Tri Hita Karana in the Urban Community: Eco-spiritual Resilience Strategy and Interfaith Harmony

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Abstract

The concept of Tri Hita Karana has developed across various academic disciplines; however, most studies have focused on regions with a strong Hindu cultural base and rarely examine how its values operate within heterogeneous urban societies. This study aims to analyze Tri Hita Karana as a strategy of eco-spiritual resilience and interfaith harmony at Aditya Jaya Temple, Jakarta, using a qualitative approach through in-depth interviews and observation. The findings reveal three main adaptive strategies. In the Palemahan aspect, the temple implements ecological resistance through a prohibition of total concretization, the construction of infiltration wells, and innovation in organic waste briquettes. In the Pawongan aspect, bridging social capital fosters inclusivity through spatial tolerance, including the shared use of mosque parking areas, as well as the Child-Friendly House of Worship program. In the Parhyangan aspect, the temple safeguards the sacredness of Yoga from lifestyle commodification. These findings demonstrate the transformation of Tri Hita Karana from a normative theological principle into a functional and adaptive strategy within urban modernity.

Keywords: Eco-spiritual Resilience; Hinduism; Interfaith Harmony; Tri Hita Karana; Urban

Abstrak

Konsep Tri Hita Karana telah berkembang dalam berbagai disiplin ilmu, namun sebagian besar kajian masih berfokus pada wilayah dengan basis budaya Hindu yang kuat dan jarang menelaah implementasinya dalam masyarakat urban yang heterogen. Penelitian ini bertujuan menganalisis Tri Hita Karana sebagai strategi eco-spiritual resilience dan harmoni lintas agama di Pura Aditya Jaya, Jakarta, menggunakan pendekatan kualitatif melalui wawancara mendalam dan observasi. Hasil penelitian menunjukkan tiga strategi adaptasi utama. Pada aspek Palemahan, pura menerapkan resistensi ekologis melalui larangan betonisasi total, pembangunan sumur resapan, dan inovasi briket sampah organik. Pada aspek Pawongan, terbentuk modal sosial bridging social capital yang mencerminkan inklusivitas melalui toleransi spasial, termasuk penggunaan parkir masjid serta program Rumah Ibadah Ramah Anak. Pada aspek Parhyangan, pura menjaga sakralitas Yoga dari komodifikasi gaya hidup urban. Temuan ini menegaskan transformasi Tri Hita Karana dari norma teologis menjadi strategi fungsional yang adaptif di tengah modernitas kota.

Kata Kunci: Resiliensi Ekospiritual; Hindu; Harmoni Lintas Agama; Tri Hita Karana; Urban

INTRODUCTION

The rapid urbanization movement has a significant impact on people's lifestyles, both socially, economically, and spiritually. Urbanization also affects people's mental conditions, such as increased stress, anxiety, and social isolation.[1] Large cities such as Jakarta are complex urbanization spaces for the interaction between modernity and economic needs, and the sustainability of local and spiritual values.[2] This raises major challenges related to environmental degradation, social alienation, and the weakening of human relations with nature due to the dominance of anthropocentric and materialistic paradigms in urban life. The city becomes a space that has a lack of inner and spiritual connectivity.[3]

During the ecological crisis and the spiritual vulnerability of urban communities, an alternative approach is needed that can revitalize and integrate the environmental dimension with spiritual values. In the Hindu belief system, there is a concept of Tri Hita Karana, which connects three aspects of happiness through the harmonization between humans and God (*Parhyangan*), fellow humans (*Pawongan*), and the natural environment (*Palemahan*).[4] In addition to serving as a normative foundation, this concept is ideally able to create balance in the order of life. The Tri Hita Karana philosophy is believed to be able to bring *Jagadhita* (well-being) and *Moksha* (spiritual happiness).[5] These values are particularly relevant to respond to the ecological and social imbalances that occur in urban areas.

The study of the concept and practice of Tri Hita Karana has developed widely in various disciplines. Among them are the study of environmental conservation,[6] organizational governance,[7] the collective ethos of agrarian communities,[8] residential spatial planning,[9]

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1   Deka Prismawan and Michael, "Dampak Urbanisasi Terhadap Kesehatan Mental Di Perkotaan Indonesia Dan Peran Intervensi Kefarmasian: Studi Literatur," *Jurnal Perkotaan* 15, no. 1 (August 6, 2024): 1–10, https://doi.org/10.25170/perkotaan.v15i1.5531.

2   Ni Wayan Sumertini, "Benang Yang Hilang: Mengurai Alienasi Kultural Hindu Dan Aniaya Budaya Di Tengah Urbanisasi Generasi Z," *Kamaya: Jurnal Ilmu Agama* 7, no. 1 (February 9, 2024): 42–48, https://doi.org/10.37329/kamaya.v7i1.3061; Dinda Fitria Pida, Khadijah Nur Aini, and Cindy Amelia Putri, "Dampak Urbanisasi Terhadap Perkembangan Kota Di Indonesia: Tinjauan Dari Aspek Ekonomi Pembangunan," *WISSEN : Jurnal Ilmu Sosial Dan Humaniora* 3, no. 1 (January 2, 2025): 226–38, https://doi.org/10.62383/wissen.v3i1.562.

3   Zehra ERŞAHİN and Nevfel BOZ, "Urban Spirituality: Need for Connectedness and Communication," *İDEALKENT* 9, no. 25 (December 30, 2018): 762–81, https://doi.org/10.31198/idealkent.487461.

4   Cok Istri Ratna Sari Dewi, Iwan Triyuwono, and Bambang Hariadi, "Corporate Social Responsibility Model Based on Tri Hita Karana Philosophy," *Cogent Social Sciences* 10, no. 1 (December 31, 2024), https://doi.org/10.1080/23311886.2023.2295056.

5   Mohamad Ali Hisyam et al., "Tri Hita Karana and Islamic Ethics: Bridging Universal Values for Social Harmony and Environmental Sustainability," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 14, no. 2 (December 4, 2024): 167–94, https://doi.org/10.15642/teosofi.2024.14.2.167-194.

6   eko Setiawan, "Implementasi Konsep Tri Hita Karana Dalam Konservasi Taman Nasional Alas Purwo Berbasis Kearifan Lokal," *Jurnal Sosial Jurnal Penelitian Ilmu-Ilmu Sosial* 24, no. 1 (March 30, 2023): 15–21, https://doi.org/10.33319/sos.v24i1.135.

7   I Dewa Gede Wahyudi Putera and Wayan Gede Supartha, "Penerapan Konsep Tri Hita Karana Dalam Hubungannya Dengan Budaya Organisasi Di Rektorat UNUD," *E-Journal of Management of Udayana University* 3, no. 7 (2014), https://ojs.unud.ac.id/index.php/manajemen/article/view/8279.

8   Iluh Ayu Narti, "Teologi Tri Hita Karana Dalam Praktik Kehidupan Sosial-Ekologis Masyarakat Hindu Bali," *ŚRUTI: Hindu Religious Journal* 5, no. 1 (2024).

9   Komang Adi and Putu Dian Perdana, "Penerapan Konsep Tri Hita Karana Dalam Tata Ruang Permukiman Masyarakat Kota Singaraja," *FPIPS Communication Media* 14, no. 2 (2015): 38–46, https://doi.org/10.23887/MKFIS.V14I2.22718.

tourism,[10] banking risk-mitigation strategies,[11] business ethics,[12] and their role in shaping student character in the formal education environment.[13]

Many studies conducted related to the implementation of Tri Hita Karana tend to focus on areas that have a strong Hindu cultural base. There is not much literature that specifically captures how Tri Hita Karana values live and survive during the life of a heterogeneous urban society like Jakarta. With its concept of balance, the Tri Hita Karana can be adopted and live as principles that are internalized in the complexity of the life of urban Hindu society.

Aditya Jaya Temple is the largest temple in Jakarta that plays a role in the socio-spiritual life of the community as well as standing for the face of Hindus in urban areas. Departing from this reality, this study is aimed at analyzing how the implementation of the teachings of Tri Hita Karana in Pura Aditya Jaya serves as a strategy in facing the challenges of urbanization. This research is expected to provide a new perspective on the role of Tri Hita Karana as a strategy for ecological defense (resilience) and social harmonization in the lives of urban communities.

Method

This study employs a qualitative approach to explore how the concept of Tri Hita Karana is understood and practiced in urban community life.[14] The research was conducted at Aditya Jaya Temple in East Jakarta, selected due to its strategic location and its status as one of the largest Hindu places of worship representing the Hindu community in Jakarta. The temple is also situated in a densely populated residential area and directly adjacent to a mosque, making it a relevant site for examining the harmonization of religious practices in its surroundings. The study involved two informants, AB and BC. AB was selected because of his role as a core administrator with a deep understanding of temple policies and religious programs, while BC was chosen as an active community member involved in social and ritual activities, providing practical insights.

Data collection was carried out through in-depth interviews with AB and BC, along with direct observation of religious and social activities within the temple environment. The interviews aimed to explore the informants' conceptual understanding and lived experiences regarding the implementation of Tri Hita Karana in an urban context. Observations were conducted to directly examine social interactions and expressions of interreligious tolerance around the temple. Data analysis followed the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing to address the research questions. To ensure data validity, source triangulation was applied by comparing statements from both informants, and methodological triangulation was conducted by cross-checking interview findings with field observation results.

10 Made Adityanandana and Julien-François Gerber, "Post-Growth in the Tropics? Contestations over Tri Hita Karana and a Tourism Megaproject in Bali," *Journal of Sustainable Tourism* 27, no. 12 (December 2, 2019): 1839–56, https://doi.org/10.1080/09669582.2019.1666857.

11 Nengah Sukendri and Andriyansah, "Promoting Sustainable Economy by Integrating Tri Hita Karana Concept in The Bank's Ownership Structure as Inclusive and Sustainable Risk Mitigation," *Journal of Lifestyle and SDGs Review* 5, no. 2 (January 23, 2025): e04194, https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe04194.

12 Nyoman Reditiasari et al., "Tri Hita Karana Sebagai Etika Bisnis Dalam Meningkatkan Perekonomian," *Guna Sewaka* 2, no. 1 (February 28, 2023): 11–24, https://doi.org/10.53977/jgs.v2i1.885.

13 N M Dwijayanti, "Implementation of Tri Hita Karana Values in Character Education at Inpres 3 Sausu Elementary School," *Warehouse of Multidisciplinary Journals* 2, no. 4 (2024), https://doi.org/https://doi.org/10.59435/gjmi.v2i4.798.

14 John W. Creswell, *Research Design: Qualitative, Muantitative, and Mixed Methods Approaches (4th Ed.)*, Sage Publications, 2014.

RESULT AND DISCUSSION

Palemahan as an Ecological Resistance Strategy

The concept of *Palemahan* within Tri Hita Karana emphasizes the harmonious relationship between humans and nature.[15] In the midst of Jakarta's urban landscape—dominated by concrete structures, limited green open spaces, and recurring flood risks—the value of *Palemahan* at Aditya Jaya Temple extends beyond normative doctrine and becomes a concrete strategy of ecological resistance. Topographically, the temple is situated lower than the surrounding roads and neighborhood, making it vulnerable to flooding during heavy rainfall. This condition prompted the temple management to formulate spatial policies that do not simply follow exploitative urban development patterns. In this context, Palemahan functions as both an ethical foundation and an adaptive ecological framework, maintaining balance between ritual needs, environmental sustainability, and the spiritual resilience of the Hindu community in an urban setting.

The most visible form of ecological resistance is the policy prohibiting full land concretization within the temple complex.[16] At a time when urban development tends to permanently seal land surfaces with cement, the temple leadership deliberately preserves natural absorption areas. AB explained, *"From the beginning, we agreed that the temple grounds must not be fully covered with concrete. The soil must be able to breathe and absorb water."* This policy is not merely an architectural or technical decision, but an ideological stance that recognizes nature as an entity deserving respect. Thus, the spatial layout of the temple symbolizes resistance to environmentally neglectful urban expansion and represents a tangible commitment to the principle of cosmic harmony.

These efforts are reinforced through the use of porous paving blocks and the construction of infiltration wells and biopores at strategic points within the temple grounds. These measures are designed to maintain the land's function as a water catchment area and to reduce the risk of waterlogging.[17] BC emphasized, *"We realize the temple is lower than the main road. If everything were covered in concrete, flooding would be inevitable. That is why we built infiltration wells so water can return to the soil."* Government support in developing biopores further strengthens the temple's position as a place of worship that is responsive to urban ecological challenges. From an environmental perspective, these steps reflect an understanding of soil not merely as a physical property, but as an integral part of a living ecosystem that must be preserved.

The implementation of Palemahan values is also evident in waste management initiatives inspired by the circular economy model. Religious ceremonies at Aditya Jaya Temple generate significant amounts of organic residue, such as palm leaves (*janur*), flowers, and foliage. Rather than discarding these materials, the temple collaborates with students from Pertamina University

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15 Limas Dwi Lestari et al., "Coexisting In Harmony: The Role Of Tri Hita Karana Philosophy In The Social Structure Of Balinese Society," *International Journal of Education and Social Science Studies* 1, no. 3 (November 30, 2025): 147–52, https://doi.org/10.60153/ijesss.v1i3.233.

16 Grant Alan Burrier and Philip Hultquist, "Temples, Travesties, or Something Else? The Developmental State, Ecological Modernization, and Hydroelectric Dam Construction in India," *World Development* 124 (December 2019): 104642, https://doi.org/10.1016/j.worlddev.2019.104642.

17 Wen Liu et al., "Analyzing the Impacts of Topographic Factors and Land Cover Characteristics on Waterlogging Events in Urban Functional Zones," *Science of The Total Environment* 904 (December 2023): 166669, https://doi.org/10.1016/j.scitotenv.2023.166669.

to convert the organic waste into charcoal briquettes with economic value. AB stated, *"We want ritual waste not to end up as garbage, but to generate environmental and economic benefits."* This initiative demonstrates that spiritual devotion does not end with ritual performance but continues through ecological responsibility.[18] Although still at the prototype and feasibility assessment stage, the project affirms the temple's commitment to sustainability in practical terms.

Environmental awareness is further cultivated through the promotion of low-waste habits within the temple's educational programs.[19] Students are encouraged to bring reusable food containers and tumblers to minimize single-use plastic consumption. BC explained, *"We teach from an early age that protecting nature is part of worship. Children are encouraged to bring their own tumblers and lunch boxes."* This practice illustrates that *Palemahan* operates not only at the structural level but also at the cultural and educational levels. The temple thus evolves from being solely a ritual center into a center for environmental character formation among the younger generation. Through this approach, ecological consciousness becomes embedded within daily religious life.

Conceptually, these practices demonstrate that Palemahan functions as a form of eco-spiritual resilience—ecological endurance rooted in spiritual values. As the city faces environmental crises resulting from intensive development, Aditya Jaya Temple responds with adaptive strategies grounded in religious teachings. This resilience is not merely reactive but preventive and transformative. It fosters collective awareness that caring for environmental balance is an integral part of devotion to God. In this sense, ecological resistance does not signify rejection of modernity, but rather a negotiation with modernity to ensure alignment with local values and Hindu spirituality.

Palemahan at Aditya Jaya Temple transcends theological abstraction and emerges as a concrete strategy for navigating the complexities of urban modernity. The prohibition of full concretization, the construction of infiltration wells, the innovation of organic briquettes, and the cultivation of low-waste habits collectively demonstrate the transformation of values into tangible action. These practices reveal how Tri Hita Karana shifts from a normative theological principle to a functional dimension that responds effectively to environmental challenges. Within a dense and heterogeneous urban society, the temple stands as an ecological oasis and a symbol of spiritual resilience—an assertive, adaptive, and contextually relevant manifestation of Palemahan in contemporary urban life.

Pawongan as Social Capital and Inclusive Space

In the context of heterogeneous urban societies, minority communities often face challenges of social adaptation. Referring to Robert Putnam's framework of *Social Capital*, communities may either strengthen *bonding social capital*, which tends to be exclusive, or develop *bridging social capital*, which fosters inclusivity and cross-group networks.[20] Findings at Aditya Jaya

18 Iyad Abumoghli, "The Role of Religions, Values, Ethics, and Spiritual Responsibility in Environmental Governance and Achieving the Sustainable Development Agenda," *Religion and Development* 2, no. 3 (July 17, 2023): 485–95, https://doi.org/10.30965/27507955-20230008.

19 Hongping Zhang and Heather J. Gibson, "Long-Term Impact of Study Abroad on Sustainability-Related Attitudes and Behaviors," *Sustainability* 13, no. 4 (February 11, 2021): 1953, https://doi.org/10.3390/su13041953.

20 Robert D Putnam, "Social Capital and Public Affairs," *Bulletin of the American Academy of Arts and Sciences* 47, no. 8 (May 1994): 5–19, https://doi.org/10.2307/3824796.

Temple indicate that the implementation of *Pawongan*—harmonious human-to-human relations—primarily manifests in the form of *bridging social capital*. This strategy not only safeguards the existence of Hindus as a minority group in Jakarta but also fosters social cohesion amid religious pluralism. Thus, *Pawongan* functions both as an adaptive mechanism and as a strategy of social resilience that prevents segregation and identity-based conflict in an urban environment.

The practice of *bridging social capital* is concretely expressed through spatial tolerance—an acceptance of sharing physical space in everyday life. The temple's immediate proximity to a mosque creates a unique mutualistic relationship. During major Hindu celebrations such as Galungan, the mosque's parking area is made available for Hindu worshippers. AB stated, *"We have never felt like outsiders. During Galungan, the mosque administrators even offer parking assistance."* This phenomenon goes beyond symbolic tolerance and enters the level of functional cooperation. The negotiation of public space becomes evidence of intercommunity trust that strengthens local social cohesion.[21]

Sociologically, the shared use of public space transforms it from a merely physical area into a socially meaningful environment shaped by collective values.[22] BC explained, *"Our relationship with the mosque administrators is like family. Whenever there is a major event, we coordinate with each other."* This statement confirms that interfaith harmony around the temple is not merely a formal arrangement but is built upon routine interaction and equal communication. In this sense, *Pawongan* represents not only an ethical principle of interpersonal relations but also the foundation of *functional interfaith harmony*—harmony expressed through concrete cooperation in daily life.[23]

At the same time, the strengthening of external networks does not diminish the importance of internal solidarity. Aditya Jaya Temple maintains *bonding social capital* through the Tampek system, a regional grouping mechanism used in preparing for ceremonial events such as Tumpek.[24] This system reinforces togetherness and collective service (*ngayah*) amid the individualistic tendencies of urban life. BC remarked, *"Tampek makes us feel like one family even though we live in different parts of Jakarta."* The rotation of responsibilities and shared duties in ceremonial preparations reflects a social structure grounded in collective solidarity and shared belief.

The balance between *bonding* and *bridging social capital* forms the foundation of the Hindu community's social resilience in the urban sphere. Relying solely on bonding capital risks exclusivity and isolation, whereas developing bridging capital without strong internal cohesion may weaken collective identity. Aditya Jaya Temple demonstrates the ability to manage both simultaneously—preserving internal cohesion while cultivating inclusive external networks. This synthesis of practices is summarized in Table 1, which outlines the implementation of *Pawongan* in both internal and external dimensions of the community.

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21 Sarah E. DeTroy, Daniel B. M. Haun, and Edwin J. C. van Leeuwen, "What Isn't Social Tolerance ? The Past, Present, and Possible Future of an Overused Term in the Field of Primatology," *Evolutionary Anthropology: Issues, News, and Reviews* 31, no. 1 (January 30, 2022): 30–44, https://doi.org/10.1002/evan.21923.

22 Ali Madanipour, "Rethinking Public Space: Between Rhetoric and Reality," *URBAN DESIGN International* 24, no. 1 (March 25, 2019): 38–46, https://doi.org/10.1057/s41289-019-00087-5.

23 Genti Kruja, "Interfaith Harmony through Education System of Religious Communities," *Religion & Education* 49, no. 1 (January 2, 2022): 104–17, https://doi.org/10.1080/15507394.2021.2009305.

24 Federica Ceci, Francesca Masciarelli, and Simone Poledrini, "How Social Capital Affects Innovation in a Cultural Network," *European Journal of Innovation Management* 23, no. 5 (November 7, 2019): 895–918, https://doi.org/10.1108/EJIM-06-2018-0114.

Table 1. Implementation of Pawongan as Social Capital at Aditya Jaya Temple

Aspect	Form of Practice	Type of Social Capital	Social Impact
Spatial tolerance	Use of the mosque parking area during Galungan	Bridging	Strengthens trust and interfaith cohesion
Activity coordination	Regular communication with mosque administrators	Bridging	Promotes functional intercommunity harmony
Tampek system	Regional grouping and rotation of *ngayah* duties	Bonding	Reinforces internal solidarity
Collective ritual preparation	Communal cooperation in ceremonies	Bonding	Preserves identity and communal unity

Source: by Author

As shown in Table 1, *Pawongan* at Aditya Jaya Temple not only strengthens internal relationships but also builds social bridges across religious boundaries, contributing to local social stability.

Beyond horizontal intercommunity relations, the implementation of *Pawongan* also reflects a future-oriented perspective through the Child-Friendly House of Worship program. Developed in collaboration with the Ministry of Women's Empowerment and Child Protection (PPPA), this initiative seeks to create a safe and inclusive space for children's growth and development. AB emphasized, *"We want the temple to be a safe and educational place, not only a place of worship."* This initiative illustrates the transformation of the temple from a purely ritual space into a socio-educational environment that ensures the sustainable regeneration of the Hindu community.[25]

In conclusion, *Pawongan* at Aditya Jaya Temple operates as a locally grounded strategy of social resilience. It creates a balance between internal solidarity and external openness while fostering sustainable and functional interfaith harmony. Within the complexities of a plural urban society, this practice demonstrates that Tri Hita Karana can evolve from a normative principle into a concrete, adaptive, and socially relevant strategy for multicultural urban life.

Parhyangan as Sacredness Amid Lifestyle Commodification

In the context of the human relationship with God, urban life presents significant challenges, particularly through the commodification of spirituality. Modernity has not only transformed economic structures but has also reshaped religious practices into elements of the lifestyle industry.[26] Yoga, for instance, historically understood as a spiritual discipline aimed at union with the Divine, has increasingly been reduced to a form of physical fitness, bodily aesthetics, and a marker of urban middle-class identity.[27] Within market logic, spirituality risks losing its transcendent dimension and becoming a consumable product. This phenomenon reflects

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25 Chandra Reddy, "Sanatana Dharma, the Unbroken Thread of Hindu Religion: Its Journey Through the Ages -A Literature Review," 2025, https://doi.org/10.2139/ssrn.5746522.

26 Jan A. Ali, "Modernity, Its Crisis and Islamic Revivalism," *Religions* 14, no. 1 (December 22, 2022): 15, https://doi.org/10.3390/rel14010015.

27 Stuart Ray Sarbacker, *Tracing the Path of Yoga: The History and Philosophy of Indian Mind-Body Discipline* (State University of New York Press, 2021).

a shift from sacred meaning toward instrumental value, where bodily performance is emphasized more than inner consciousness.

In contrast to this trend, Yoga at Aditya Jaya Temple is firmly positioned within the framework of *Parhyangan*, the human relationship with God. Although the activity is open to the general public, including non-Hindus, its orientation remains spiritual and non-commercial. AB emphasized, *"Yoga here is not about trends or mere physical fitness. Its purpose is to draw closer to God and cultivate awareness."* This statement illustrates that openness does not equate to desacralization. The temple maintains clear boundaries between public accessibility and sacred value, ensuring that Yoga remains grounded within Hindu spirituality rather than being reduced to a purely physical exercise.[28]

The preservation of sacredness is evident in the structured implementation of Yoga sessions, which begin with prayer and meditation, emphasizing mental discipline and inner control. BC explained, *"We always begin with prayer and calming the mind. The mental aspect is more important than the physical movements."* In this practice, the body is understood as a means rather than an end. There is no commercial orientation, lifestyle branding, or exploitation of bodily imagery. Consequently, Yoga at Aditya Jaya Temple retains its transcendent dimension as a spiritual path. Sacredness is safeguarded through ritual procedures, intentionality, and religious authority that frame the activity within the values of Parhyangan.[29]

The temple's openness to participants from diverse religious backgrounds creates a harmonious space for cross-cultural interaction. Yoga becomes a medium of encounter among individuals from different communities without compromising spiritual identity. AB noted, *"Anyone may join, but we always explain its spiritual meaning."* In this context, Parhyangan intersects with Pawongan. Spirituality is not practiced in isolation but becomes a means of cultural dialogue that strengthens tolerance. Yoga serves as a subtle form of cultural diplomacy, fostering shared spiritual experience and reducing social distance between communities.[30]

This phenomenon demonstrates that sacredness need not be exclusive to remain authentic. Through guided openness, Aditya Jaya Temple successfully balances inclusivity with the integrity of its spiritual values. This model differs fundamentally from commodified forms of Yoga that operate within market structures. At the temple, Yoga is neither sold nor packaged as a trend, nor detached from its theological foundation. *Parhyangan* thus operates as a protective mechanism against the reduction of spiritual meaning amid the pressures of urban modernity.

Conceptually, this practice can be understood as a form of *spiritual resilience*—the capacity to preserve religious depth amid secularization and commercialization.[31] Such resilience enables Hindus to remain connected to transcendence despite the rapid and competitive rhythms of city life. BC added, "Amid the noise of the city, Yoga at the temple helps us find inner peace." This statement highlights that *Parhyangan* not only preserves ritual sacredness but also serves as a source of psychological and existential stability for the community.

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28 Paul Bramadat, "A Bridge Too Far: Yoga, Spirituality, and Contested Space in the Pacific Northwest," *Religion, State and Society* 47, no. 4–5 (October 20, 2019): 491–507, https://doi.org/10.1080/09637494.2019.1678977.

29 Pankaj Singh et al., *The Science of Yoga* (Book Saga Publications, 2024).

30 Andrea R Jain, *Peace Love Yoga: The Politics of Global Spirituality* (Oxford University Press, 2020).

31 Piotr Roszak et al., "Religion and Growth in Resilience: Strategies to Counter Cognitive Attacks," *Pastoral Psychology*, July 8, 2025, https://doi.org/10.1007/s11089-025-01231-5.

The synthesis of Parhyangan practices at Aditya Jaya Temple is presented in Table 2, which outlines the distinction between commodified Yoga and sacred Yoga practice.

Table 2. Comparison Between Commodified Yoga and Sacred Yoga at Aditya Jaya Temple

Aspect	Commodified Yoga	Yoga at Aditya Jaya Temple
Orientation	Fitness and lifestyle	Closeness to God
Core value	Bodily aesthetics	Spiritual awareness
Structure	Focus on physical movement	Prayer, meditation, mental discipline
Economic system	Market-based/commercial	Non-commercial
Social impact	Identity consumption	Cultural diplomacy and tolerance

Source: by Author

As shown in Table 2, Yoga at Aditya Jaya Temple preserves its sacred essence while simultaneously opening space for social dialogue. Parhyangan is therefore not diminished by modern commodification but transformed into a spiritual safeguard that protects the integrity of Hindu values. Within the broader framework of Tri Hita Karana, Parhyangan complements Palemahan and Pawongan as the spiritual foundation of ecological, social, and spiritual resilience relevant to contemporary urban life.

CONCLUSION

This study demonstrates that the concept of Tri Hita Karana at Aditya Jaya Temple has transformed from a normative theological doctrine into a functional strategy of ecological, social, and spiritual resilience within an urban context. In the dimension of Palemahan, the temple implements ecological resistance through anti-concretization policies, infiltration wells, and circular waste innovation. In Pawongan, the community balances bonding and bridging social capital, fostering functional interfaith harmony through spatial tolerance and internal solidarity mechanisms such as the Tampek system. In Parhyangan, sacredness is preserved amid lifestyle commodification by positioning Yoga as a spiritual discipline rather than a commercial product. Collectively, these findings indicate that local religious values remain adaptive and relevant in navigating the complexity of modern urban life.

Based on these findings, this study suggests that urban religious institutions should strengthen value-based adaptive strategies to address environmental crises, social fragmentation, and spiritual commodification. The integration of ecological awareness, inclusive social engagement, and spiritual integrity can serve as a sustainable model for interfaith coexistence in plural societies. Future research may further explore comparative studies across different urban temples or religious communities to examine how local wisdom contributes to resilience in diverse sociocultural settings. Additionally, policymakers may consider supporting collaborative programs between religious institutions and government agencies to enhance environmental sustainability and child-friendly initiatives. Such efforts would ensure that religious spaces continue to function not only as centers of worship but also as agents of social transformation in contemporary cities.

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