



The existence of Pelinggih Ratu Niang Sakti as an environmental conservation effort in supporting Sad Kertih Loka Bali

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ABSTRACT

Introduction: This study discusses Pelinggih Ratu Niang Sakti as an environmental preservation effort in supporting Sad Kertih Loka Bali. Hindus in Bali have literature on the preservation of the inner environment, which is used in ceremonies such as Bhuta yadnya, ceremonies on tumpek bubuk or tumpek pengatag days, and Tri Hita Karana teachings. In addition, the problem of the natural environment, especially with regard to waste, is still a problem that has not been resolved. One form of environmental preservation that is carried out indirectly is the existence of the Ratu Niang Sakti temple. **Methods:** This study is analyzed using the Ethnographic Content Analysis (ECA) method and the data is presented in qualitative form. **Finding:** The existence of Pelinggih Ratu Niang Sakti as an environmental conservation effort in supporting Sad Kertih Loka Bali includes three things, namely (1) as a harmonizer of Tri Hita Karana teachings; (2) as biological preservation, and Hindu theo-ecology; and (3) supporting Sad Kertih Loka Bali, especially in the field of wana kertih. **Conclusion:** From the point of view of Hindu Theo-ecology, the existence of Pelinggih Ratu Niang Sakti is also related to efforts to preserve the natural environment, such as wana kerthi, which means glorifying forests and trees in Bali. The large trees that accompany the Pelinggih Ratu Niang Sakti, especially the kepuh tree (*Sterculia foiteda*), a type of kapok or randu tree that is tall with a towering trunk, is often found in the coastal forests of Bali and also in Java

KEYWORDS: : *Ratu Niang Sakti*; environmental conservation; *Sad Kertih Loka Bali*.

1. Introduction

The majesty and natural beauty of Bali, which is a world tourist destination, must be preserved as environmental issues still loom over our country, people and island of Bali. Hindu ecology, which has been discussed in the Vedas and Hindu literature, also has a strong connection with Balinese culture and human concept of life. Basic concepts such as Tri Hita Karana and Sad Kerthi show how life should be built with balance to achieve true happiness and harmony.

However, there is a difference between text and context, legacy of thought, and application. Actually, the problem of the natural environment, especially with regard to waste, is still an unsolved problem in Bali, and this problem is a national problem, not just in Bali. Elsewhere, Hindus have literature on preserving the natural environment, which is used in ceremonies such as Bhuta yadnya, ceremonies on tumpek bubuk or tumpek pengatag days, and Tri Hita Karana teachings. Philosophically, they all imply efforts to preserve the natural environment and live in harmony. Today, the biggest challenge is to

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turn these ideas into cultural, political or customary expressions. In order to truly help the preservation of Bali's nature, both now and in the future.

2. Methods

This research is a type of qualitative research using a theological approach, especially Hindu theology, which is an approach that holds on to matters relating to God over the transcendent including all activities and ceremonies carried out as a form of respect and worship. The data in this study were obtained from observations made in several temples in Bali. In addition, the data was also obtained through literature and document study methods by tracing texts and previous research results related to Ratu Niang Sakti, environmental conservation, and Sad Kertih Loka Bali. The data that has been obtained is then analyzed using the Ethnographic Content Analysis (ECA) method which is then presented in the form of qualitative data presentation which can be in the form of brief descriptions, charts, relationships between categories and the like (Satori & Komariah, 2014: 219).

3. Result and Discussion

3.1 Pelinggih Ratu Niang Sakti harmonizes the teachings of Tri Hita Karana

Gria Kepah Agung Temple is located in Banjar Bodong, Ped Village, Nusa Penida Subdistrict, Klungkung Regency, has one of the important buildings, namely Pelinggih Ratu Niang Sakti. The building of Pelinggih Ratu Niang Sakti which contains artistic value, classic aura, magical, a combination of the Padma Capah temple with 2 human Pretima with knees and short fangs looks sweet, artistic and magical, These pretima are located on the left and right sides of the Padma Capah temple as the Stana of Ratu Niang Sakti and the temple of Ratu Niang Sakti is shaded by a large and shady Kepah Tree, and if viewed carefully / with the inner eye of the tall shady Kepah tree shading the Pelinggih of Ratu Niang Sakti like a magnificent and beautiful palace.

During the course of her duties, Queen Niang assists human life in various matters. These two pretima are adorned with matching and beautiful fabric flowers, giving rise to an artistic, beautiful and magical aura to the beholder. Pemedek or devotees who see it experience religious emotions such as goosebumps and trance emotions in various ways, such as dancing, singing, crying, and as a way to eliminate all these phenomena, they are simply sprinkled with holy water, give tetabuhan or drink berem wine, and prostrate before his pelinggih (stana), so that everything returns to normal and the heart is calm and peaceful. According to structural functional theory, religion is seen as a source of religious social attitudes. Religion is seen as a social institution that can fulfill basic human needs that can be fulfilled by worldly values.

According to O,dea (1996, 25-26), the sociology of religion becomes important in human life where knowledge and skills fail to provide the necessary means of adaptation or adjustment mechanisms. From the point of view of functional theory, religion becomes important in connection with elements of human experience derived from uncertainty and scarcity which are fundamental characteristics of the human condition. In this case the function of religion is first a horizon of view of the outside world that is unreachable by humans (beyond), in the sense that deprivation and frustration can be experienced as something that has meaning. Secondly, religion is a ritual means that enables human

relationships with things beyond their reach, which is a guarantee of safety for humans to maintain their morals.

Pelinggih Ratu Niang Sakti as an object that connects humans with their God, has the meaning of building a harmonious religious social life, social relations are realized unplanned and apply naturally. Relationships between Hindus who come to be bound more closely because they can *mesima krama* / meet after performing prayers, family ties are established between one worshipper and another worshipper introducing themselves to each other and even wanting to carry out further social religious activities because they feel they are on the same path, namely in a spiritual path that always asks for guidance from Ida Ratu Niang Sakti and queen Gede lingsir, kinship ties arise naturally exchanging ideas, and giving advice in dealing with life problems. From the author's observations, there are some Hindus who come because they experience various burdens of life, especially Hindus who have the status of "ngiring" as servants of Ida Ratu Niang Sakti.

Based on this phenomenon, it can be concluded that Pelinggih Ratu Niang Sakti has vertical and horizontal religious social meanings. Horizontal communication occurs between Hindus, Her servants Ida Ratu Niang Sakti, temple administrators, and the community. A harmonious relationship with Him who resides in Gria Kepah Agung Temple, Ida Ratu Gede Lingsir, is formed through Hindu religious rituals and *piodalan* ceremonies that the community performs regularly. Rituals, mantras, and yantras are used as a way to religiously communicate with God, who is inaccessible to the human mind. From the perspective of temple construction and interaction between worshippers, it can be said to be a socio-cultural, and socio-religious meaning.

In the view of Alfred Schutz's phenomenological theory, the role of phenomenology becomes more important in praxis as a soul in observing the behavior patterns of a person as a social actor in society (Nandito, 2005). The existence of Pelinggih Ratu Niang Sakti in Schutz's thought is a conceptual bridge between phenomenological thinking that is nuanced in social philosophy and psychology with social science that is directly related to humans at the collective level, namely society. The symptoms in the social world are none other than the object of formal study (focus of interest) of phenomenological sociology.

Alfred Schutz emphasized that the formation of meaning is based on the social life experiences of the actors who live it (Schutz, 1970). This becomes evident when the community comes into contact with the existence of the temple and the spirit that is worshiped will form its own meaning in its life, such as Ratu Niang Sakti as a doctor who is able to treat and heal/*metetamban*, Ratu Niang Sakti as a gift of art, Ratu Niang Sakti as a gift for selling. So that Ratu Niang Sakti as a manifestation of God who is *Saguna Brahman*, namely God who is active, "Ratu Niang Sakti becomes an idol / favorite God in the community" as evidenced wherever Ida Ratu Niang Sakti *melinggih stana* He becomes the target of community worship.

The existence of Pelinggih Ratu Niang Sakti raises the socio-religious activities of the community, which can fulfill the needs in an effort to maintain a harmonious relationship between humans and humans, between humans and their environment and between humans and their God in Hinduism is called *Tri Hita Karana*. Namely the three that cause harmony. The arrival of worshippers and worshipers can perform worship and also as a solution to the problems faced by humanity, in line with that Social Theology is a science that emerged later as a step forward for the human mind to continue to find solutions in solving the problems faced by human society itself. Divine values must be raised to give soul to the spirit of various sciences (Donder & Wisarja, 2011).

From the facts that exist, problems in the life of mankind when the real world is unable to solve it will turn to *niskala/unreal* by spiritual means by believing in the characteristics, instructions of divine values, becoming a belief in problem solving. A fact of belief in the guidance of Ida Ratu Niang Sakti in Pura Gria Kepah Agung, the results showed that many Hindus who came to *ngayah* or *meyasa*, practicing *tapa brata* yoga *Samadhi* could alleviate/solve the problems faced in their lives, as has been quoted in the results of interviews, *Baliau* always gives guidance to direct humanity to be on the path of *Dharma*. So the existence of *Pelinggih Ratu Niang Sakti* as a harmonizer of the implementation of the *Tri Hita Karana* teachings. Maintaining a harmonious relationship with God, with fellow humans and with nature, because most of *Ratu Niang Sakti's* temples are accompanied by large trees.

3.2 Pelinggih Ratu Niang Sakti as bio-preservation, and Hindu theo-ecology

The existence of the *Ida Ratu Niang Sakti* temple has a meaning for biological preservation. It can be seen from the *Stana* of *Ida Ratu Niang Sakti*, especially in Bali, which is identical to the existence of large trees, such as *kepah* trees, *Kepuh* trees, *banyan* trees, *pole* trees, *Ketapang* trees, so that the existence of *Ida Ratu Niang Sakti* who resides or His presence in large trees has an effect on the preservation of biodiversity / vegetation because every tree as a *linggih Ratu Niang Sakti* no one dares to cut down, unless they get instructions from Him. Furthermore, *Pelinggih Ratu Niang Sakti* as a biological preservation can be explained as follows.

a. Big Trees identified as the palace of *Ida Ratu Niang Sakti*

Large trees belong to *Biati*. *Hayati* is an Indonesian vocabulary that is absorbed from foreign languages, namely Arabic *hayat*, *hayati* everything that is alive or related to life, examples of biodiversity, biological natural resources, According to *Ani Mardiastuti* (1999), that biodiversity is "various types of biological natural resources both animals and plants found on earth. *Hayati* contains a very broad sense that covers everything that lives with a variety of diversity, related to this research is biological natural resources derived from plants / *plora*. Indonesia is a country that is very rich in biodiversity, both *plora* and *fauna*, there are so many types of plants and animals that are spread from *sabang* to *merauke*.

Stana Ratu Niang Sakti is identical to large trees, such as the *Kepuh* tree. *Kepuh* tree which in Latin (*Sterculia foiteda*) is a kind of *kapok / jandu* tree, which is tall with a towering tree trunk, is often found in coastal forests in Bali and also in Java and many are also found in cemeteries. Related to this research, *kepuh* trees, which in Bali are also called *gepah/kepah*, were found in a sacred place or temple called "*Gria Kepah Agung* temple" and several other temples in Bali.

Gria Kepah Agung Temple means a temple that has a sacred aura of authority / majesty under the shade of a large *Kepuh* tree. Because of the sacred value and religious aura/vibrations of this *Kepuh* tree is very high as has been revealed in the history of *Gria Kepah Agung* temple, so the *Kepuh* tree as the forerunner of the establishment of *Gria Kepah Agung* temple, and the name of the temple was adjusted to the tree that grows in the temple, namely *Kepuh/Kepah* Tree. With the existence of the majesty of this *kepuh* tree, which has its own allure for those who look at it, this *kepah* tree spreads an aura of religious vibration that invites many people to carry out spiritual activities such as

worshipping and doing yoga, meditation and Samadhi. At the root of this kepuh tree, a temple was built in the form of Padma Capah as a linggih/stana Ida Ratu Niang Sakti. So that the linggih/stana of Ida Ratu Niang Sakti is often identified with large trees, namely: Pole trees, Kepuh trees and banyan trees.

b. Pelinggih Ratu Niang Sakti as Biodiversity Preservation

From some of the author's observations related to the linggih/stana of Ida Ratu Niang Sakti in Bali, it always merges with large trees such as pole trees, Kepuh trees (Men) are also called Kepah trees (Women), this phenomenon can be seen in the linggih/stana of Ida Ratu Niang Sakti which merges with large trees can be found in several temples in Bali, including: linggih Ratu Niang fused with Pole tree, in Mas Ceti temple, Gianyar regency, linggih Ida Ratu Niang fused with Pole tree found in Dalem Baturenggong Temple, Mengwi, Badung regency, Linggih Ida Ratu Niang Sakti fused with pole tree found in Central Gatsu, Linggih Ida Ratu Niang Sakti merges with Kepah tree in Pucak Mundi Temple Nusa Penida, Klungkung Regency, Linggih Ida Ratu Niang Sakti merges with Kepuh/Kepah tree in Gria Kepah Agung Temple Nusa Penida, Klungkung Regency. Linggih Ida Ratu Niang Sakti in Tan Sari Banjar Umapoh Pendarungan temple, Badung Regency. Linggih Ratu Niang Sakti in Campuhan Giri Putri Kesambi Padang Sambian temple.

Based on this data, it means that Linggih/stana Ida Ratu Niang Sakti is identical to large trees. All trees related to or integrated with the stana/linggih Ida Ratu Niang Sakti have a sacred value, a very high religious vibration aura. So that each of these large trees grows as a characteristic of the spirit, soul, by Taylor called the "spirit" of the gods who reside there, because the magical value of this tree which has a very strong vibration attracts people to worship, request so that the emergence of these large trees can be the forerunner of establishing a place of worship. As the establishment of the Gria Kepah Agung temple was built starting from the magical value of the Kepah Agung tree which was able to attract Hindus to worship from the time there was a Kepah tree until the establishment of the temple, the people believed that there was the power of God/God who resided there.

God or the holy light of Ida Sang Hyang widhi Wasa who resides fulfills the prayers, requests of Hindus in every worship, all who come feel calm, and get spiritual guidance in the niskala / supernatural realm, the guidance is received in various ways through dreams, guidance in trance / trance, guidance through the voices of the supernatural realm. And so on. Based on this, Hindus believe that in every certain big tree there is a spirit soul that resides. So that how many Pelinggih Ratu Niang Sakti in Bali accompanied by large trees how many trees are saved. it can be said that the more Pelinggih Ratu Niang Sakti the more large trees are saved, and contribute to the preservation of the natural/biological environment. The following will show some Pelinggih Ratu Niang Sakti which is accompanied by a large tree in Bali as a preservation of the natural environment/vegetation/flora, namely: Pelinggih Ida Ratu Niang Sakti at the Gria Kepah Agung temple in Ped Village, Nusa Penida, which is accompanied by a sacred Kepah/Kepuh tree, can be seen in Figure 1 as follows.



Figure 1. Pelinggih Ida Ratu Niang Sakti with Kepuh/Kepah Tree in Gria Kepah Agung Temple Ped Village Nusa Penida, Klungkung

Source: Jro Ayu Ganapati Documentation

Pelinggih Ratu Niang Sakti accompanied by a pole tree in Pura Dalem Baturenggong, Mengwi Village, Badung Regency can be seen in Figure 2, as follows.



Figure 2. Pelinggih Ratu Niang Sakti with Pole tree at Pura Dalem Baturenggong Mengwi Badung

Pelinggih Ratu Niang Sakti accompanied by a pole tree in Campuhan Giri Putri Kesambi Padang Sambian Temple, Denpasar, can be seen in Figure 3, as follows.



Figure 3. Pelinggih Ratu Niang Sakti at Campuhan Giri Putri Kesambi Padang Sambian Temple

Pelinggih Ratu Niang Sakti accompanied by a pole tree on the edge of the Gatsu Tengah road in Denpasar City, can be seen in Figure 4, as follows.



Figure 4. Pelinggih Ratu Niang Sakti at Gatu Tengah Denpasar

Pelinggih Ratu Niang Sakti accompanied by Ketapang tree in Mas Ceti Medahan Temple, Gianyar, can be seen in Figure 5, as follows.



Figure 5.

Pelinggih Ratu Niang Sakti with Ketapang tree at Mas Ceti Medahan Temple, Gianyar

Pelinggih Ratu Niang Sakti with Pole tree in Tan Sari Temple Banjar Uma Poh Penarungan Badung, can be seen in Figure 6.



Figure 6. Pelinggih Ratu niang Sakti with Pole tree at Tan Sari Temple Banjar Uma Poh Penarungan Badung

Linggih Ratu Niang Sakti at Beji Waringin Pitu Temple, Kapal village, Mengwi sub-district, Badung regency.



Figure 7. Pelingih Ratu Niang Sakti with Banyan tree at Beji Waringin Pitu Temple, Kapa Badung Village

Every large tree that is integrated with Pelingih Ratu Niang Sakti has a spirit soul by Taylor called the spirit that gives rise to the belief to worship, which is worshiped not the tree but the spirit in the tree. The basis of belief in objects that have the power of the soul/spirit is an ancient belief since the beginning of human civilization called dynamism and animism and in today's modern situation, beliefs derived from animism and dynamism are still relevant in the lives of human beings in carrying out religious beliefs. Dynamism is a belief in mysterious supernatural powers, the purpose of religion in dynamism is to gather as much supernatural power as possible the supernatural power is contained in objects such as kris, statues, mountains and large trees, etc. and Animism is a religion that teaches that every object both animate and inanimate has a spirit. The purpose of religion in animism is to establish good relations with spirits that are feared and respected by always trying to please them.

From this understanding and description, it can be said that Kepah / Kepuh trees have a value of strength, have a spirit / soul, so that the existence of these large trees will be sustainable throughout the ages, such as the existing phenomenon that large trees such as Kepuh trees and Pole trees are identical to the palace of Ida Ratu Niang Sakti, According to Jero Made Kawiasih, Ida Ratu Niang Sakti resides close to big trees because she is the ruler/leader of subtle beings who have certain powers and duties in the life of sekala and niskala, such as demons, jinn, wong samar (people in the unreal realm of niskala) These creatures also play a lot of roles in real human life in terms of providing protection and maintaining the balance of human life in the unreal/niskala realm. in some areas the Kepuh tree is called the Genderowo tree and the fruit is called genderowo fruit, because the shape of the tree and the fruit are large and only grow in haunted places.

The creatures that reside in these large trees need to be recognized for their existence in this universe, there also needs to be a controller / leader so as not to interfere with the lives of human beings. The form of recognition of these creatures by Hindus is realized with various kinds of offerings called Yadnya. Recognition of that there are spirits, souls that reside in these large trees makes the growth of trees more preserved and sustainable, in the belief of Hindus no one dares to cut down these large trees such as pole trees, Kepah trees, banyan trees carelessly, cutting down these trees is done if there is guidance from the almighty. If the cutting of these large trees is done carelessly, it will cause a disaster, illness or be sought by the spirit / soul that resides in the tree.

Implicitly it is not allowed to cut down large trees such as Kepuh trees, Pole trees, banyan trees carelessly if there are no clear instructions. With such beliefs, the utilization of large trees as a shrine / worship will be meaningful to biological preservation, especially in large trees that have religious magical value. Based on several facts in Bali, based on the author's observation that the existence of linggih Ida Ratu Niang Sakti as a contemporary deity is now worshiped and favored by the community in worship, many have become his servants /*ipingit* by him in various ages in Hindu beliefs called *ngiring* Ida Ratu Niang Sakti. Ida Ratu Niang Sakti resides in temples in all regencies in Bali and each of her statues is always accompanied by large trees such as Kepuh, pole and banyan trees, so it can be said that the existence of the worship of Ida Ratu Niang Sakti in large trees is meaningful in preserving nature, especially the preservation of biodiversity (large plants.) Likewise, the Gria Kepah temple is also known as the Gria Kepah temple.) Likewise, the Gria Kepah Agung Temple in the Penataran Ped Nusa Penida temple environment as a linggih/stana of Ida Ratu Niang Sakti has the meaning of biological preservation (protection of large trees), trees will remain sustainable throughout the ages.

With the existence of large trees as a symbol of worship by mankind, it is necessary to have a communication system in the unreal / non-scale realm to be able to reveal the meaning / mystery behind the large trees, one form of communication in the non-scale realm, Winanti (2018) said the Bhuta Yadnya ceremony as a means of communication in the unreal / non-scale realm. The Bhuta Yadnya ceremony has a communication context with the preservation of the natural environment. Bhuta Yadnya is: a holy offering to Bhuta and Kala. Etymologically, Bhuta comes from the root word "Bhu" which means to exist, become or exist (Monier Williams), then becomes "bhuta" meaning the elements that make, macrocosm and microcosm called *Pancamahabhuta*. While Kala means power or strength, so Bhuta Kala means: the enormous power of nature as a manifestation of Hyang Widhi's will in organizing this universe. Philosophically, Bhuta Kala is a negative force that arises as a result of an inharmonious relationship between the macrocosm and the microcosm, in the form of turbidity, disturbed feelings, negative passions, dark hearts and so on. Conversely, if the relationship between the macrocosm and the microcosm is harmonious, there will be a good atmosphere, peace, happiness, along with other Dharma qualities. The effect of this harmony on human feelings is that if it is harmonious, it is described as the characteristics of the Gods, if it is not harmonious, the effect is negative, described as the characteristics of Bhuta kala.

Examined from the perspective of Hindu Theo-ecology, the abstract and abstract aspects are closely related and influence each other. Hindu theo-ecology is a discipline of Hindu theology that studies the belief system in God and His existence in every organism and its environment (Chapple and Tucker, 2000). Hindu theo-ecology presents God in every element of nature and all its activities. The natural elements in question are biotic (living things) and abiotic (non-living things) elements. Meanwhile, activities lead to the actions of organisms both individually and in groups in interacting with the natural and social environment. Hindu theo-ecology is based on pantheism or the concept of pantheistic divinity.

In addition to being a place where spirits/souls reside, Kepuh trees also have a very important function in the world of medicine. Syamsuhidayat (1991) said that the bark of the kepuh tree (*jangkang*) is efficacious as a medicine for fever and body aches), Heyne K, said that cold brew from kepuh wood is used as an abortive medicine, the leaves are used as a sprain medicine and for internal wounds. The benefits of kepuh tree in Kepah Agung temple, according to Ni Made Kawiasih *pengempon* temple, said "*babakan / kepuh tree*

bark is used for tamba / medicine according to Ratu Niang Sakti's instructions, there is pounded fine used for boreh or scrub smeared on the sore spot will be neutral. A picture of the kepuh tree and its fruit can be seen in Figure 8, as follows.



Figure 8. Conch Fruit and Tree

The existence of Pelinggih Ratu Niang Sakti as an effort to preserve the environment must be recognized, understood, and further preserved because kepuh trees and other large plants that accompany each pelinggih Ida Ratu Niang Sakti are very important for the ecosystem of human life. Thus, in Hindu literature, environmental education is not limited to ideas; it is everyone's obligation to take care of the environment to create a better life. Chapple (2014) states that Hindus have a natural tendency to consider loving the environment as a sacred duty or dharma in life. This is also evident from the use of Danu Kertih on three neighboring lakes in Bali-Danau Beratan, Buyan, and Tamblingan-which are considered responsible for Bali's water supply. However, despite being regulated by local regulations, the maintenance of the lake areas must be improved especially due to the preservation of forests and the physical cleanliness of the lakes in order to realize Bali, which is referred to as the last Paradise on Earth.

3.3 Wana Kerthi and its relationship with the existence of Ratu Niang Sakti

The Balinese Lontar Purana mentions an important concept, namely Sad Kerthi, which is six noble things that must be done to build nature and humans. The six noble things called Sad Kerthi are Atma kerthi (human intellect), Samudra kerthi (coastal/ocean environment), Wana kerthi (forest environment), Danu kerthi (lake), Jagat kerthi (wider nature) and Jana Kerthi (human).

Conceptually, Balinese people are well-established with efforts to build welfare and environmental management. This is because the philosophical foundation is very strong and an integral part of all aspects of Balinese life. Many rituals held, related to religion, customs and culture are related to environmental conservation efforts.

In the Hindu cosmic layout there are three types of forests, namely: Maha Wana [pristine jungle untouched by humans], Tapa Wana [sacred forest where yogis create a hermitage center or pesraman] and Sri Wana [forest area utilized as a source of economic prosperity].

In sekala Wana Kerti we carry out by respecting, preserving and maintaining the naturalness of forests and mountains. So that they are not damaged or depleted by greedy and disgraceful behavior that exploits forests and mountains, as guardians of the balance of nature and life.

In niskala Wana Kerti we carry out by carrying out various upakara related to preserving forests and mountains in niskala, as well as preserving mountain temples and alas angker [protected forests]. The goal is to maintain positive energy vibrations in forests and mountains.

Wana Kertih is one part of Sad Kertih which is a Balinese Hindu teaching that can be traced to its source in the Balinese lontar Purana. Literally, Wana Kertih means efforts to maintain the sanctity and sustainability of the forest. The forest in the lontar Bhuwana Kosa VIII. 2-3 is said to be a source of natural purification where patra (plants) and pertiwi (land) are a melter of all things dirty in this world.

In the Pancawati book, three forest functions are explained to build a sustainable forest (*wana asri*), namely:

1. *Maha wana* is the wilderness as a source of human life and protector of various biological resources within it. Maha wana is also a natural reservoir that will store and drain water throughout the year.
2. *Tapa wana* is the function of the forest as a spiritual tool. In this case, the forest is functioned by ascetics or spiritual adepts to do meditation, meditate, and set up ashrams and climb prayers and teach holy teachings to every human heart. This implies that humans must maintain the sanctity of the forest so that people do not arbitrarily cut down trees in the forest.
3. *Sri wana* is the forest as a means of community economy. In this case, the forest has a role as a producer of crops that can be used as a source of community economy. All the crops produced by the forest are used by humans to fulfill their needs in life. Therefore, destroying the forest means destroying one of the community's economic supports. These three concepts are the same as the modern mindset where modern people also have the idea that forests are the lungs of the world that maintain the balance of nature and a place to store water which becomes a source of groundwater, forests can also be a place of recreation to calm down after being saturated in a routine that only produces stress and mental tension and forests are also a place to produce commodities that can improve the economic level of the community (Wiana, 2018).

The concept of environmental preservation as part of a macro Hindu education effort for the community. That the Hindu community in Bali, in addition to religious aspects, also educates the community to love, respect and preserve the environment. Therefore, the existence of the Ratu Niang Sakti temple which sits on kepuh and banyan trees, gives meaning to efforts to preserve the environment as part of community education and supports the Bali government program Sad Kertih (*Wana Kertih*).

4. Conclusion

The The large trees that accompany the Pelinggih Ratu Niang Sakti, especially the kepuh tree in Latin *Sterculia foiteda*, a type of kapok or randu tree that is tall with a towering trunk, is often found in the coastal forests of Bali and also in Java. This concept is gradually and tangibly linked to efforts to preserve the natural environment, such as wana kerthi, which means glorifying forests and trees in Bali. From the point of view of Hindu Theo-ecology, the existence of Pelinggih Ratu Niang Sakti also has a meaning for environmental preservation and nature preservation.

Both structural functional theory and Alfred Schutz's phenomenological theory provide a theoretical framework for how humans build social and spiritual meaning in

their lives, which will have a real influence on their actions. This shows that beliefs and experiences have a very significant impact in building perceptions and actions. Therefore, in an effort to strengthen the concept of Sad Kerthi, religious experience in this case the existence of Pelinggih Ratu Niang Sakti is very important in building awareness of protecting the environment, because the existence of Pelinggih Ratu Niang Sakti is identical to a large tree that has religious magical value. This is directly related to the Hindu ecological concept of Wana Kerthi, which is how to glorify forests and trees that make an important contribution to human life.

In sekala / real world and niskala / unreal world, Bali's natural defense fortress should be built, the synergy of the niskala / unreal world in the form of belief and the embodiment of sekala / real world, trying to preserve nature including protecting the environment with good waste management will rebuild the majesty of Bali's taksu and Bali's very holy aura. Therefore, the important findings in the research that I conveyed in the form of a scientific oration, namely the existence of Pelinggih Ratu Niang Sakti as an effort to preserve the natural environment, contain spiritual, socio-religious meanings, as well as providing education about preserving the natural environment based on local, which has a real impact on the social meaning of life. The aspect of niskala / unreal nature as an initial controller that will build the real behavior of the community in the aspect of sekala / real nature. In this regard, the synergy of belief and behavior is the key to success, so that the existence of Pelinggih Ratu Niang Sakti as an effort to preserve the natural environment can support the implementation of Sad Kerthi.

The concept of environmental preservation in the Hindu Theo-Ecology perspective is part of the macro Hindu Education pattern for Hindu communities in Bali. Therefore, this finding becomes important in the efforts of environmental conservation education from a Hindu perspective.

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