

SAD KERTIH AS THE BALINESE LOCAL WISDOM IN THE PERSPECTIVE OF ENVIRONMENTAL CONTROL

Anak Agung Putu Wiwik Sugiantari¹, Ni Luh Gede Yogi Arthani², Agustina Ni Made Ayu Darma Pratiwi³, Ni Kadek Yuliniantari⁴, Ni Nyoman Manik Gita Asrita⁵

^{1,2,3}Lecturer of the Faculty of Law,
Universitas Mahasaraswati Denpasar,

^{4,5}Students of the Faculty of Law,
Universitas Mahasaraswati Denpasar

Corresponding author's email:

wiwiksugiantari@unmas.ac.id

Article Info

Received: 2025-01-29

Revised: 2025-03-23

Accepted: 2025-05-20

Keywords:

Sad Kertih, local wisdom,
environmental control,
sustainability, Bali.

Abstract

This study focused on the role of *Sad Kertih*, a policy concept based on Balinese local wisdom, from the perspective of environmental control. Bali, with its rich culture and traditions, has developed various environmental management practices rooted in local values, one of which is through the *Sad Kertih* system. This system combines social, cultural, and ecological aspects to maintain environmental sustainability and the sustainability of Balinese people's lives. The purpose of this study is to explore how *Sad Kertih* can contribute to environmental control and preservation, both locally and globally. With a local wisdom approach, this system not only prioritizes respect for nature but also empowers communities to play an active role in sustainable natural resource management. This study uses a normative legal research method, that is a research examining legal norms prescriptively.

The finding of the study indicated that *Sad Kertih* has a potential to increase environmental awareness among Balinese people and can provide more adaptive solutions to climate change and increasing environmental damage. In conclusion, the application of Balinese local wisdom values through *Sad Kertih* is very relevant in strengthening environmental control in the modern era, by paying attention to aspects of sustainability and ecosystem balance.

I. Introduction

Environmental protection and management are an important part of sustainability and are a form of human rights protection, such as the protection of the right to life, the right to a decent life, the right to health, and the right to a clean environment. Therefore, the environment is seen as an important part of the general concept of human rights, namely the right of every person or citizen to have a healthy and clean environment (Usman, 2018). Ensuring that the right to a clean, healthy, and sustainable environment is not only a widely accepted idea but also based on the criteria that will be used to describe the concept of healthy, clean, and sustainable. This needs to be confirmed in national law, especially in terms of legislation (Binawan & Soetopo, 2022).

Based on Article 28H paragraph (1) and Article 33 paragraph (4) of the 1945 Constitution, "Everyone has the right to live in physical and spiritual prosperity, to have a place to live, and to have a good and healthy living environment and has the right to receive health services." It is a basic right to have a good and healthy environment and health services. Because the 1945 Constitution is pro-environment, it can be called a green constitution. As a basic right, the environment is positioned as a legal subject that must always be protected. It is undeniable that the tradition of preserving the environment has been owned by customary law community units in various regions in Indonesia, as a traditional value that has been passed down from generation to generation and is still very well maintained.

As an archipelagic country, Indonesia has various potentials with unique and interesting diversity values. With its unique geographical conditions, Indonesia has a very diverse population of various races and ethnicities, with unique cultures and characteristics from each region. The characteristics and culture of Indonesia have a long history, which results in hereditary traditions in each region. Local wisdom is a term used to describe how the conditions of the surrounding community are influenced by factors other than geographical conditions. These community conditions affect the culture and characteristics of the surrounding community. Local wisdom is present as an embodiment of values embedded in the correlation of customary law communities. Based on Article 18B paragraph (2) of the 1945 Constitution, Law No. 6 of 2014 was designed to fulfill the

promise of the constitution regarding the regulation of customary law communities. In its general explanation, customary law community organizations that were previously part of the village area were changed into villages and customary villages by combining the functions of autonomous communities and local autonomous communities (Mulyanto, 2021). The function of this customary law community is to maintain the balance of the macrocosm and microcosm.

In environmental control, local wisdom is very important. It can play a significant role in sustainable natural resource management and will become a potential for nature conservation. Knowledge, principles, and habits that have been practiced for generations in traditional communities are usually interpreted as local wisdom. In many places, these principles are closely related to how people manage the environment and maintain a healthy relationship with nature. The process of human interaction and the environment is very crucial to note. It explains that human actions that do not pay attention to and respect environmental sustainability have a major role in current environmental damage (Syarif, 2017). During interactions, people acquire and maintain hereditary knowledge about how to meet their needs without damaging nature. Local wisdom is a local knowledge used by people to survive in their environment, according to needs and beliefs that have taken root and are difficult to eliminate. According to Sumarmi and Amirudin, as quoted by Rohana Sufia, et al., local wisdom is a local knowledge used by people to survive in the environment and is expressed in the traditions and myths they adhere to (Sufia et al., 2016).

For humans, nature is a fellow creature of God that must be protected, cared for, and preserved to survive. Both humans and nature must be respected, like *dulur mbarep* (eldest brother) in Javanese tradition (Thohari, 2022). In adapting to their environment, humans develop environmental wisdom, which consists of knowledge or concepts, customary norms, cultural values, activities, and equipment. This wisdom comes from the experiences of each member of the community that supports it. This wisdom functions as a guideline or frame of reference for seeing, understanding, sorting out symptoms, and making decisions about how to behave and act (Wati & Hidayah, 2017). It is crucial to place the value of this wisdom as a foundation for environmental control, in which the

indigenous peoples have this unique potential.

Indigenous communities have local policies in making efforts to control and utilize their environment (Fardiansyah et al., 2022). Bali is one of the areas that upholds the tradition of environmental control. Bali views the environment in two dimensions. The first is the biophysical environment (physical and biological environment). The second is the *Niskala* environment, which consists of the supernatural realm (gods, ancestral spirits, and demonic creatures) (Gorda & Wardani, 2020). The growth of natural utilization in Bali has created a situation that disrupts the balance of its natural environment. It is undeniable that the island of Bali is small and will become even smaller due to the conversion of agricultural land to other areas. The Balinese people have experienced significant economic growth in the last three decades, especially in the center of tourism growth (Astawa & Sedana, 2017). It is important to consider that Bali must immediately improve itself to carry out environmental control.

As an island that has a historical background with various local wisdom values, Bali should have a noble identity to control its environment. As one of the provinces that recognizes the importance of local wisdom for development, Bali Province reduces the value of local wisdom in every regional regulation, both at the provincial and district/city levels. This conceptual value system exists because they are systematic and comprehensive constructions that connect all aspects of community life. The concepts of *Tri Hita Karana*, *Tri Kaya Parisudha*, and the concept of *Sad Kertih* are a few of the various local wisdom values that Bali has.

Tri Hita Karana means three causes of happiness. *Parhyangan* (God), *Pawongan* (human), and *Palemahan* (nature). These three elements are very common so they are easy to recognize and understand (Mayoni et al., 2023). Eka Putri Suryantari, et al. stated "Three types of actions that need to be purified are included in *Tri Kaya Parisudha*: *Waka Parisudha*, which is behavior based on good, holy, and true words; *Kayak Parisudha*, which is behavior that is good, holy, and true; and *Mangaka Parisudha*, which is behavior based on good, holy, and true thoughts." (Suryantari, 2024). Another understanding that leads to environmental control is *Sad Kertih*. The philosophical values of *Sad Kertih*, namely the six steps, are used to build the Balinese people's life both physically and spiritually to

maintain the balance of the universe (Gusty, 2023). The local wisdom values of *Sad Kertih* have a philosophical meaning as the six noble actions that must be done to build nature and humans (I. P. B. D. Saputra & Sudiarta, 2023).

Observing the regulations related to the Bali Provincial Regulation (*Perda*), most of them elaborate on various local wisdom values, including *Sad Kertih* as a basic value for the Balinese people in prioritizing environmental sustainability. However, the concept of *Sad Kertih* has not been accommodated in an integrated environmental control system. Bali Provincial Regulation No. 2 of 2023 concerning the Bali Provincial Spatial Plan for 2023-2043 is one form of environmental control pattern but has not been integrated with its licensing pattern. When the spatial plan is formed, the licensing pattern should also be a system that supports comprehensive environmental control. Various *Perda* has not targeted this, and the internalization model of *Sad Kertih* wisdom in the environmental control pattern has also not been fully described. On the other hand, local wisdom values have become environmental wisdom values that have existed as traditions and as strong roots in environmental conservation patterns.

Several research gaps need to be considered in environmental control based on local wisdom if these efforts are meant to be more effective and sustainable:

1. Integration of Traditional Knowledge and Modern Science, there are often significant differences between traditional and modern knowledge systems, and further research is needed to link these two knowledge systems to ensure that ecosystem conservation efforts can utilize scientific knowledge without ignoring local values.
2. Policy Gap Analysis. It is necessary to conduct a gap analysis between existing environmental management policies and their implementation at the community level. To improve the effectiveness of environmental management, research in this area can help identify the factors causing this gap and develop a community-based approach, including local awareness.
3. Use of Customary Law in Environmental Management, customary law should have an important role in environmental conservation but is often not implemented properly. To understand how customary law is implemented in the

present day and how this affects environmental control efforts based on local wisdom, additional research is needed.

4. Community Participation in Environmental Management: Many factors influence community participation in environmental management, such as the level of understanding and application of local wisdom. Further research can explore how local wisdom can help increase community participation.

Based on the description in the background, the identification of the problem are 1) How is the concept of environmental control in Bali Province?; 2) How is the pattern of internalization of local wisdom of *sad kertih* in environmental control in Bali Province? While the purpose of writing this article is to explore how *Sad Kertih* can contribute to environmental control and preservation, both on a local and global scale. With a local wisdom approach, this system not only prioritizes respect for nature but also empowers the community to play an active role in sustainable natural resource management.

2. Research Method

This research uses normative legal research methods. Normative legal research usually considers law as a prescriptive field, viewing it from a normative perspective, which is of course prescriptive. Among the research subjects are 1) Research on legal principles; 2) Research on legal systematics; 3) Research on horizontal and vertical synchronization aspects; and 4) Comparative law (Sonata, 2014).

3. Result and Discussion

Environmental Control Concept in Bali Province

Indonesia's weak environmental management system makes these environmental issues very crucial. Development that takes environmental sustainability into account cannot be carried out because Indonesia's administrative and legal framework is still weak. Penalties are applied with a focus on exploitation rather than conservation and protection (Drakel, 2022).

The concept of control becomes the perception of efforts to realize control over an event to control every activity. "Control" and "supervision" are words that are widely used

to describe controlling. These two terms are often used together, especially in business. Control is the relationship between procedures and systems related to achieving goals (Sumarsan, 2020). According to Black Law's Dictionary, control means: 1. To exert authority or influence over (the judge supervised the work), 2. To rule or regulate (the budget office is legally responsible for controlling spending), 3. to hold a majority stake in (the corporation was controlled by the five stockholders) (Garner, 1999).

According to the cybernetic relationship chart made by Parsons, the control process shows that the tasks carried out by law are not at all autonomous. Instead, these tasks are related to other processes that occur in society, which shows that different processes control and control the law, and stronger processes regulate its function (Solikin, 2019a). When talking about control in law, the discourse on social control also known as "social control" will not be separated. Control is defined in law as an attempt by law to regulate society. The Law can control human behavior as a social controller. In his book *"Hukum dan Perubahan Sosial Mencermati Fungsi dan Perkembangan Hukum Secara Sosiologis"*, H Nur Solikin said that sanctions function as a control mechanism, which is one of the characteristics of law that distinguishes it from normative rules. Sanctions are used to control those who violate the rules and make others follow them. Of course, there are other reasons why some people obey the law than just fear. In addition, counting the number of individuals who obey the law is not enough to determine how effective the legal supervision function is. Fear of the law is one of the reasons why people always obey the law (Solikin, 2019b).

The concept of control also occurs in the concept of regional government. Bali is one of the provinces that is strong to control systems, especially against natural resources. The concept of local wisdom about environmental control in Bali Province is closely related to cultural values and traditions that have long existed in Balinese society. This local wisdom plays an important role in the management and preservation of Bali's nature because Balinese people see nature as an important part of their lives. The local superiority of an area must be maintained and preserved by the local wisdom of its people. Local wisdom means local knowledge and traditions used by local communities to survive in an environment that has been integrated with cultural norms, beliefs, and traditions that have

been adopted for a long time (Witari, 2024). It is not a lack of technological and scientific ability, but a tendency to exploit natural resources destructively without awareness and wisdom (wisdom) that will endanger human existence.

According to Bali Provincial Regulation No. 1 of 2017 concerning Environmental Protection and Management, Chapter 1 General Provisions, Article 1 Paragraph 29 states that local wisdom is a noble value applied in the lives of local communities to protect and manage the environment sustainably. Article 1 Paragraph 30 states that indigenous peoples are a group of people who have lived in a certain area for generations because they have a close relationship with the environment.

The fact that traditional communities have a local wisdom that can help to protect the environment. Because the development of digitalization has uprooted society from its ancestors and roots of customs and culture, local wisdom about Balinese environmental law must be studied. Modernization has instilled religious values that focus on the original environment as a new spirit. Many developments damage and defile the environment. Without the element of divinity, the environment will be destroyed over time if it is considered only as a source of development and not something sacred. In addition, its cultural wisdom will be increasingly discarded (Yasa & Laksana, 2024). Local wisdom that still exists in Bali has become a part of Balinese culture and religion. One example is the Balinese Hindu belief and conviction about the punishment that will occur if Hindus violate the rituals that must be performed. This belief and conviction causes Hindus in Bali to be very close to each other (Martiningsih, 2012).

Balinese society starts from the concept of local wisdom to control the environment. The concept of environmental control have been regulated in Article 4 of Law No. 32 of 2009 concerning Environmental Protection and Management (LEPM), that environmental protection and management includes: planning, utilization, control, maintenance, supervision, and law enforcement. This control has developed into an important government action in environmental management and protection. Furthermore, control as an element of environmental protection and management has been regulated in Article 13 paragraph (2) of the LEPM stating that: prevention, mitigation, and recovery are all aspects of controlling environmental pollution and/or damage.

The efforts to change behavior to be "*eling*" (remember) and friendly to the environment are known as the introduction and revitalization of local wisdom. It is undeniable that human activities and anthropogenic behavior have caused various environmental degradation and environmental disasters. Therefore, significant behavioral changes must be made to save the environment. Bali has fair customs and cultures, as shown by its various local wisdoms. As a result, Bali is famous throughout the world (Suarna, 2018).

Bali as a province that is committed to protecting the environment has issued a policy in the form of Regional Regulation No. 1 of 2017 concerning Environmental Protection and Management. As a mandate of the LEPM, the Regulation is present as an effort to overcome environmental problems, especially environmental pollution and damage which are important issues in the development process at the international, national, and regional levels. Article 12 of this Regulation also states that the Governor together with the business and the community carry out control of environmental pollution and/or damage. Environmental law, also known as environmental protection and management law, aims to create a fair and balanced relationship between all ecosystem subsystems, especially the human environment (Darma, 2024). Community participation in the concept of environmental control should involve customary law communities, because in principle, Bali will not be separated from customary life and the lives of its customary communities as a shield that guards the values of environmental wisdom.

Environmental management based on local wisdom in Bali Province is an effort to maintain and preserve the environment by utilizing the cultural values and traditions of the Balinese people. This concept focuses on the use of traditional methods and knowledge that have been proven effective in maintaining the balance of nature, as well as integrating local cultural principles in environmental management. Based on local wisdom, environmental management in Bali emphasizes the integration of culture, religion, and the environment. The Balinese people have maintained nature sustainably through concepts such as Tri Hita Karana, Subak, traditional waste management, traditional ceremonies, and customary forest structures. This method shows that environmental

conservation requires respect and maintenance of traditional principles that have existed for centuries as well as contemporary technology.

Internalization Pattern of *Sad Kertih* as a Local Wisdom in Environmental Control in Bali Province

Bali is inhabited by *Krama* or Balinese people, they have a way of life that is full of high culture consisting of customs, religion, tradition, art, and culture, as well as unique, beautiful, interesting, sacred and high spiritual local wisdom. The way of life of *Krama* Bali with this high culture is fully accommodated in the Customary Village. The Customary Village functions as a container for the unification of symbols and values that come from customs. All of this is combined into a unique, beautiful, interesting, and *mataksu* (ositive vibrant) nature of life. It radiates a strong and brilliant inner power, which makes it attract the attention of the world.

As a province that strongly maintains local wisdom values inherited from its ancestors, Bali places these values as one of the guidelines for controlling nature and its environment. One of the values of environmental wisdom is usually called "*Sad Kertih*" as a philosophical value like *Tri Hita Karana*.

According to Balinese Hindu teachings, "*Sad Kertih*" are six ways to keep the universe pure and healthy for mutual prosperity. "*Sad*" means six, and "*Kertih*" means to act. The concept of *Sad Kertih* is used by the Balinese Hindu community in everyday life to maintain a stable state of the universe (Sutirta, 2024). Bali Governor Wayan Koster changed *Lontar Purana Bali* (the Holy Script of Purana Bali) to *Nangun Sat Kerti Loka Bali*, outlining six holy things that must be done to develop nature and humans as a form of devotion to God. These are the six essences of *Sad Kertih*, consisting of *Atma*, *Samudra*, *Wana*, *Danu*, *Jagat*, and *Jana Kertih* (Wiana, 2018). If the *Sad Kertih* writing is separated from each other in the *Lontar Purana Bali*, the word means *Sat*, which means truth, and *Kerti*, which means noble behavior. However, if the *Sad Kerti* writing is combined, the word means two words: *Sat*, which means truth, and *Kertih*, which means noble behavior (A. A. Saputra & Heppyana, 2023).

Explanation of Bali Provincial Regulation No. 4 of 2019 concerning Customary

Villages states that Balinese people in Customary Villages live as a harmonious community group and are enthusiastic about cooperation in their way of life which is based on the philosophy of *Tri Hita Karana*, which consists of *Parahyangan*, *Pawongan*, and *Palemahan*. This philosophy teaches Balinese people to be devoted to God Almighty (*Parahyangan*), compassionate to fellow human beings (*Pawongan*), and compassionate to nature (*Palemah*).

The *Tri Hita Karana* philosophy originates from local Balinese wisdom values (*Sad Kertih*), including the act to purify the soul (*atma kertih*), preserve forests (*wana kertih*) and preserve lakes (*danu kertih*) as sources of clean water, sea and beaches (*segara kertih*), dynamic social and natural harmony (*jagat kertih*), and build the quality of human resources (*jana kertih*). The Balinese Hindu community pays attention to the importance of maintaining harmony in the universe. The picture of *Sad Kertih* will be clear if you explain the elements contained in it. *Atma Kertih*, which means maintaining all efforts to purify *Sang Hyang Atma* (the spirit) from the shackles of the *Tri Guna* (Kusniarti, 2021).

Wana Kertih is a part of *Sad Kertih* with the relationship between humans and the forest. According to the *Wana Kertih* concept, the forest has three functions to build a sustainable forest (*wana asri*). The first is *maha wana*, which means the forest as a source of life; the second is *tapa wana*, which means the forest as a spiritual medium; and the third is *sri wana*, which means the forest as a means or source of community economy. There is much evidence that the *Wana Kertih* concept already exists in the lives of the Balinese Hindu community, as shown by various forms of its implementation in their lives, such as (1) *Tumpek Wariga* or *Tumpek Uduh*; (2) the existence of Alas Angker Temple; (3) the existence of large trees that use *saput poleng* (white and black clothes); and (4) the existence of regulations or *awig-awig* related to preservation (Sutana, 2021). Tenganan is one of the old villages that have strong environmental wisdom to maintain the stability of the forest. Tenganan Pegringsingan Customary Village is the only Customary Village in Bali that combines environmental conservation with myth, which has been used as a symbolic power and regulated in customary regulations (Sudipa, 2024).

Danu Kertih is an effort to maintain the sustainability of freshwater sources inland such as springs, lakes, and rivers. In addition, religious efforts in the form of sacred rituals

are held in this lake. The lake is used for *Mapekelem* and *Melasti* ceremonies. In Bali, there is Ulun Danu Temple and in the rice fields, there is Ulun Carik Temple or Bedugul Temple. In every source or spring, there is a place of worship. This is done to remind people to maintain the safety of the source or spring (Muniksa, 2024).

Samudra Kertih is an effort made by the Balinese people to maintain the sanctity and sustainability of the ocean. The *Samudra Kertih* ceremony is expected to be able to increase the community's devotion to God by protecting the ocean and all its contents. This ceremony is also expected to be able to build synergy between communities and foster a sense of love for the environment. Another initiative to protect the sea or ocean and all its natural resources is *Samudra Kertih* with various ceremonies to maintain the sanctity of the ocean, such as *nangluk merana*, *melasti*, death, *mapekelem*, and others will be carried out in the afterlife. This requires people who are motivated to protect the ocean. In modern society, marine destruction, including marine industrial waste, is very common. It turns out that Hinduism has always paid attention to the ocean and told people that they must protect it so that humans can continue to benefit from it (Sanjaya, 2023).

Jagat Kertih describes all efforts to purify the universe. In the universe of *kertih*, or *bhuana kertih*, it is an effort to preserve the earth, namely the land which is the source of life, must be productive and produce things that are beneficial to humans. Therefore, there is a reciprocal relationship between the earth and humans (Posmaningsih, 2023).

Jana Kerthi means maintaining self-purity and balance. According to *Bhagavad Gita* X. 25 and *Wrehaspati Tattwa* 61, "*Sauca ngarania nitya Majapa mara dina maserira*" means purifying oneself by performing *Japa Yadnya* and maintaining cleanliness and health of the body. This is how humans can achieve internal balance. *Jana Kerthi* is the pinnacle of *Sad Kerthi*. Its purpose is to create balance within humans and to encourage awareness of natural and social welfare (Hasan, 2022).

In environmental control in Bali Province, the internalization pattern of local wisdom "*Sad Kerthi*" is very relevant to supporting environmental sustainability and maintaining the balance of nature. "*Sad Kerthi*" is a Balinese local wisdom concept related to the principles of living in harmony, sustainability, and maintaining balance between humans, nature, and God. This concept is implemented through six basic principles that support

natural resource management and sustainability. Overall, the internalization of local wisdom "*Sad Kerthi*" in environmental control in Bali Province shows a strong relationship between local culture and environmental management policies. This local wisdom is used to implement more structured and sustainable policies to maintain the balance of the Balinese ecosystem, in addition to customary aspects.

Internalization of *Sad Kerthi*'s local wisdom in Balinese government policies has become an important part of efforts to preserve the environment and Balinese culture. *Sad Kerthi* itself has a very deep philosophy that focuses on the principles of sustainability and balance in the relationship between humans and God, fellow humans, and nature. These values are translated into various programs and policies made by the Balinese Government. Speaking of control, Bali should design a policy that involves indigenous peoples in environmental control patterns, for example in spatial planning or permits that utilize the environment. Indigenous peoples must be involved in controlling the Balinese environment, especially in terms of spatial planning and business permits, to ensure that development does not only focus on the economy but is also in line with local wisdom values and environmental preservation. Indigenous peoples in Bali have a customary law system called *awig-awig*, which regulates the relationship between humans, nature, and God. This system includes rules on the use of natural resources, environmental preservation, and spatial governance. For example, in Penglipuran Customary Village, the community developed *awig-awig* which regulates the relationship between humans and nature, including environmental preservation through waste management and preservation of other natural resources.

The Bali Provincial Government has attempted to integrate local wisdom into the spatial planning process. Denpasar City Regional Regulation No. 8 of 2021 concerning Regional Spatial Planning (RSP) aims to support cultural values and local wisdom in spatial planning. In terms of environmental control, the government and indigenous communities can work together through various mechanisms, such as:

1. Formulation of Joint Policy by involving indigenous peoples in the process of formulating policies related to environmental control to provide certainty that the policy is in line with the principles of local wisdom and community needs.

2. Empowerment of Indigenous Peoples, it can be done by providing training and resources to indigenous peoples to manage natural resources sustainably and actively participate in the control process.
3. Application of Customary Law, as a means of providing social sanction effects, in addition to recognizing and implementing customary law in the environmental control process gives indigenous peoples a greater role in decision-making that affects their environment.

Bali can achieve sustainable development following local wisdom values and environmental conservation by involving indigenous peoples in the environmental control process, both in terms of spatial planning and licensing. Indigenous peoples should have strong experience in environmental management. The concept of *Sad Kertih* has been carried out for generations by indigenous peoples to balance the life of the physical and spiritual (macrocosm and microcosm).

Conclusion

In Balinese culture, "*Sad Kertih*" usually refers to the idea or wise attitude to maintain harmony between humans and nature. Meanwhile, "Balinese Local Wisdom" refers to the traditional values, policies, and practices of the Balinese people regarding environmental maintenance and management. This local wisdom contains life insights that can be the basis for environmental control. Overall, Balinese local wisdom offers a very useful method of sustainable environmental management. The philosophy that emphasizes the balance and reciprocal relationship between humans and nature can serve as a strong foundation for environmental control, especially in dealing with increasingly complex environmental challenges.

In environmental control in the Province of Bali, the local wisdom of *Sad Kertih* is internalized through the way the Balinese people maintain and preserve nature through their traditional philosophy and practices that emphasize harmony between humans, nature, and God. The values of *Sad Kertih* are internalized in sustainable natural resource management through education, traditional institutions, community participation, and government policies. Ultimately, these values will benefit society entirely. By internalizing the local wisdom of *Sad Kertih* into environmental control policies in Bali Province,

Balinese cultural values that emphasize harmony between humans and nature are implemented in laws and practical actions carried out by the government, community, and traditional institutions. The basic concept of *Sad Kertih* emphasizes the balance between spiritual, social, and natural aspects, thus playing a major role in forming highly sustainable environmental policies.

By incorporating *Sad Kertih*'s values into environmental management policies, the Bali Provincial Government helps to internalize local wisdom into every regional policy related to environmental control. This is seen in waste management, pollution, and conservation area management that takes into account Balinese culture and traditions. Community-based environmental programs and training for Balinese people also aim to raise awareness of *Sad Kertih*.

References

- Astawa, I. N. D., & Sedana, G. (2017). *Kearifan Lokal Bali dan Pembangunan Ekonomi Suatu Model Pembangunan Ekonomi Bali Berkelanjutan*. Pustaka Larasan.
- Binawan, A., & Soetopo, M. G. S. (2022). Implementasi Hak atas Lingkungan Hidup yang Bersih, Sehat, dan Berkelanjutan dalam Konteks Hukum Indonesia. *Jurnal Hukum Lingkungan Indonesia*, 9(1), 121–156. <https://doi.org/https://doi.org/10.38011/jhli.v9i1.499>
- Darma, I. P. S. A. (2024). Penegakan Hukum Bagi Pelaku Pencemaran di Sungai Badung Denpasar. *Jurnal Analogi Hukum*, 6(1), 39–50. <https://doi.org/https://doi.org/10.22225/jah.6.1.2024.44-50>
- Drakel, A. (2022). Kajian Pengendalian Kualitas Lingkungan. *Jurnal Ilmiah Wahana Pendidikan*, 8(23), 246–261. <https://doi.org/https://doi.org/10.5281/zenodo.7397298>
- Fardiansyah, A. I., Maroni, Gustiniatic, D., & Susanti, E. (2022). Kearifan Lokal Masyarakat Adat Lampung Menanggulangi Tindak Pidana Illegal Logging. *Bina Lingkungan Hidup*, 6(3), 335–350. <https://bhl-jurnal.or.id/index.php/bhl/article/view/220>
- Garner, B. A. (1999). *Black's Law Dictionary*. St. Paul Minn.
- Gorda, A. N. E. S., & Wardani, D. K. A. (2020). Refleksi Nilai Kearifan Lokal Masyarakat Hindu Bali Dalam Pengelolaan Lingkungan. *Ettisal*, 5(1), 91–107. <https://doi.org/10.21111/ejoc.v5i1.3998>
- Gusty, S. (2023). *Ilmu Lingkungan*. Tohar Media.
- Hasan, A. (2022). *Mengenal Filosofi Sad Kertih, Pedoman Bali Jaga Kedamaian Alam Semesta*. <https://www.goodnewsfromindonesia.id/2022/11/12/mengenal-filosofi-sad-kerthi->

pedoman-bali-jaga-kedamaian-alam-semesta

- Kusniarti, A. A. S. (2021). *Sad Kertih Menurut Kepercayaan Hindu Di Bali. Ini Bagian-Bagian Dan Maknanya*. https://bali.tribunnews.com/2021/12/08/sad-kertih-menurut-kepercayaan-hindu-di-bali-ini-bagian-bagian-dan-maknanya#google_vignette
- Martiningih, N. G. A. G. E. (2012). Pelestarian Subak dalam Upaya Pemberdayaan Kearifan Lokal Menuju Ketahanan Pangan dan Hayati. *Jurnal Bumi Lestari*, 12(2), 303–312. <https://ojs.unud.ac.id/index.php/blje/article/view/4821>
- Mayoni, K., Widhiyaningsih, I. H., Dharnendri, L. Y., Semaranatha, I. K., & Wiryasanjaya, M. T. (2023). Implementasi Ajaran Tri Hita Karana Dalam Pembangunan Masyarakat Bali. *Jurnal Multidisiplin Ilmu*, 1(5), 90–95. <https://doi.org/10.59435/gjmi.v1i5.865>
- Mulyanto. (2021). *Pecalang: Kearifan Lokal Hukum Adat Bali*. LIPI Press.
- Muniksa, I. M. S. (2024). Strategi Menjaga Eksistensi Pelestarian Lingkungan Melalui Ajaran Tri Hita Karana di Desa Pakraman Serangan. *Vidya Samhita*, 10(1), 8–20. <https://doi.org/https://doi.org/10.25078/vs.v10i1.3663>
- Posmaningsih, D. A. A. (2023). Aplikasi Model “Jagat Kertih Javyakarana” dalam Meningkatkan Partisipasi Pengelolaan Sampah Rumah Tangga di Kecamatan Mengwi. *Jurnal Skala Husada: The Journal Of Health*, 20(1), 20–29. <https://doi.org/https://doi.org/10.33992/jsh:tjoh.v20i1.2545>
- Sanjaya, P. K. A. (2023). Pengembangan Tanah Lot Sebagai Wisata Spiritual: Suatu Kreasi Model Pembangunan Berkelanjutan. *Edunomics Journal*, 4(1), 87–94. <https://doi.org/https://doi.org/10.37304/ej.v4i1.8276>
- Saputra, A. A., & Heppyana, N. P. A. (2023). Aktualisasi Sad Kertih Sebagai Dasar Tatanan Kehidupan. *Jurnal Pramana*, 3(2), 120–128.
- Saputra, I. P. B. D., & Sudiarta, I. K. (2023). Makna Filosofis Dan Kedudukan Nilai Kearifan Lokal Masyarakat Bali Dalam Perda RTRW Provinsi Bali. *Jurnal Kertha Semaya*, 11(3), 698–713. <https://doi.org/https://doi.org/10.24843/KS.2023.v11.i03.p20>
- Solikin, H. N. (2019a). *Hukum, Masyarakat Dan Penegakan Hukum*. Qiara Media.
- Solikin, H. N. (2019b). *Hukum Dan Perubahan Sosial Mencermati Fungsi Dan Perkembangan Hukum Secara Sosiologis*. Pena Cendekia.
- Sonata, D. L. (2014). Metode Penelitian Hukum Normatif Dan Empiris: Karakteristik Khas Dari Metode Meneliti Hukum. *Fiat Justisia*, 8(1), 15–35. <https://doi.org/https://doi.org/10.25041/fiatjustisia.v8no1>
- Suarna, I. W. (2018). Bali Dalam Tarikan Pembangunan Berkelanjutan. *Jurnal Bappeda Litbang*, 1(3), 199–206. <https://doi.org/10.51172/jbmb.v1i3.31>

- Sudipa, N. (2024). Pelestarian Lingkungan Hutan Berbasis Kearifan Lokal di Desa Adat Tenganan Pegriingsingan. *Pariwisata Budaya: Jurnal Ilmiah Pariwisata Agama Dan Budaya*, 9(2), 117–126. <https://doi.org/https://doi.org/10.25078/pariwisata.v9i2.3687>
- Sufia, R., Sumarmi, & Amirudin, A. (2016). Kearifan Lokal dalam Melestarikan Lingkungan Hidup (Studi Kasus Masyarakat Adat Desa Kemiren Kecamatan Glagah Kabupaten Banyuwangi). *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, 1(4), 726–731. <http://journal.um.ac.id/index.php/jptpp>
- Sumarsan, T. (2020). *Sistem Pengendalian Manajemen Transformasi Strategi Untuk Keunggulan Kompetitif*. Campustaka.
- Suryantari, E. P. (2024). A Portrait of Tri Kaya Parisudha in Cingkremen (Hofstede's Study of Cultural Dimensions). *Mudra*, 39(1), 76–84. <https://doi.org/10.31091/mudra.v39i1.2637>
- Sutana, I. G. (2021). Wana Kertih: Konsep Penyucian Dan Pelestarian Hutan Masyarakat Hindu Bali. *Pariksa Jurnal Hukum Agama Hindu*, 5(1), 90–100. <https://doi.org/https://doi.org/10.55115/pariksa.v5i1.1170>
- Sutirta, I. P. A. (2024). *Filosofi Sad Kertih dalam Pelestarian Lingkungan dan Budaya Bali*. <https://rri.co.id/index.php/lain-lain/739597/filosofi-sad-kertih-dalam-pelestarian-lingkungan-dan-budaya-bali>
- Syarif, E. (2017). Pengelolaan Lingkungan dalam Perspektif Kearifan Lokal Masyarakat Adat Karampuang Kabupaten Sinjai Sulawesi Selatan. *Jurnal Sainsmat*, VI(2), 50. <http://ojs.unm.ac.id/index.php/sainsmat>
- Thohari, A. M. (2022). Kearifan Lingkungan: Tradisi Masyarakat Jawa dalam Upaya Menghormati Entitas Alam. *Turast*, 10(1), 37–48. <https://doi.org/10.15548/turast.v10i1.3966>
- Usman, A. S. (2018). Lingkungan Hidup Sebagai Subjek Hukum: Redefinisi Relasi Hak Asasi Manusia dan Hak Asasi Lingkungan Hidup dalam Perspektif Negara Hukum. *Legality*, 26(1), 1–6. <https://ejournal.umm.ac.id/index.php/legality/article/view/6610>
- Wati, E. P., & Hidayah, A. (2017). Kearifan Lokal Menjaga Lingkungan Hidup Dalam Perspektif Ekoregion Di Palembang. *Bina Lingkungan Hidup*, 2(1), 57–69. <https://www.bhl-jurnal.or.id/index.php/bhl/article/view/60>
- Wiana, I. K. (2018). Sad Kertih: Sastra Agama, Filosofi, Dan Aktualisasinya. *Jurnal Bappeda Litbang*, 1(3), 159–179.
- Witari, M. (2024). *Kearifan Lokal (Local Wisdom) Masyarakat Sibetan Dalam Perlindungan Dan Pengelolaan Lingkungan*. https://dlh.bulelengkab.go.id/informasi/detail/artikel/93_kearifan-lokal-local-wisdom-masyarakat-sibetan-dalam-perlindungan-dan-pengelolaan-lingkungan

Yasa, I. P. C. W., & Laksana, I. G. N. D. (2024). Internalisasi Kearifan Lokal Budaya Hukum Di Bidang Lingkungan Hidup Dalam Hukum Lingkungan Di Bali. *Jurnal Kertha Semaya*, 12(7), 1453–1464. <https://doi.org/https://doi.org/10.24843/KS.2024.v12.i07.p06>

