



IMPLEMENTATION OF THE TRI HITA KARANA CONCEPT IN THE MAPEED TRADITION AS HERITAGE TOURISM IN PAKRAMAN SUKAWATI VILLAGE, GIANYAR DISTRICT

I Putu Aditya Prawira Putra¹

¹Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Indonesia, Email : aditprawira2001@gmail.com

ABSTRACT

This article aims to explore the implementation of the Tri Hita Karana concept in the Mapeed tradition as part of the development of cultural heritage tourism in Pakraman Sukawati Village, Gianyar Regency. Tri Hita Karana, which includes the harmonious relationship between humans and God, humans and fellow humans, and humans and nature, is the basis for implementing the Mapeed tradition. Mapeed is a Balinese tradition of mutual cooperation to care for and clean temples as a form of respect for God, each other and the environment. This research identifies how the Tri Hita Karana principle is applied in Mapeed and its impact on cultural sustainability and the development of cultural heritage-based tourism. The research results show that the implementation of Mapeed, which is based on Tri Hita Karana, not only strengthens social relations between residents, but also plays an important role in preserving Balinese cultural values. On the other hand, Mapeed also has the potential to become a major attraction in the development of cultural heritage tourism in Pakraman Sukawati Village, by attracting tourists who are interested in authentic cultural experiences. This article concludes that Mapeed, which integrates Tri Hita Karana, can be an effective strategy in strengthening sustainable tourism, providing economic and social benefits for local communities, as well as preserving culture and the environment.

Keywords: *Tri Hita Karana, Mapeed, Heritage Tourism*

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I. INTRODUCTION

Bali is an island with enormous potential, both in terms of its natural beauty and its arts and culture. The last paradise is a nickname for the island of Bali because of its natural beauty, which is like paradise on earth. The Balinese people are also very friendly towards foreign and local tourists who come to Bali to enjoy its natural beauty and culture. The Island of the Gods also has a concept called Tri Hita Karana, which aims to create harmony between humans and God (Parahyangan), humans and other humans (Pawongan), and humans and the environment (Palemahan).

The Bhagavad Gita III.10 contains a philosophy of life that is in harmony with the principles of Tri Hita Karana. Tri Hita Karana is not merely a concept of spatial arrangement. It would be inaccurate to say that someone who builds a place of worship such as a temple, marajan, or sanggah, or a Balinese meatball vendor who places a pelangkiran in their place of business, is fully implementing the principles of Tri Hita Karana. The essence of Tri Hita Karana is a balanced way of life, which includes worship of God, devotion to fellow human beings, and love for nature and the environment. (Efendi, 2023)



Tri Hita Karana emphasizes a life based on harmony, which includes the balance of human relationships with God, relationships between fellow human beings, and relationships between humans and the surrounding environment. In this concept, humans are the center and main subject in the application of the Tri Hita Karana principle in daily life. As religious beings, humans believe in the existence of supernatural powers that are all-powerful, such as the Creator, the Almighty, the Just, the Merciful, and the Compassionate. Through His various powers, God provides prosperity and happiness to humankind. With an awareness of God's existence, humans constantly strive to maintain a harmonious relationship with Him through various means that they believe in, which are manifested in the form of exoteric religious activities.

The application of Tri Hita Karana in people's lives has been understood as an effort to create harmony between humans and God, humans and their fellow humans, and humans and their natural environment. For example, maintaining cleanliness, beauty, and purity in places of worship reflects the relationship between humans and the Creator. In life on earth, humans need peace, tranquility, and happiness, both physically and spiritually, to achieve well-being. Human existence is inseparable from the universe, so a harmonious relationship between humans and nature is very important as the foundation for a balanced life (Budiastika, 2022).

This situation indicates a research gap: a study examining how the values of Parahyangan, Pawongan, and Palemahan are implemented in the Mapeed Tradition, and how these values can serve as the basis for managing the tradition as sustainable heritage tourism. By addressing this gap, this research is expected to contribute to the development of knowledge in the field of cultural and religious tourism, while also serving as a practical guideline for the Sukawati Pakraman Village community in preserving their ancestral traditions.

Scientifically, this research is compelling because it provides an integrative approach between Balinese Hindu religious values and the principles of sustainable tourism development. Practically, this research can encourage the empowerment of the local Sukawati community to play an active role in preserving the tradition while simultaneously gaining economic benefits through heritage tourism activities. Through the implementation of the Tri Hita Karana concept, the preservation of the Mapeed tradition can align with the development of harmonious, sustainable, and ethical cultural tourism. Thus, the Mapeed Tradition will not only become a living cultural heritage but also become an icon of spiritual heritage tourism that reflects the Balinese identity and its universal philosophy of life.

Cultural diversity and life for the Balinese people are the "breath" that sustains every action of the community. Hinduism is the soul of the community, which has been acculturated with Balinese culture. The agrarian and cooperative culture is a tradition passed down from ancestors. The unique culture, natural beauty, and friendly people are tourist attractions. This belief is still inherited today by the Balinese people who practice Hinduism. One of the religious activities carried out in accordance with traditional customs in Sukawati Village, Sukawati District, Gianyar Regency is the Mapeed Tradition. Judging from its implementation, the Mapeed Tradition is a manifestation of the tolerance among fellow human beings believed by the local community.

LITERATUR REVIEW

1. TRIKAYANTI, N. N. A. (2021). MEPEED TRADITION IN PUJAWALI CEREMONY AT PENGWI VILLAGE TEMPLE, MENGWI DISTRICT, BADUNG REGENCY (Hindu Religious Education Perspective) (Doctoral dissertation, I Gusti Bagus Sugriwa State Hindu University, Denpasar). Relation to research: This research is very relevant because it also studies the Mepeed Tradition, only from the perspective of Hindu religious education. Trikayanti reviews the procession, values, and implications of the Mepeed tradition, which can

be a theoretical and empirical reference for understanding the philosophical meaning and spiritual values of the tradition. In the context of research on the implementation of Tri Hita Karana in the Mapeed Tradition in Sukawati Village, Tri kayanti's research results become a basis for examining the Parahyangan values (human relations with God) reflected in the Mapeed ritual, as well as the values of spiritual education that can be used as a basis for developing cultural and religious-based heritage tourism.

2. Putri, I. A. K., & Jaya, M. S. (2021). IMPLEMENTATION OF TRI HITA KARANA IN PRESERVING LOCAL COMMUNITY CULTURAL TRADITIONS AT SAMSARA LIVING MUSEUM, JUNGUTAN VILLAGE, BEBANDEM DISTRICT, KARANGASEM REGENCY, BALI. Subasita: Journal of Religious Literature and Balinese Language Education, 2(2), 11-19. Relation to research: This article is a direct reference because it reviews the application of the Tri Hita Karana concept in preserving cultural traditions and managing community-based tourism. The results of the study show that the application of Tri Hita Karana can maintain a balance between the Parahyangan, Pawongan, and Palemahan aspects in tourism activities. Its relevance to research on the Mapeed Tradition in Sukawati is the application of the Tri Hita Karana principle in the context of preserving traditional culture which has the potential to become a heritage tourism attraction, while maintaining harmony between spiritual, social, and environmental values.

3. Dewi, P. E. R., & Juliawan, I. N. (2021). The Existence of the Makare-Kare Tradition as Intangible Heritage Tourism in the Tenganan Pegringsingan Traditional Village. Maha Widya Duta: Journal of Religious Information, Cultural Tourism, and Communication Science, 5(2), 136-143. Relevance to research: This research is relevant from the perspective of a heritage tourism approach to Balinese cultural traditions. The Makare-Kare tradition in Tenganan is studied as an intangible cultural heritage that continues to exist amidst tourism development. Its relevance to the research on the Mapeed Tradition in Sukawati is that both examine local traditions that have the potential to become heritage tourism attractions. This article can be a reference for understanding how a tradition can be developed into cultural tourism without eliminating sacred values and local wisdom, as well as strengthening the Palemahan and Pawongan aspects of Tri Hita Karana through community involvement and preservation of the cultural environment.

4. Kuntari, E. D., & Lasally, A. (2021). Tourists' Perceptions of the Heritage Tourism Attractions of De Tjolomadoe. Journal of Tourism and Economic, 4(2), 153-163. Relevance to research: This research provides an important perspective on tourists' perceptions of heritage tourism, which can help understand how visitors assess cultural heritage-based tourism attractions. For research on the Mapeed Tradition in Sukawati, this article can be a reference for understanding aspects of tourists' perceptions of traditional cultural attractions. This is useful in designing strategies for developing the Mapeed Tradition as a heritage tourism so that it remains attractive, has educational value, but remains based on the values of Tri Hita Karana.

5. Bhuana, I. M. P. S., Runa, I. W., Kurniawan, A., & Parwata, I. W. (2022). The Concept of Developing Tegallalang Village as a Heritage Tourism Area in Gianyar. Community Service Journal (CSJ), 5(1), 41-49. Relevance to research: This article is geographically (Gianyar Regency) and thematically (local culture-based heritage tourism) relevant. This research emphasizes the importance of exploring the potential of cultural heritage and traditions as a regional identity that can be developed into heritage tourism. In the context of the Mapeed Tradition in Sukawati Pakraman Village, this research provides a conceptual framework for the development of community-based heritage tourism areas, by paying attention to aspects of cultural preservation, spiritual values, and economic benefits for the local community. This is in line with the Tri Hita Karana principle which emphasizes the balance between God, humans, and nature in tourism management.

METHOD

Sugiyono (2012:2) explains that the writing method is a scientific approach to obtaining data for specific purposes and uses. Based on this, there are four important elements that need to be considered, namely scientific methods, data, objectives, and uses. This paper uses a qualitative approach, conducted in Pakraman Pilan Village with qualitative data and primary data sources. By using primary data, researchers can collect information quickly. The main data obtained relates to the Mapeed Tradition, which was collected through interviews with informants in the field. The informants selected were residents living in Pakraman Sukawati Village, Sukawati District, Gianyar Regency. Secondary data was obtained from various supporting sources, such as literature reviews, documents, previous writings, articles, and other references relevant to the subject of the paper. The instruments used in this paper included field notes, electronic devices, and interview guides, with purposive sampling techniques used to select informants. The data collection methods used included observation, interviews, documentation studies, and literature studies. Data analysis was conducted using a qualitative approach, and the results of the analysis were presented using descriptive techniques. Descriptive techniques were used to describe the object of the paper in depth, whether it was cultural values, artistic ethics, or other events or objects of study.

II. RESULT AND DISCUSSIONS

1. Form, Function, and Meaning of the Mapeed Tradition in Pakraman Sukawati Village.

1.1 The Form of the Mapeed Tradition in the Village of Pakraman Sukawati.

The history of the Mapeed tradition in Sukawati Village began during a *ngenteg linggih* ceremony during the reign of Dewa Agung Anom at Pura Penataran Agung Sukawati. Dewa Agung Anom received a *pawisik* (divine revelation) from King Anglurah Agung (King of Mengwi) to perform a *mendhak tirta* procession at the sacred river in Sukawati, namely the Cengcengan River. After receiving the *pawisik* from Raja Mengwi, Raja Agung Anom ordered his people to bring *sangku* (water containers) to be used in the *mendhak tirta* procession, and the community walked together to the Taman Beji Temple (Cengcengan). This procession became the origin of Mapeed in Sukawati Village. (TRIKAYANTI, N. N. A. 2021).

The implementation of the Mapeed tradition in the Mendak Tirta procession, a series of Piodalan Nadi at Pura Kahyangan Tiga Desa Pakraman Sukawati, is one of the *yadnya* ceremonies classified as *utamaning utama yadnya* or major *yadnya*, which is held on Anggara Kliwon Tambir at Pura Dalem Gede Sukawati, followed fifteen days later at Pura Puseh and the village on Buda Kliwon Matal. Mapeed itself is carried out by the entire community of Sukawati Village, from children to adults who want to participate in the Mapeed procession. Piodalan Nadi at Pura Kahyangan Tiga is held for four days from the beginning of piodalan until the storage, and Mapeed itself is carried out from the beginning of piodalan until storage. The Mapeed itself begins at 4:00 p.m. from the courtyard of the Dalem Temple and the Village Temple, heading to the Taman Beji Temple, also known as Cengcengan, until 7:00 p.m. from the Taman Beji Temple to the Dalem Temple or the Village Temple. In this implementation, there is always a process and cooperation between several elements of the community, which can be called *Tri Manggalaning Yadnya*, namely the main actors or implementers, *serati/banten* craftsmen, and ceremony leaders. The success of a ceremony depends on the loyalty of the supporters of the activity. Thus, the awareness of the *panyungsung* or *pangamong* of Pura Kahyangan Tiga plays a very important role in the completion of a ceremony.

Preparations for the Mapeed tradition in the piodalan nadi at Pura Kahyangan Tiga Desa Pakraman Sukawati were carried out one month in advance. The village officials first held a

paruman to determine which banjars would take turns in carrying out the Mapeed tradition. The banjars that were assigned to perform the Mapeed tradition during the Piodalan, Umanis, Paing, and Nyimpen ceremonies had to wait for instructions from their respective banjar leaders to find out when their banjar would perform the Mapeed tradition according to the results of the agreed-upon meeting. The krama banjar whose turn it is to perform Mapeed must first select the people who will participate in the Mapeed procession, namely Those who have been selected will be dressed according to the agreed attire and funded by the banjar community, both from the PKK and Sekaa Truna. Apart from the banjar selection, many people from the community also participate or ngayah Mapeed, including children and young people outside the banjar selection. After dressing up, Peed himself goes directly to Pura Kahyangan Tiga and performs prayers before traveling to Pura Taman Beji or Cengcengan.

After preparations and the Peed procession itself had been arranged from the front row of children to adults at the back, the Peed procession walked together from Pura Kahyangan Tiga, both Pura Dalem and Pura Desa Pakraman Sukawati, to Pura Taman Beji or Cengcengan. Upon arrival at Taman Beji Temple or Cengcengan, those who participated in the Mapeed ceremony and the banjar community members who accompanied the procession, whether from the sekaa santhi or sekaa baleganjur, rested while waiting for the nunas tirtha procession to take place. After the mendak tirtha procession at Taman Beji Temple was completed, the Peed procession was rearranged by the pacalang. The procession is arranged in the same manner as when heading to Pura Taman Beji. Once all the rows are complete and neatly lined up, they then walk back to Kahyangan Tiga Temple. The journey to Kahyangan Tiga Temple is led by young men carrying umbul-umbul (flags), bandrang (musical instruments), kober (musical instruments), tedung (musical instruments), sekaa kidung (singing group), baleganjur (musical instruments), and sangku (a container for holy water) which was collected at Taman Beji Temple, followed by the Peed procession itself. Upon arriving at Pura Kahyangan Tiga, the Peed procession and its attendants immediately head to the main mandala to perform prayers. This process is concluded by the baleganjur gamelan as the closing of the procession.

1.2 The Function of the Mapeed Tradition in the Village of Pakraman Sukawati

There are several terms used to refer to religion, including religion (English). The word religion comes from the root word “religio” from the Latin word “relegare,” which means to bind. From this term religion, the term religiosity emerged. Although they share the same root word, the term religiosity has a different meaning from religion. Mapeed itself is a legacy passed down from generation to generation by ancestors. The existence of Mapeed in the mendak tirtha procession in piodalan nadi gives religious and sacred value to the environment of Pakraman Sukawati Village, because the Mapeed tradition is a form of respect for Ida Sang Hyang Widhi Wasa in his manifestation as Ida Bhatara Wisnu. Peed itself is an accompaniment to the mendak tirtha process at Pura Taman Beji, also known as Cengcengan, which is a sacred spring in the village of Pakraman Sukawati. Thus, the religious function of the Mapeed tradition in the village of Pakraman Sukawati is as a way to get closer to God in order to strengthen the belief that Ida Bhatara will always provide safety, that he will always be at the side of his people, and that he will forgive all the sins committed by the Krama Desa Sukawati.

According to the fourth edition of the Big Indonesian Dictionary, culture is defined as the result of human activities and intellectual creations (cultural intellect), such as beliefs, arts, and customs. One form of culture inherited by the Hindu community in Bali, particularly in the village of Pakraman Sukawati, Sukawati District, Gianyar Regency, is the Mapeed tradition, which is carried out during the piodalan nadi at the Kahyangan Tiga Temple in the village of Pakraman Sukawati. Mapeed itself is a reflection of a culture that is familiar in the Bali region, but its implementation certainly varies according to the customs of each region. This tradition is continued for a reason, because when a tradition is not continued, even if it has a unique

character, the region loses its distinctive identity. A region is known for its uniqueness, which is passed down and inherited from generation to generation. Therefore, traditions that are unique, such as Mapeed in Sukawati, need to be continued.

Mapeed in Sukawati is a distinctive feature of the Sukawati Pakraman Village, and the implementation of this tradition is often witnessed by people outside the Sukawati Pakraman Village. Based on this, the Mapeed tradition itself still exists today because it is a characteristic of Peed from the Sukawati Pakraman Village, and people outside the village really enjoy the event, so this tradition is still preserved and passed down from generation to generation. The Mapeed tradition in Pakraman Sukawati Village has a social function in its implementation because it involves all levels of society in Pakraman Sukawati Village, where social interaction and communication among the community take place. The involvement of all levels of society can strengthen relationships between individuals, as evidenced by the attitude of greeting each other, shaking hands, and joking around. Thus, it can foster a strong sense of kinship between individuals.

1.3 The Meaning of the Mapeed Tradition in Pakraman Sukawati Village

The Compilation Team (1995:5) explains that the meaning of a ceremony can be viewed from the elements of harmony and balance during religious ceremonies, which result in the work or activities of Hindus in a complete and proper ceremony. The requirements referred to are majesty and sanctity through sincere offerings, not measured by the size of the offerings, but most importantly by the sanctity and sincerity that grow from the conscience, not as a result of coercion from others. Yadnya is essentially a sacrifice made based on devotion and service with sincere love. Yadnya is also a sacred offering or sacrifice without ostentation. The teachings on harmony and balance in the Hindu religion in Bali can be seen in the concept of Tri Hita Karana, which teaches Hindus to maintain balance and harmonious relationships between humans and Ida Sang Hyang Widhi Wasa, known as prahyangan, harmonious relationships between humans and their fellow humans, known as pawongan, and relationships between humans and the surrounding environment, known as palemahan.

The meaning of the Mapeed tradition in Pakraman Sukawati Village, Sukawati District, Gianyar Regency is to harmonize humanity with humans, referred to as pawongan, which is practiced by all members of the Pakraman Sukawati Village community, from children to adults, young and old, in order to foster and strengthen a sense of togetherness, tolerance among fellow humans, and a feeling of shared destiny and solidarity. The manifestation of the harmonious relationship between humans and the natural environment, known as palemahan, and the relationship between humans and Ida Sang Hyang Widhi Wasa, known as parhyangan, can be seen in the mendak tirtha ceremony held at Pura Taman Beji or Cengcengan, which is a sacred spring in Pakraman Sukawati Village.

Dasyanam in Sanskrit means to serve or worship. The word dasyam is similar in meaning to the word upakara, which also means to serve (in Sanskrit). Dasyam here refers to serving and worshipping God Almighty. In the practice of Hinduism in Bali, there is a tradition called ngayah, which is an activity of wholehearted, sincere service with a sense of devotion. Ngayah aims to feel God's grace in the form of harmony by devoting oneself to God Almighty. Based on the above description, it can be concluded that the philosophical meaning itself is evident from the religious activities of the community, the implementation of which is based on a belief.

This belief is carried out by performing ngayah Mapeed, which is a form of devotion by the community to Ida Sang Hyang Widhi Wasa in his manifestation as a bhatara residing in Pura Kahyangan Tiga Desa Pakraman Sukawati. Through the Mapeed procession, harmony and peace will undoubtedly be created for the community, especially in Desa Pakraman Sukawati,

which is essentially like a group of people traveling together. peed marching in unison, meaning that one cannot come alone but must come in groups. In this case, it is impossible for humans to feel peace when they live alone, so in this life we need to walk together with one another in order to create peace within ourselves.

2. Implementation of Tri Hita Karana in the Mapeed Tradition in Pakraman Sukawati Village.

Devotion to the Creator is manifested in the form of actions, the implementation of which is as follows:

1. With faith and devotion, offering yadnya and prayers to God Almighty. Making offerings/worship without expecting anything in return, making sacred journeys to places that can lead to values of purity.
2. Caring for others, especially when hearing that a brother or sister has suffered a misfortune. As people who can always be role models, being a guiding light for others means that we must at least be a guiding light for ourselves first. Diligently speaking kindly, being polite, speaking gently, accompanied by concrete actions to create harmony.
3. Our natural surroundings or environment are the closest reflection of our care for nature. A beautiful, clean, and tidy environment means that we have been able to realize one of the tri hita karana. In Hindu teachings, it is recommended to always act only to praise Me and to carry out that duty of devotion without ceasing. You who praise Me without ceasing and with eternal devotion are close to Me. Ni tyayuktah upsate" (IX.14). (Yasa, 2022)

2.1 The Relationship Between Humans and God

Humans, as God's creation, are servants who have the right to worship both spiritually and physically as a form of obedience and have received blessings. Humans will live because of a small spark from God that occupies all bodies within humans and all of His creations. In Hinduism, the concept of Tri Hita Karana states that humans owe a debt to Ida Hyang Widhi Wasa, their god. Therefore, as the highest of God's creations, humans must repay their debt to the One God. In Bhagavad Gita III. 10, it is explained that in the past, God Almighty created the universe of love and sacrifice and said, "With this, you will multiply. Make this earth a milch cow that gives life to mankind."

Based on the above statement, it can be concluded that the universe, with humans and all of its creations (Yadya), has sacrificed itself, consisting of the same elements, including the five mahabhuta elements. Thus, it is obligatory for every creature on earth to love the creations of Hyang Widhi. Hindu followers embody and implement the above teaching as empirical evidence that in living their lives, they adhere firmly to Tri Hita Karana in order to practice the teachings of the creator. Love and harmonious relationships are not only established between fellow creatures (humans) but also with the surrounding environment through the tumpek wariga and tumpek uye ceremonies. An example of the application of this Mapeed tradition is certainly when the people of Sukawati Village, who still preserve this tradition, can provide blessings and goodness to the people of Sukawati Village.

2.2 Human Relations

As created beings, humans live and depend on one another. Therefore, relationships between fellow human beings must always be maintained in a positive and harmonious manner, based on mutual encouragement, mutual affection, and mutual nurturing, which can be interpreted as mutual respect, mutual love, and mutual guidance. The creation of good relationships between fellow human beings will foster a safe and peaceful atmosphere, both physically and spiritually. (Wiwin, 2021)

If the elements of Tri Hita Karana Praja (human beings) can be harmonized, human welfare and peace (shanty) will surely be achieved. In the sacred Bagawad Gita III. 10, the elements of humanity are explained as follows: "In ancient times, Prajapati created humans with Yadnya and said, 'With this, you will develop and become kamadhuk of your desires. An example of its application in the Mapeed tradition is, of course, strengthening the bonds of brotherhood among the people of Sukawati Village, fostering a sense of ownership to continue preserving the Mapeed tradition in Sukawati Village, and providing additional economic opportunities for MSMEs during the ceremony.

2.3 Human Relationship with the Environment

Human life cannot be separated from the natural environment, because humans live in a specific environment. Humans also depend on the environment for their basic needs. Preserving nature in the teachings of Tri Hita Karana is referred to as Palemahan. Of course, the universe is where we live, and we are responsible for preserving nature so that it remains beautiful and comfortable. We must be friends with the natural environment in order to live happily. There is a lot of fertile land, large rivers, and vast oceans, all of which we can use as sources of livelihood. In fact, we can even use the universe as a source of investment, turning it into a tourist destination that can generate profits. (Sudiarta, 2021)

Humans can live safely and prosperously if they can take good care of the environment. In Indonesia, humans generally no longer pay close attention to the environment, which has an impact on life. Forests have been largely destroyed, animal habitats have begun to decline, and as a result, the balance of nature will be disrupted and ecosystems will be damaged. The implementation of harmony between humans and the environment is the responsibility of humans. The environment must be neatly and cleanly organized to create a beautiful atmosphere. An example of its application in the Mapeed tradition towards the environment is that, broadly speaking, this tradition is carried out to balance between bhuana agung and bhuana alit so that they remain harmonious and so that the area in Sukawati Village remains fertile and sustainable. (Putri & Jaya, 2021)

3 Mapeed Tradition in Sukawati Traditional Village as Heritage Tourism

The Mapeed tradition is one of Bali's unique traditions involving the process of carving or engraving by hand, usually done in the creation of various forms of art, such as sculptures, wood carvings, or ornaments for traditional and religious purposes. This tradition has a very high cultural value and is rooted in the local wisdom of Bali that has been passed down from generation to generation. (Dewi & Juliawan, 2021). With the growth of tourism in Bali, Mapeed can become part of heritage tourism. Here are some ways to make the Mapeed tradition part of heritage tourism:

1. Introduction and Promotion of the Mapeed Tradition

- Tourist Education: Integrate Mapeed traditions into the tourist experience by providing education on the history, philosophy, and process of Balinese carving. Tourists can be invited to see firsthand the carving process by local artisans, and even participate in short workshops.

- Creating Cultural Tourism Programs: Develop tourism packages that focus on heritage tourism, which not only visit natural attractions but also involve tourists in cultural activities such

as Mapeed. For example, tours to villages where craftsmen make sculptures or carvings, with opportunities to witness firsthand and learn about the process of creating these works of art.

2. Preservation and Development of Skills

- Empowering Local Communities: In the context of tourism, Mapeed can be a source of income for local communities if promoted properly. By involving artists and artisans in tourism activities, they can showcase their skills while also gaining economic benefits.

- Training and Development: To maintain the sustainability of this tradition, it is important to involve the younger generation in training and developing woodcarving skills. This will ensure that the Mapeed tradition does not only become a tourist attraction, but also remains alive in the daily lives of the Balinese people. (Kuntari & Lasally, 2021)

3. Relation to Balinese Cultural Values

- Spirituality and Philosophy: Mapeed is not only about producing works of art, but also has a deep spiritual and philosophical dimension. In this context, Mapeed can be a way to introduce the Balinese philosophy of life related to Tri Hita Karana (harmony between humans, God, and nature). Tourists involved in this process can gain deeper insight into Balinese culture and the spiritual meaning behind every carving or sculpture they make or see.

4. Tourism Infrastructure Improvement

- Tourist Villages: Turning Mapeed artisan villages into tourist destinations, with supporting facilities such as art galleries, woodcarving demonstration areas, and souvenir shops selling the artisans' works. This gives tourists the opportunity to purchase works of art while making a direct economic contribution to the artisans.

- Event or Festival: Organize a woodcarving festival or Mapeed competition in Bali that invites local and international artisans. The event can feature exhibitions, workshops, and live performances that introduce Mapeed techniques to a global audience.

5. Bringing Mapeed to Tourism Marketing

- Collaboration with the Tourism Sector: Local governments or tourism agencies can collaborate with local tourism operators to integrate Mapeed into various existing tourism activities. This could take the form of tour packages that include Mapeed as a hands-on experience that tourists can enjoy.

By utilizing the Mapeed tradition in the context of heritage tourism, Bali offers not only natural beauty and beach attractions, but also a rich culture. Through the introduction and development of the Mapeed tradition, Bali's tourism can become more sustainable, strengthen local cultural identity, and empower local communities. Additionally, tourists can gain a deeper understanding of Balinese art and philosophy of life. (Ritonga, 2019)

CONCLUSIONS

The Mapeed Tradition in Sukawati Village represents more than a ceremonial procession; it embodies the living values of Balinese Hindu philosophy rooted in the Tri Hita Karana concept. This tradition harmoniously integrates the relationships between humans and God (Parahyangan), among human beings (Pawongan), and between humans and the environment (Palemahan). However, in the midst of modernization and tourism development, the sacred meaning of Mapeed faces challenges as it increasingly becomes an object of spectacle rather than devotion.

Therefore, the implementation of Tri Hita Karana within the Mapeed Tradition is essential not only as a religious expression but also as a cultural strategy to preserve local

wisdom in a sustainable way. By positioning Mapeed as a form of living heritage tourism, this study aims to demonstrate that tradition and tourism can coexist when guided by ethical, spiritual, and ecological balance.

The findings and implications of this research are expected to enrich the scientific understanding of how traditional values can serve as a framework for developing sustainable cultural tourism in Bali. Practically, it can empower the local community of Sukawati Pakraman Village to safeguard their ancestral heritage while deriving economic and social benefits from it. In this sense, the Mapeed Tradition has the potential to become not only a symbol of religious devotion but also an enduring representation of Bali's cultural identity and its universal philosophy of harmonious living.

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BIODATA PENULIS

I Putu Aditya Prawira Putra, Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar,
Prodi Pariwisata Budaya dan Keagamaan.