



“TRI HITA KARANA” CONCEPT (LOCAL WISDOM AS AN ALTERNATIVE IN ENVIRONMENT BASED DEVELOPMENT TOWARDS “GREEN GOVERNMENT”)

I Gusti Ngurah Suwetha

West Nusa Tenggara IPDN campus lecturer

Abstract

Almost every year Indonesia has always been hit by disaster. Is it caused by natural disasters, or disasters caused by human activity as the inhabitants of the universe, if it floods, landslides, fires, volcanic eruptions, earthquakes, and so on always appear, alternately as if God Almighty give relentless test for us.

Nowadays Green Government has become a trend for all countries, especially as the industrial countries, and has many glasshouse that is demanded to overcome the environmental impact and pollution that occurred in the region. If the developed countries do not have the determination to balance it all conditions, undoubtedly pollution, contamination and environmental damage can not be overcome.

Conformity, congeniality, harmony between human relationships with the environment, human relationships with fellow human beings and human relationship with the Creator would greatly needed in environmental based development, heading to green governance, a governance that concerned the importance of environmental sustainability.

Consciously or not generally man are undisciplined, not obey the rules and careless of nature, which in its implementation always breaking commitments and the existing rules, such as deviating from the Detailed Spatial Plan (RDTR) that occurs everywhere, or lack of balance and harmonization on the use of nature that bestowed by the Creator. And if human beings are convinced and conscious of his power, let us begin to do so in the utilization of this nature we begin to discipline, obey the rules in order to achieve harmonization in the harness nature's gift. The concept of "Tri Hita Karana" which is a local wisdom (Bali / read Hindu) may can used as a foothold to maintain Conformity, congeniality and harmony of our nature.

Keywords: *The concept of "Tri Hita Karana", is three harmonious relationship between man and man, man and nature and harmonious relationship between man and God Almighty. Creator to maintain harmony in the environmental based development.*

I. INTRODUCTION.

Before further at the core of this paper, let it first author tried plucking or quoting the lyrics of a song from Ebit G.Ade, relevant to natural phenomena that occur on earth these days, as follows:

“ ... perhaps there is an answer

...

- why there is disaster in my land
... ?

- maybe God was getting bored ...

- watching our behavior

-that always wrong and proud of
sin...

- Or maybe natures are no longer
want to friend with us no more....

- let us ask to the dancing grass
....”.

These verses are a piece of a song lyrics from a composer and as well as a singer, Ebit. G.Ade, entitled, "News To Friends" which is always used as musical accompaniment, if the electronic media (television) broadcast a disaster that happened somewhere in our archipelago, this song is played after the narration presented to the public, and we feel more concerned about our brothers and sisters affected by the disaster so





that we wake up and wonder if this nature wrath to us ...?!

Indeed, none of Indonesia territory has been missed out from the threat of disaster, whether it's a disaster as a result of anthropogenic (manmade disaster), or the disaster was caused by nature (nature disaster). Indeed this phenomenon has not been able to be solved by mankind. Floods, landslides, fires, volcanic eruptions, earthquakes and tsunami are always threatening our region as the fourth largest population in the world, so there is a bit of casualties, both property and even the live of the citizen. Property sought for years by the citizens of the nation, lost an instant like swallowed by the earth. Not to mention the pure events caused by the citizens of the nation, such as social conflicts, clashes between residents, riots, as well as terrorist threats, has complete the occurs phenomena, which ultimately adds to the suffering of the human race in this archipelago. Lusi (Sidoarjo mud) caused by mining that was done by PT. Lapindo Brantas, also to this day has not abated and is not able to be handled by humans, again appeared the same case, the release of mud mixed with combustible gas in Blora - East Java of oil extraction by Pertamina, which has claimed the destruction of agricultural land which is source of livelihood.

So listen from it all, let us ask ourselves, where's our fault in utilizing this nature...? Will we allow or continue to remain silent without effort so that our nature is increasingly damaged by rampant pollution and destruction by rogue elements that do not care about our nature...? Disaster ... oh ... that's catastrophic disaster that always comes up ... that we did not expect. Could our development are not in the direction towards environment based development?

Beni Setiawan, (2008) in <http://bennisetiawan.blogspot.com/2008/03/pembangunan-berwawasanlingkungan.html>, mention; *"Environment based development is sustainable development that optimizes the benefits of natural resources and human resources in a way Matching human activity with the ability to sustain natural resources"*. Listening to these terms, the actual sustainable development principle balance of the main

resource utilization of natural resources is absolutely necessary in order to create Conformity, congeniality and harmony in utilizing this nature.

II. METHODS ;

This research was conducted through literature review, using a qualitative design, with a descriptive approach, the research to be able to describe the phenomena as well as to estimate the benefit of the concept of *"Tri Hita Karana"* which is a local wisdom (Hindu) as an alternative in the implementation of environmental based development, to the natural harmony inhabited by millions of human beings and other creatures.

According Sugiyono (2003) qualitative research is the method used to examine the condition of natural objects in which researchers as a key instrument, data collection techniques triangulation (check, recheck, and cross check). Inductive data analysis and research results more emphasis on the significance of the generalization. Primary data were collected through interviews to several informants who became the subject of research, which is against the perpetrators / officials and community leaders who understand the object of study, as a direct source of information in order to obtain accurate information on this research.

Field observations are defined as monitoring and assessments carried out for symptoms that appear in the field of the object under study. Observations were made on the attitudes, behaviors, actions and habits conducted by the public, officials or government officials who become the object of research. Furthermore, all data and information obtained and recorded, recorded, and analyzed to obtain an overview of research results.

The main instrument used in this data collection is in the form of interview guide / list of questions that have been prepared and delivered / distributed to several categories / groups, namely the government officials with regard to development that related to environmental development, public figures and religious figures, and the intelligentsia, who understand about the concept of *"Tri Hita Karana"* (which is a local / Hindu), and the





general public with regard to the environment based development, in order to establish harmony between man and God, man and nature around, and the man with others.

RESULTS AND DISCUSSION

1. Tri Hita Karana.

About the concept of Tri Hita Karana is already a lot of observers who write or analyze about this **Tri Hita Karana** concept. As contained in: (<https://www.facebook.com/notes/hindu-bali/tri-hita-karana-merupakan-sebuah-konsep-untuk-menghasilkan-keharmonisan-yang-sem/10151051034177596>), which mentions, among others, Tri Hita Karana is a concept to produce perfect harmony. Tri Hita Karana term is not specifically mentioned in the Vedic sloka-sloka. It is a concept born from the teachings of Hinduism related to how the human relationship with what is in the vicinity and who created it. Tri Hita Karana popular with the term Parhyangan, Pawongan and entails, as follows:

a. Parhyangan:

A harmonious relationship between man and God, in this case the man is expected to have a spiritual closeness with God, each activity based on the spirit of devotion to God. Human realize his true identity as atman or spiritual beings that must always be associated with the source, namely God.

b. Pawongan:

This is the concept of a harmonious relationship between man and man, as fellow creatures that have the same rights and obligations, in this relation are expected to turn up a bond of brotherhood among humans that are universal free from racial element.

c. Palemaha :

This is the concept of man's relationship with nature, which in this concept humans is expected to have responsibility to manage the natural realm. Human nature

is not only utilized regardless of sustainability.

Furthermore, the Indonesian wikipedia in (http://id.wikipedia.org/wiki/Tri_Hita_Karana) mentioned, **Tri Hita Karana** is derived from the word "*Tri*" meaning **three**, "*Hita*" which means **happiness** and "*Karana*" which means the **cause**. Thus Tri Hita Karana means "**Three causes of the happiness creation**". Cosmological concept of Tri Hita Karana is a tough life philosophy. Thus Philosophy has a concept that can preserve cultural and environment diversity in the middle of globalization and homogenization blow. Basically the essences of tri hita karana teachings are emphasize three human relationships in this life. These third relationships include **relationships with fellow human beings, the relationship with the natural surroundings, and the relationship with God** that is interrelated one to another. Every relationship has a way of life around him respect others aspects. Principles of implementation should be balanced, aligned between one and the other. When equilibrium is reached, man will live with the avoiding of the bad actions. His life will be balanced, serene, and peaceful. The fundamental nature of Tri Hita Karana implies three causes of welfare that originates in the harmonious relationship between **Man and his God, Man with the natural world, and man with others**. By applying the philosophy is expected to replace the modern worldview that emphasizes individualism and materialism. Cultivating Tri Hita Karana will be able to wipe out the view that encourages consumerism, strife and turmoil.

Listening from the quote above, that the concept of Tri Hita Karana is a concept that aims to achieve a harmony, all the elements that exist on this earth, the concept of Tri Hita Karana is a genius and a very high value on human life. If everyone is able and willing to implement this concept, the natural events as the authors have described above, it would be able to be pressed / addressed, so as to avoid or to save the earth as a result of earlier disasters.

If we want to look at, the concept of Tri Hita Karana, apparently it is very universal, meaning that local wisdom is there everywhere, but as / different term, such as the





example in the kingdom of Majapahit, this concept ever developed as a vision Astadasa Kotamaning Prabhu, developed and run by the Supreme Gajah Mada, this is called "Tri Hita Discourse", as written by Bhre Tandes (2007) states; Discourse Trihita core is the creation of the harmony of life, namely to achieve the happiness of the world (Jagaddhita) and Hereafter (moksha), in this life must be maintained harmonious relationship, between:

- 1). Man and God,
- 2). Humans and nature,
- 3). Humans and humans (human beings).

Appreciation and practice of *Trihita Wacana* will establish a quality of life that is now known as the intelligence quotient (IQ), emotional (EQ), and spiritual (SQ) as a whole and balanced. The Eighteenth principles of Kotamaning Astadasa Prabhu reflect the integrity and balance of those three intelligences (2007: 24). Furthermore, in the life of the Sundanese people are also known term; "**Sun da ha**". According Renovatio in file:///D:/Local%20Wisdom%20_%20Renovatio.htm), mentions; The values obtained from the old Sundanese culture Baduy Dalam, Kampung Naga and other traditional villages in the Sunda region, which were passed down orally from parents to children, and their inscriptions are still there. According to the old people they were told that the knowledge about the spatial Leuweung made in the 8th century and has been written, in the 14th century, books were brought by the colonizers (Dutch and Portuguese) for their interests. ... Language **SUNDANESE** derived from the word **SUN DA HA**, which means **SUN** is **the Self**, **DA** is **Natural** and **HA** is **God**. This means that local wisdom can be described by identifying three domains (domains) where the prevailing local wisdom. The first sphere is **SELF**, namely the relationship between man and man; second, **NATURAL**, which is the human relationship with nature; and the third **Lord**, man's relationship with God or the Creator. Behavior that shows respect to the nature of this comes from the attitude of society "traditional" generally. Traditional societies assume that they live "with" nature, and not "in" nature such as the attitude of most members of modern society.

Therefore, traditional communities have a stronger solidarity with nature. They never treat nature as an object, but rather as an actual subject can not be treated with arbitrary. Tendency to glorify and instead merely exploit nature be clear on phrases like "**Leuweung ruksak, cai beak, ra'yat balangsak**" (Forest broken, the water runs out, the people miserable), or "Leuweung Kaian, gawir awian, legok Balongan "(Forest planted wood, bamboo planted cliffs, troughs made pond). The incorporation of the domains is believed that the highest form of worship and gratitude to the Creator is in the form of: **togetherness to preserve nature, and nurture the tree**. Listening quotations above, we can see, that the concept of Tri Hita Karana, which is kearifanlokal (Hindu / in Bali), Trihita Discourse (when the glory of Majapahit Period past) as well as local knowledge Sundanese, which originated Sundanese word of said: "**SUN DA and HA**", meaning resemblance and similarity of meaning between the three.

So in the writers opinions, this concept actually universal, which exists in some areas in Indonesia, only with different titles and terms in accordance with the culture and customs prevailing in the area, which has the same meaning and significance, and it is appropriate to this concept as indigenous (*local wisdom*) applied in the environment based development, in order to balance and achieve harmonization and balance of nature and our environment in various aspects of development, especially in the more environmental based development is being promoted by the Government, towards "*green governance*". So if all of our human resources primarily policymakers (*decision maker*) willing and able to apply these three concepts above, maybe we can avoid disasters that occur in the earth, or at least no preventive measures so that no more worse disasters.

Nature is broken are largely caused by mankind itself, does not care about the environment, as well as investors in the mining sector is sometimes inconsistent with what is stipulated in the agreement has, the community also undisciplined and even indifferent to the environment, littering, when the rains come clogged drains and flooding everywhere. As released by Kompas newspaper issued on





March 28, 2015 on page 14, released, "garbage sorting discipline behavior has not become a habit for most people as well as waste management in Indonesia. Mixing of all types of waste management process complicates be useful materials, such as bio-fuel, ethanol, and bio-gas ". Listening to this release, the reality is essentially correct, as if society and even though the government has not been able to cultivate discipline and sodium absorption ratio, especially in sorting out the garbage that was. Actually it is very useful rubbish, if the human resources we are able to manage it.

And if are people discipline get used to sort out especially household waste, waste management only have to positioned all household waste in accordance with the type of waste that can be directed to be recycled back into useful goods. Garbage is a very useful resource. Because it is our ignorance that are cause us to consider it as a useless junk, and made it as burdens and problems in development.

Likewise the governments as the authority are careless doing its job, as the supervision of the government barren. As if the human resources we do not want and even indifferent to its own local wisdom, might be considered old-fashioned, out of date, as well as superstitious. If we all want to respect local wisdom and very adhered to by the locals, as well as a balanced, in utilizing the environment, it is clear that development can not go against nature itself, so that floods, landslides, fires, and other disasters can be overcome. During one's own culture or local wisdom in each of these areas may be considered intentionally abandoned ancient, superstitious, outdated and etc. More and more people adopt foreign cultures, which clearly does not fit in with the culture of Indonesia. Examples in terms of dress / dress, how to get along, act, and others, more tend to use the traditional and foreign cultures. In resolving a problem, it tends to use violence and anarchy, of the settlement by means of kinship and deliberation-consensus, so it is not rare clash between villages, between citizens and so on.

Furthermore, as we known if we consider the concept of Tri Hita Karana relevant in everyday application-then, it would be able to

create a harmony in reaching the third relationship. For details, the author will try to quote the relation among the three relationships earlier in achieving harmony in the application of Tri Hita Karana concept, as follows:

a. Man with God.

Humans are creatures of God, while the Atman that is in man is a spark of greatness of God's holy light that causes humans can live. Seen from this point of view the real man owed his life to God. Therefore, every human being must be grateful, loyal and always bow down to God Almighty. Prostration of gratitude and devotion it can be expressed in the form of worship and praise to His greatness, namely: the worship and carry out his orders, By implementing Tirtha Yatra or Dharma Yatra, the visit to the sacred place, carrying out of Samadhi Yoga, By studying, live and practice the teachings of religion.

b. Man with Nature.

Humans live in a particular environment. Humans obtain subsistence of its environment. Humans are thus very dependent on the environment. Therefore man should always pay attention to the situation and environmental conditions. Environment must be kept and maintained and not tampered with. Environment should be kept clean and tidy. Environment should not be desecrated or destroyed. Forests should not all be cut down, animals should not be hunted arbitrarily, because it can disturb the balance of nature. The environment should be kept it tidiness, harmony and sustainability. Environment neatly and clean will create beauty. The beauty of the environment can lead to a sense of calm and peace in man.

c. Man with Others.

As social beings, human beings can not live alone. They need the help and cooperation with others. Because relations among human beings are must always be good and harmony. Human relations should be regulated on the basis of mutual grindstones, loving each other and foster mutual, which means **mutual respect, mutual love and mutual guiding**. The relationship between the family must be harmony. Relations with other communities should also be harmony. This relationship will bring security and peace of





mind in the community was born. A safe and peaceful society will create a peaceful and prosperous country.

From this understanding, in fact almost every area or on any ethnic groups in this archipelago has this concept, in order of daily life, particularly with regard to the three earlier linkages that can foster the harmonization for the citizens of the local community, but the way and the tradition can be Different. It really depends on the culture, traditions, and the level of discipline prevailing in the area, or ethnicity. Indonesia is a religious country, which means that their peoples are very obedient to fulfill his good deeds in accordance with the teachings of their religion. State based on Pancasila, guarantees freedom of citizens to practice the values of their religion, and customs that grow and thrive in the region is very supportive to create harmony through three relationships had already described above. The key now is there at the discipline level of each citizen to apply the concept in their respective regions.

2. Local Wisdoms.

Local wisdom (*local genius*) according Poespowardjo (in Rahyono, 2009: 7) is human intelligence possessed by a group (ethnic) humans acquired through life experiences and characteristics embodied in its culture. May mean that a member of a civilized society to be smart thanks to life experience as he understands. Wisdom in culture is a form of intelligence that is generated by the public owner of the respective cultures.

Local wisdom is a truth that has been a tradition or steady in an area. Local wisdom is a mix between the values of the holy word of God and the various existing values. Local knowledge is formed as a local culture of excellence and geographical conditions in the broad sense. Local wisdom is a product of past cultures that should continually hold onto life. Local wisdom is substantially the prevailing norms in a society which is believed to be true and become a reference in the act and behave everyday. Therefore, an entity that local knowledge is crucial for human dignity in the community (Geerts, 2007)

According Poespowardjo (1986: 30), local wisdom has resistance to the

elements that come from the outside and able to thrive for years to come. Personality of a society is determined by outside forces. If local wisdom is lost or destroyed, nation personality will be fade. As understood, in adapting to the environment, communities acquire and develop wisdom that intangible knowledge or ideas, customary norms, cultural values, activities, and equipment as a result of abstraction to manage the environment. Often their knowledge of the local environment is accurate as guidelines in developing life in the settlements.

Diversity patterns of adaptation to the environment exist in Indonesian society that is passed down from generation to generation to guide the use of natural resources. Public awareness to preserve the environment can be grown effectively through a cultural approach. If this awareness can be improved, it will be a huge force in environmental management. In this cultural approach, strengthening social capital, such as social and cultural institutions, local knowledge, and norms related to environmental conservation importance became the main base.

As we know the current economic crisis nowadays, people living with natural drape and able to maintain a balance with the environment with local wisdom possessed and so do not feel the economic crisis, or did not feel beaten like communities whose lives are heavily influenced by modern life . Therefore it is important to preserve local wisdom in a community in order to maintain a balance with the environment and at the same time protecting the environment. The development of local wisdom can not be separated from the influence of various factors which will affect human behavior towards their environment.

Human behavior on the environment caused by human behavior influenced by several basic factors, supporting, driving and perceptions, as well as environmental factors, both physical environment and social environment. Among the influencing factors are the basic factors, which include philosophy of life, customs, beliefs and customs of the people. Supporting factors include education, employment, culture and social strata. As the driving factors including the touch of mass media, both





electronic and written, counseling, religious leaders and community. How far the absorption information by a person is depending on the spiritual dimension and perception to the environment, which is then to be reflected on the order behavior. (Su Ritohardoyo, 2006: 51)

Furthermore, the order of a person's behavior can be described in a cycle chart, which is a series of elements of interpersonal relationships, value system, mindset, attitude, behavior and norms (Ronald, 1988 in Su Ritohardoyo, 2006: 52). Basically, human beings as members of a community are dependent on land and homes. Here there is a difference between land and shelter. Land is a natural environment while the residence is an artificial environment (built). Cycle of the built environment is influenced by actors and vice versa.

In the management of our environment also requires a morality which means our ability to be able to live with other living things in a level of mutual need, interdependent, mutually related and mutually develop causing the integrity and harmonious life together. Human moral reflection will help to establish the principles that can develop the human relationship with the environment. Man must realize their dependence on ecosystem structure to be able to support life itself. Man must be able to adapt to the environment which is where he lived and evolved (Mateus Mali in Sunarko and Eddy Kristiyanto, 2008: 139).

3. Environment Based Development

In today's global era, almost in all countries geared to anticipate the "*global warning*" (global warming) that marked by the ice melting at the North Pole, so that it can lead to high sea levels in almost all countries. In this era will often occur anomaly season, the weather anomaly, which is difficult to predict by humans even with advanced technology. So from that the development running in all countries are directed to use environmentally based approach. As proposed by Beni Setiawan, (2008) in <http://bennisetiawan.blogspot.com/2008/03/pembangunan-berwawasan-lingkungan.html>, mention; "*Environmentally based development is sustainable development that optimizes the benefits of natural resources and human*

resources in a way Matching human activity with the ability to sustain natural resources". Listening from the understanding, that in the vision of development that is expected of all agents of development of human resources, is able to optimize in sustainable development capable of Matching between human resources activity itself with the natural resources that sustain them. And if we are careful to understand the concept of "*Tri Hita Karana*" which applied before, or "*Trihita Wacana*" that has been used in Majapahit heyday in the past, as well as applicable local wisdom in the Sunda region ("*SUN DA HA*"), then by itself will creation of three of these things, namely; Conformity, congeniality and harmony between man and nature, giving rise to the harmony among the three of it. It may also be outside the area mentioned above, there is still relevant local wisdom or a similarity with that concept, would need to be optimized again where local knowledge it is so that people inhabiting the area feel the harmony between man and nature itself.

In the development of environmentally sound development actors should be prosecuted should pay attention to environmental sustainability. According Wasistiono, Sadu (2013), in his book Introduction to Ecology Administration, said, "That there needs to be awareness of the importance of preserving the earth where all of us live. Awareness can be called **ecological awareness**. Awareness is especially to be owned by the politicians and government officials who will make and implement public policy. Ecological awareness must also be held by law enforcement, ranging from police, prosecutors, and especially judges, so that the earth destroyer only pursue short-term profit can be punished severely so that cause deterrent effect. (Wastiono, Sadu 2013: 154).

From this understanding have an intention that in environment based development stakeholders / implementers should be aware that the development of this nature needs to be preserved, so that the construction carried out referring to approach environmental insight, so that nature can be preserved. Similarly, public officials, politicians, law enforcement officials must have the same perception that is equally committed to





participate in implementing and overseeing the implementation of this nature preservation development sustainability. And acts to uphold the rule of law by not selective if there is a violation, so that society, businessmen, officials who violate or destructive nature received a just punishment, to a deterrent effect for other communities.

Furthermore Du Pont in Wastiono, Sadu (2013: 155) argues, in managing the environment there are three principles in managing the environment (*the three principles of environmental management*), as follows:

- 1). *The first principles, companies should play a major role in cleaning up the environment;*
- 2). *The second principle, the business sector should respect the opinions of the environmental sector;*
- 3). *The third principle, the development of "greenfields" (greenbelts) and "brownfields" (wastelands).*

Further explanation is about above principles as follow. *The first principle*, the government has the ability to create rules, but people can not guess what to do next, otherwise the environment experts can only express his views. If the system goes like this, we all do not save the earth. Therefore, companies need to work in earnest to create an economic community that protects the environment.

The second principle is aimed at the business sector, which confirms the need for companies engaged for profit watching various proposals relating to the preservation of the environment and take advantage of the proposal is to simultaneously open up business opportunities.

The third principle, that since the industrial revolution, various companies have made "green field" and or "green belt" in the factories construction, office complex, or residential complex. In addition, companies need to pay attention seriously to the waste generated by business activities for profit so as not to pollute the environment.

Responding to the three principles set forth above, basically should all parties involved in the development, ranging from public officials, officials of politics, businessmen or companies, including citizens and principle of all *stakeholders*, in order to pay great attention to the environment, put concerned with environmental pollution, in order to realize a sustainable environment, green, clean and comfortable, therefore, present and future further environmental sustainability will be increasingly important. A healthy mind, a healthy physical is to be born of the cleanliness and beauty of those clean environments. To foster such a lifestyle, it should start from the mindset of everyone, everyone behavior patterns and pattern acts / implementation of everyone, without exception. We realize that we are not the natural heir, but are stewards and guardians of nature. For that should be grown and developed an understanding of this early on, starting from childhood until the end of his life.

4. Development towards "Green Government".

As known in the past implementation of development specified in the Guidelines of State Policy (GBHN), but during the post-reform government, the legal framework in the country in organizing governance and development are determined by the government's vision and mission, which is the vision and the mission published in the National Long-Term Development Plan. If we look at the Law No. 17 of 2007, on the National Long-Term Development Plan of 2005-2025, mandates the vision and mission of National Development (2005-2025), determined there are 8 (eight) missions, one of it is on a the six mission, mandated "*Creating a beautiful and sustainable Indonesia*".

To make Indonesia a beautiful and sustainable, apparently requires hard work from all parties, government, private, Social Organization (NGOs) and the involvement of all components of the nation. But in fact, the development in developing countries is one focus, as written by Ali, Madekhan (2007), which explicitly mentioned; "... Development in developing countries is one focus, most of the other programs have a number of focus. Quite





interestingly, most one focus are trying to achieve many goals (2007: 87-88). If we look at this then actually in the implementation of development are need for integration to achieve development that touches people. In the alignment it is also the focal point of the development actors to enact the surrounding nature in harmony and balance, in order to realize the harmony between human resources, and the natural resources that surround us, and the government in this case must be completely concentrate on the development that really concern about the environment.

To move in that direction, is necessary to build a new paradigm in development by any government administration and development, both at the central and local government (local) government is pro - environment or with a term we known today is "green government" .

According Wastiono, Sadu (2013: 162) what is meant by "green government" :, is **"Government agencies at the state and local levels are working to build sustainable communities"** Thus, what is meant by" green government "is a government institutions at the level of national and sub national working to build sustainable communities. Pressure point on the work directly, and give concrete examples - not just create policies and talk. Due to the consistent policy and real-life examples, the general public will support the policies made by the government.

Pay attention to the quote and understanding the meanings of green government above, those government agencies, or in a region called Region Works unit (SKPD), in carrying out his duties should really to build a sustainable society. That the past when the New Order regime called sustainable development, and are required to work directly give an example and become a concrete example to the community. Not only making policy and talk only, but with action and direct move, which can be felt by the people.

In other source mentions, such as ; **Governor's Green Government Council**. *The mission of the Governor's Green Government Council is to help state agencies lead the commonwealth toward a goal of zero emissions to air, land, and water by having all employees*

routinely consider the environmental effects of their policies, practices, and daily actions at all levels of decision making. That is, **Governor's Green Government Council**. Governor's Green Government Council mission is to assist state agencies leading the Commonwealth towards the goal of zero emissions to the air, land, and water by having all employees routinely consider the environmental impact of policies, practices, and their daily actions at all levels of decision-making.

Listening from the quote above, that globally, has begun to increasingly become a concern, pro-environmental development in order to create a green government, state institutions had a role to reduce emissions to the zero point. To achieve this it is very important, all the moving parts, employees or workers, policy makers are required to support this program in the daily activities at all levels. Public leadership role in this opportunity have an important opportunity to empower all the potential in the region, both policies through public policy process, as well as empowering local wisdom in the area concerned.

To the direction of development in Indonesia is associated with the socio-cultural needs which are assets and potential of the nation, as proposed by Salim, in Poerwanto, Day (2010). Through the concept of sustainable development (*sustainable*), strived to attain a harmony between economic development and environmental aspects, while it is between the environment and culture are interrelated (Sahlin, in Poerwanto, Day, 2010: 158). Furthermore Porwanto, Day said, that; "The concept of sustainable development was initiated by the World Commission on Environment and Development (*World Commission on Environment and Development*) in 1987, demonstrates the growing importance of inter and multidisciplinary approaches to handle environmental pollution and deterioration of natural resources as a result of development" (Ibid, 2010: 158) . Meanwhile, according Wuisman, Jan. J.J.M. (2012: 7) states; "... A role in the theory and practice of development administration in developing countries (Third World) have to consider developments that have occurred in administrative practice in relation to community development is concerned on the





one hand, and the science of Development Administration, on the other".

From the statement above we can listen, globally the World Commission on Environment and Development has emphasized that in the sustainable development of environmental pollution and deterioration of natural resources is increasingly important and increasingly needed. It is impossible to be achieved without the concern of all parties. Both form the executive and the development performers itself, government, and society as a whole. Especially in developing countries (Third World) have to consider the practice of development administration in conjunction with the relevant communities on the one hand, and the science of Development Administration, on the other, because the role of the administrative development is needed in every country in implementing development in that country.

The empowerment concept as one of the government functions need to be further optimized to encourage and increase public participation and other resources in order to accelerate the process of accelerating the achievement of development goals themselves, especially with regard to sustainable development (*sustainable development*) which pro-environment development. Stewart thought in Awang, Acid (2010: 46) says, that empowerment is "giving power, divert the power or delegate the authority or obligation to others party or give the capability and empowerment. The empowerment process of achieving the goals, with delegation of authority, imaging systems or procedures will accelerate the achievement of organizational objectives".

Listening to this understanding, that empowerment is an effort of the powerless becomes empowered with certain patterns and tips, so that initially was not able to be powerless and helpless become empowered. Thus it is very precise concept implemented to encourage those who do not want to be wanted, which was not able to be able to, and powerless to be empowered so what the objectives of good governance which in terms of the implementation of environment based development, the public will be aware of and able to be utilized to support the environment based development programs.

Furthermore Stewart, in Awang, Azam (Ibid, 2010: 46) states:

- 1) Empowerment can improve services to the public,
- 2) Empowerment also gives the staff a greater sense of achievement thus increasing motivation.
- 3) Empowerment also provides substantial benefits to the organization in which one of them is increasing organizational effectiveness.

By paying attention to what Stewart stated above, about empowerment, that by empowering it would be very beneficial to the progress of an organization, the more the government organization that has the authority and duty and an obligation to foster and encourage the community to participate in development, especially in the construction environmentally sustainable, because basically the construction is carried out is to be enjoyed and felt as much as possible to the people.

III. Conclusion.

From what the author has to say above, then on this part the writer will convey some of the conclusions in applying the concept of *Tri Hita Karana* that is a local wisdom (Hindu) in the implementation of environmentally based development, towards a "*green government*" as follows:

1. Development undertaken by developing countries, especially the development carried out in Indonesia, directed to sustainable development, with regard to Conformity, congeniality and harmony;
2. Sustainable development that leads to the approach to the environment, which can reduce emissions, and pollution both at the national and sub-national level;





3. Sustainable development carried out leading to approach local wisdom (*local genius*) that exist in the community, in order towards "green governance".

IV. SUGGESTION :

In the final section of this paper, the author tries to put forward some suggestions would be able to be a reference to the parties who put the matter to the development and preservation of nature, and thus creating Conformity, congeniality and harmony, as well as the harmonious relationship between man and the Creator / God Almighty, between man and others (fellow human beings, mutual respect), and between man and nature around, as follows:

1. the sustainable environment based Development should be continued by the government, in order to create a sustainable environment, referring to the vision and mission of the National Long-Term Development 2005-2015;
2. In the implementation of sustainable environment based development, in addition to using the national government policy, and sub national, would always pay attention to local knowledge (*local genius*), which exist in each region;
3. **Tri Hita Karana**, is a local wisdom (Hindu) can presumably be referred either at the national, sub national and if necessary on a global level, towards "green government". So as to create Conformity, congeniality and balance towards the natural harmony;

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