local customary village's pavilion system and the application of Balinese building styles and environments.

The main philosophy contained in article 97 is Tri Hita Karana, which means three things that cause happiness: the

human relationship with god, the human relationship with fellow human beings, and the human relationship with nature. This philosophy emphasizes the importance of balance and harmony between humans, nature, and god. Apart from that, the spatial concept of the province of Bali is also based on Catus Patha, the concept of the four cardinal directions, which are believed to be the dwelling places of the gods in Hindu belief. This concept is vital in spatial planning in Bali because the location and direction of the building must be chosen with this concept in mind.

Spatial structure development policies must contain the following [26]:

- Basic directions for developing settlement/urban systems within provincial territories.
- Basic directions for developing settlement/urban systems within provincial areas.
- Basic directions for developing regional infrastructure systems.

National and regional regulations of the province of Bali are in line and have accommodated the concept of Tri Hita Karana. The national and regional regulations of the province of Bali concerning regional spatial planning aim to realize spatial planning that is planned, integrated, sustainable, and balanced between economic, social, and environmental development. This aligns with the Tri Hita Karana concept, where spatial planning and development must balance human needs, the environment, and god. These two regulations have accommodated the concept of tri hita karana. This can be seen from the regulation emphasizing the importance of economic development that does not damage the environment and sustainable environmental conservation. The two regulations above also require the development of spatial planning that considers local wisdom and the protection of cultural heritage, including the development of conservation areas and cultural tourism. Analysis of contemporary challenges faced in urban spatial planning in Bali.

This Bali province's regional regulation was formed to maintain the concept of Tri Hita Karana in Bali. The Balinese people believe that when the government and the community work together to maintain regional beliefs and Balinese culture, the area of Bali will be preserved. The damage that often occurs due to development carried out without guidelines will decrease in number when each stakeholder pays attention to the concept of Tri Hita Karana. Tri Hita Karana is a Balinese philosophical concept that emphasizes the balance between three aspects of life: the relationship between humans and god, the relationship between humans and other humans, and the relationship between humans and the universe. This concept is the basis for protecting Bali from damage to development in the modern era. The concept of Tri Hita Karana encourages maintaining a balance between economic development and environmental sustainability. In this context, economic development in Bali must be carried out sustainably. This is also regulated in article number 32 of 2009 concerning the environment.

#### 4. CONCLUSIONS

The concept of Tri Hita Karana has been accommodated in Bali provincial regional regulation Number 2 of 2023 concerning spatial planning for the province of Bali for 2023-2043 and in Law Number 26 of 2007 Concerning Spatial Planning. The local government of Bali is still considering all

aspects of spatial planning to remain consistent in using the concept of Tri Hita Karana in order to create a balanced and harmonious environment between humans and god, humans and each other, and humans and their environment. This can also benefit the Balinese daily and preserve the environment for future generations.

House construction in Bali still uses the values contained in the Tri Hita Karana concept, first, namely, the relationship between humans and god. This is shown by forming a prayer place in the upper part of the house, which is named (sanggah). The second value is the relationship between humans and humans; this is realized by creating a space specifically intended for teenagers, named (Bale Dauh), and the third is the relationship between humans and the environment. This is shown by the construction of small buildings around the house (panunggun coral), which function as guardians of plants and animals in the surrounding environment.

Apart from residential development, The Tri Hita Karana concept is also used in the rice field water system, or what is known as subak in the province of Bali. Subak has distinctive characteristics, namely social-agricultural-religious, with determination and a spirit of cooperation in obtaining water to meet water needs in producing food crops, especially rice and secondary crops. The Subak irrigation system is also a farmer association that manages irrigation water in rice fields.

This article contributes to the enrichment of various academic streams by providing a multifaceted exploration of the Tri Hita Karana concept in Bali. It offers a comprehensive understanding of how cultural, environmental, and religious values intersect and influence different aspects of life and governance in the region.

This research still has several limitations that may affect the interpretation and generalization of the findings. Some of these aspects, such as limited data access, methodological constraints, and limited resources, may limit the scope of the research. There are also certain aspects of Tri Hita Karana that may not have been fully revealed in this article.

Limitations in accessing certain data may have limited a deeper understanding of the application of Tri Hita Karana in several specific areas. The author can only describe the situation based on available data. Although attempting to provide a comprehensive picture, certain research methods may have inherent limitations. The research method used can affect the validity of the findings.

In the context of developing further understanding of the application of Tri Hita Karana in Bali, there are several research directions that can be carried out in the future, such as a comparison between the application of Tri Hita Karana in Bali and spiritual and cultural practices in other regions that can provide a broader understanding of the diversity and similarities of the concept. This. Apart from that, further research can also be focused on evaluating the social and ecological impacts of implementing Tri Hita Karana, both within the community and in the context of the natural environment.

By recognizing the limitations of this research and formulating future research directions, it is hoped that it can provide a basis for researchers to continue in-depth exploration of Tri Hita Karana and its application in the Balinese context. This further increase in knowledge will make a positive contribution to the global understanding of the relationship between humans, spiritual existence, and the environment.

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## APPENDIX

**Sustainable Development:** Sustainable development is a concept that refers to a mode of development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs.

**Planning:** An essential process of setting goals, defining objectives, and outlining the steps and strategies needed to achieve them

**Spatial Planning:** A process that focuses on organizing and guiding the physical development of land within a particular geographic area. It involves making decisions and setting policies to ensure that land use, infrastructure, and resources are effectively managed to meet the needs of communities while promoting sustainability, livability, and economic development.

**Tri Hita Karana:** A Balinese philosophical concept that emphasizes the importance of harmony and balance in three realms: human relationships, relationships between humans and nature, and relationships between humans and the spiritual world. It is a guiding principle for sustainable and holistic development in Bali, Indonesia.

Parahyangan refers to the spiritual realm and the

harmonious relationship between humans and their deities or higher powers. It involves performing religious rituals, ceremonies, and maintaining a strong spiritual connection.

**Pawongan:** This relates to the social realm and focuses on the harmonious relationships between individuals and communities. It emphasizes mutual respect, cooperation, and harmonious relationships within families, communities, and society.

**Palemahan:** This concerns the environmental realm and emphasizes the harmonious relationship between humans and nature. It involves preserving the natural environment, respecting and conserving natural resources, and practicing sustainable and environmentally friendly behaviors.

**Tourism:** The activity of people traveling to and staying in places outside their usual environment for leisure, business, or other purposes. It encompasses various activities, including sightseeing, visiting cultural and historical sites, engaging in recreational activities, attending events and conferences, and experiencing different landscapes and lifestyles.

**Urbanization:** The increasing concentration of the population in urban areas, resulting in the growth and expansion of cities and towns. It involves the physical, social, and economic transformation of rural or non-urban areas into urban environments.

**Cultural Characteristics:** The distinctive traits, values, beliefs, behaviors, and practices shared and exhibited by a particular group or community. Various factors shape these characteristics, including history, geography, language, religion, customs, traditions, arts, and social norms.