

Sad Kertih: Realizing Holistic and Sustainable Development through Balinese Socio-cultural Capital

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ABSTRACT

The success of a country's development and progress is almost entirely measured according to the categories constructed by the West. The stratification of developed and developing countries is used as a discourse to strengthen Western hegemony over non-Western countries. This classification has ignored the cultural reality that every nation has its view of the success of development by the goals and ideals of its own life. For Eastern people, material progress is not the only measure for the success of development because they have a more essential orientation, namely the happiness of the soul. Balinese people also believe that the purpose of human life is to achieve material well-being (*jagadhita*) as well as spiritual happiness (*moksa*) integrally. This means that development must be carried out holistically to realize these goals. Through a literature review of the Purana Bali, six important concepts for holistic and sustainable development of Bali were found, namely *Sad Kertih* which includes *Atma Kertih*, *Jana Kertih*, *Jagat Kertih*, *Danu Kertih*, *Samudra Kertih*, and *Wana Kertih*. These six concepts are correlated with the Tri Hita Karana (three causes of happiness), including *parhyangan*, *pawongan*, and *palemahan*. *Sad Kertih* became one of the sociocultural and local geniuses of the Balinese people to face Western hegemony in development, as well as to realize the harmony of civilization.

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1. Introduction

The success of a country's development, until now, is almost always measured by the standards set by the West. This can be found in the criteria for classifying countries according to the three major international organizations, namely the United Nations Development Program, the World Bank, and the International Monetary Fund. The categories of developed and developing countries are generally only measured based on the Gross National Product (GNP) and the income per capita of their population. Although in some cases, the classification shows inconsistencies that are often difficult to understand its rationality. For example, the entry of several countries into the category of industrialized countries, including Slovenia (2007), Malta (2008), and the Slovak Republic (2009) is hardly accompanied by a truly rational explanation. In the case of Slovenia,

Malta, and Slovak Republic it appears that Western political interests are more dominant because these three countries have just joined the European Union [1].

Development theories that are based on a developmentalism approach cannot be denied tend to be Eurocentric [2]. Therefore, Kapoor [3] launched a sharp criticism that the term ‘development’ is just a Western euphemism for the sake of their penetration and domination over the world. The concept of development they offer wants to dictate to non-Western countries to follow the pattern they apply, in terms of the foundation, the process, and the goals. It is as if only by becoming a capitalist industrial country, the progress of a country can be realized and its people are more prosperous. At the same time, modernization and globalization are being rolled around the world through the expansion of Western science and technology. This process can be seen as a form of Western neo-imperialism over non-Western through hegemonic mechanisms, that is the consensus organization and the ideological mechanization [4]. This means that developed ‘Western’ countries still want to strengthen their power over the developing countries ‘non-Western’ by changing the coercive militaristic pattern into a more persuasive intellectual hegemony.

Globalization as new imperialism indeed aims to integrate the entire world community into a global order that is based on the principles of interdependence and integration, in which the West is the leader. However, this project was not entirely successful because the public response to globalization presented a paradoxical disruption [5]. Naisbitt [6] asserts that cultural homogeneity and cultural identity are just an exaggerated globalization myth because locality issues are experiencing a significant resurgence in this era. This global disruption can be observed from the rise of the phenomenon of the revival of the role of culture as a new paradigm in social, economic, and political development in various parts of the world [7]. The community began to explore, identify, and revitalize their culture as a development force that had decolonized the West. Bellah [8], exemplifies that Shintoism and the Tokugawa religion which are deeply entrenched in life provide the conditions for modernization and the creation of a modern society in the country. This means that modernization ideas that have been claimed to belong to the West can also be found in Eastern and other thought.

Bhutan also provides another impressive example of deconstructing the Western development paradigm by declaring its view that, “Gross National Happiness is more important than Gross Domestic Product” [9]. The Bhutanese government is very confident in positioning the philosophy of Buddhism as the foundation of the country's development oriented towards the happiness of its people, rather than simply pursuing economic progress. It is stated in the *Tenth Five-Year Plan: 2008–2013, Gross National Happiness Commission – Royal Government of Bhutan*, that “The concept implies that sustainable development should take a holistic approach towards notions of progress and give equal importance to non-economic aspects of wellbeing by the four pillars, namely sustainable and equitable socio-economic development; environmental conservation; preservation and promotion of culture; and good governance”. This idea has proven to be able to inspire the world that every country and nation is necessary to establish development policies based on their respective cultural values, without depending on the Western paradigm.

The Indonesian nation with its natural and cultural wealth certainly has great potential to revitalize various local wisdom in holistic and sustainable development. Based on the

background, this article aims to explore one of the values of local wisdom of the Balinese people, which is written in the *Purana Bali*, namely *Sad Kertih*. This concept emphasizes that there are six dimensions of development that must be developed holistically and sustainably to realize people's happiness. Theoretically, this study can enrich the treasures of decolonization of knowledge studies through the recontextualization and revitalization of local cultural values as a counter-hegemony of Western development discourse. Practically, this study is expected to present a new perspective for interested and competent parties, especially the government in realizing development holistically and sustainably.

2. Method

Sad Kertih discourse is found in a Hindu literary text in Bali, namely *Purana Bali*. Foucault states that discourse is not just a series of words or propositions in a text, but something that produces something else (ideas, concepts, or effects) [10]. Discourse can be detected systematically as a fabric of ideas, opinions, concepts, and views of life that are formed in certain contexts so that they influence certain ways of thinking and acting. Here, the definition of discourse has moved from merely a grammatical (linguistic) issue to a cultural practice that is not neutral from the influence of knowledge (ideology), and power channeled through language [11–13]. Therefore, this study uses a qualitative method with a critical discourse analysis approach. This approach positions discourse not only as a linguistic phenomenon, but also as a sociocultural text that can be related to various contexts through critical interpretation. Through this approach, it is necessary to reveal various values, ideas, knowledge, and ideologies of Balinese community development contained in the *Sad Kertih* discourse. Furthermore, the discourse is interpreted further in the context of holistic and sustainable development based on culture.

3. Results and Discussions

3.1. Postcolonialism and Culture Relativism: An Anthropological Review

The history of political and military colonialism may have ended after World War II and the colony states declared their independence. However, this does not mean that the relationship between the colonial state and its former colonies has ended, but has been transformed into a new form (neocolonialism). In this phase, the model of domination and colonization is no longer physical, but through theory and ideology. This phase is also known as the era of developmentalism in which the domination of the ex-colonial countries is stabilized by control of knowledge and the process of social change [14]. This can be seen from the development of modernization and development of the ex-colonial countries (Third World) in three perspectives, namely modernization, underdevelopment, and dependence [15]. These three perspectives position the relationship between developed and developing countries objectively that development causes inequality in job creation. Hence, even if there is an economic surplus in developing countries, it will not increase the income of its population significantly because it is built out on a colonial social structure [16].

The inequality of relations between developed, and developing countries after the colonial era has fostered the interest of social scientists towards postcolonial studies as an emancipatory movement. Postcolonialism covers all cultural studies after the end of

colonialism, including other issues such as globalization and free trade, which are considered as forms of neocolonialism. According to orientalism [17], culture and politics work together in colonialism, whether intentionally or not, to create a domination system that does not only involve politics and the military but dominates that transcends form, figuratively and imaginatively over what they control. The result was a compelling vision that Europeans had not only the right but the obligation to rule. The postcolonial discourse has also developed in studies that aim to reveal the historical reality that the colonial nation (Europe) continues to try to perpetuate the narrative of the binary opposition of 'Western and non-Western' to the former colony countries that have declared their independence. In anthropological studies, postcolonialism studies tend to reject the resistance and reconstruction carried out to deconstruct the binary character attached to all types of cultural identity differences, such as black-and-white, civilized-barbaric, traditional-modern, and so on.

Orientalism has become an important exemplar in the development of recent postcolonial studies. Orientalism shows a style of thinking that is based on an ontological and epistemological distinction between "East" (oriental) and (almost always) "West" (occidental). The main task of orientalism is to reduce the complexity of Eastern society and their culture to a single, orderly and comprehensive level. In that way, the uniqueness of the East can be represented in the framework and typologies that are summarized in comprehensive items. In this case, orientalism is a discourse of power that positions the relationship between the West and the East as a relationship of power, domination, and various degrees of complex hegemony. However, Said rejects the ethnocentric framework that it is easier to judge one's own culture and the cultures of others with differences and similarities [18,19]. He asserted that all cultures are related to each other, no one is singular and pure, all are hybrid, heterogeneous, not monolithic, and nothing is extraordinary. In other words, he rejects the view of cultural essentialism, which assumes that a cultural entity has essential superiority values that are not found in other cultures. This view, apart from denying cultural diversity, also contains a serious danger of ethnocentrism.

Anthropological studies also question cultural essentialism, especially in studies of cultural change. The concept of diffusion, assimilation, acculturation, adaptation, shows that cultural change in society is an interaction with other cultures. However, the pattern of change that occurs is not always uniform in every society, so it is impossible to use a similar pattern to understand different cultures. Therefore, Boaz (1911) put forward the idea of cultural relativism that every culture cannot be judged from the point of view of another culture, except by society itself [20-21]. This approach intersects with the attention of postcolonial studies that political, economic, social, educational, and cultural influences do not fully create cultural uniformity because all of them always interact with various local conditions. Even though globalization is practiced on a global scale, homogeneous cultural forces will always be confronted with various ideologies and traditions, resulting in heterogeneous dialogue[22][23].

It can also be seen in the context of a country's development that the notion of social progress that seems to belong only to the West can also be found in Eastern culture. This is also a moral appeal so that the development paradigm that aims to realize the welfare of the community can be built through culture and religion rooted in the values of

everyday people's lives. In fact, culture and religion do have an important role in community development. Culture provides various value systems as community orientation in formulating the ideal development goals, as well as the steps that must be taken to make it happen. Meanwhile, religion originating from God's revelation provides a system of values and ideas that are of the highest nature, which can be used as a basis for motivation for individual and community behavior in various aspects of life[24]. In other words, religion has a transformative and motivating role in social, cultural, economic, and political processes. Furthermore, Radhakrishnan[25] also emphasizes that socio-cultural reconstruction based on religious and cultural idols has an important meaning so that the progress achieved by society does not create conditions of dehumanization and ethical barbarism. This is where the role of anthropology and other humanities is significant in increasing public awareness in exploring, identifying, and revitalizing various socio-cultural capitals as development forces.

3.2. *Sad Kertih*: Balinese Sociocultural Capital

The deconstruction of binary opposition in the construction of the cultural identity of a nation or ex-colonial community becomes an emancipatory and participatory postcolonial study project. This project aims to free all cultural entities from stigmatization or dichotomous labeling that they are inferior to others. The decolonization of knowledge as a cultural critique of Western hegemony does not mean that the West is inferior to the East, but that the two are parallel and can complement each other. In this context, Indonesian people need to reflect on local wisdom as a pattern of cultural interaction developed by their ancestors. Historical, archeological, and anthropological studies on the wisdom of the Indonesian people in responding to the foreign cultures from prehistoric, Hindu-Buddhist, Islamic, to colonial times show that Indonesian society has a high adaptive character to foreign cultures[26]. This character seems to be ingrained in Indonesian society. For example, people often say, “the good is taken, the bad is thrown away”. That is, selectivity becomes the strength of this nation in its interaction with foreign cultures so that cultural transformation takes place dynamically and dialectically.

In the midst of cultural diversity, which is characterized by a plurality of values, and globalization which has the potential to create cultural homogenization, it is the obligation of the Indonesian nation to always develop its socio-cultural capital. The situation of paradoxical disruption, where cultural heterogeneity and homogeneity both provide opportunities and threats, requires the Indonesian nation to explore the strengths hidden in the various cultures of their people[27]. This socio-cultural capital must be explored and mobilized as a national power, not only to strengthen the nation's culture, but so that all elements of the nation and their cultural values can contribute positively and participate actively in development[28]. Within this framework, *Sad Kertih* is presented as the socio-cultural capital of the Balinese people in a holistic and sustainable development with a cultural perspective. This concept is contained in the *Purana Bali* and is used as the vision of the Bali Provincial Government “Nangun Sat Kerthi Loka Bali”.

Lontar Purana Bali mentions six efforts that must be made by a king and his people for the welfare of human life called *Sad Kertih*. Six efforts include *Atma Kertih*, *Jana Kertih*, *Jagat Kertih*, *Danu Kertih*, *Wana Kertih*, and *Samudra Kertih*[29]. *Atma*

Kertih is an effort to purify and build the happiness of the soul (*atma*) that resides in the human body. *Jana Kertih* is an effort to build the quality of human resources, including managing harmonious human relations. *Jagat Kertih* is an effort to build the regional welfare from the smallest scale of families, villages, districts, provinces, countries, to the world. *Danu Kertih* is an effort to build a sustainable lake, both in its physical condition and its function for the community. *Wana Kertih* is an effort to preserve the forest and all its contents. Meanwhile, *Samudra Kertih* is an effort to maintain the sustainability and function of the sea or ocean. If interpreted further, *Sad Kertih* reflects the integral efforts of Balinese people in realizing the happiness of life through the transformation of theological, humanistic, and ecological awareness.

This integral effort is rooted in the value system and way of life of the Balinese people in understanding the realities of the world and life. *Eka* and *aneka* – Oneness and plurality – are the most fundamental thinking foundations of Balinese society. *Eka* (Oneness) is the highest reality that is the source of all that exists. It is from this *Eka* that the *aneka* (plural) are born through evolution (creation) and the process of involution (fusion), the various return to the *Eka*. This principle can be referred to in *Siwatattwa* which combines the teachings of the *Vedas*, *Upanishads*, *Saiwa Siddhanta*, *Shiva-Buddha*, *Samkhya*, *Yoga*, and indigenous beliefs of the archipelago[30]. Textually this is explained in *Bhuwanakosa III. 80*, "*Sakwehning Jagat kabeh, mijil sangkeng Bhatara Siwa ika, lina ring Bhatara Shiva ya*" ('The whole universe was born from Lord Shiva and will return to Lord Shiva too'). This teaching underlies the theological, humanistic, and the ecological conception of Balinese society as a whole that the universe (*bhuwana agung*) and humans (*bhuwana alit*) originate from God. *Bhuwana agung* and *bhuwana alit* are various (*aneka*) actually come from God (*Eka*). Therefore, the relationship between God, humans, and the nature-environment must be understood as an integral fundamental relationship.

In Balinese belief, the harmony of human relationships with God, others, and the nature-environment is the cause of happiness that builds the fundamental value of Balinese culture, namely *Tri Hita Karana* (*tri* means three; *hita* means happiness, and *karana* means cause). The three causes of happiness in question include *parhyangan*, *pawongan*, and *palemahan*. Human harmony with God (*parhyangan*) is based on the theological awareness that God is the center of everything that establishes religious obligations. Harmony with others (*pawongan*) is based on the humanistic awareness that all humans are brothers because they come from One God (*Vasudewa Kumbakam*) who stipulates social obligations. Finally, harmony with nature and the environment (*Palemahan*) is based on the ecological awareness that humans are bound and dependent on nature and the environment in which they live, thus setting obligations to maintain the sustainability of their ecosystem[31]. All three are integral, although they manifest themselves in a partial phenomenon.

The explanation above confirms that harmony can be built when humans can find themselves amid the universe and life. Related to that, Nietzsche[32] emphasizes the importance of transfiguration of spirituality so that humans can develop all their human potential. On the one hand, this idea deserves appreciation because human existence is humanity. But on the other hand, the transhuman conception that he offers departs from the post-religious idea that to become superhuman, humans must "kill" God, because only

with “God's death” humans can find their existence. On the other hand, Balinese people emphasize theological, humanistic, and ecological awareness as human potential that must be developed to realize the harmony of the universe and its life. This conception is also implied in the *Purana Bali*, that *Sad Kertih* must be carried out by a king (leader) with his people. That is, humans hold a central role and control (anthropocentric) in realizing *Sad Kertih*.

Atma Kertih is the first effort that must be made because the soul (*atma*) is the essence of human life. The soul is the emanation of God (*Paramatma*) so that its essence is the same as God. The essence of the soul is spiritual awareness (*tutur*) which is described in the form of truth (*sat, satyam*), purity (*cit, sivam*), and happiness (*ananda, sundaram*). However, the relationship with matter through the body causes the consciousness of the soul to decrease, even forgetting its authenticity so that the values of truth, purity, and happiness in humans arise and sink. This condition causes humans to be shackled by the chain of life that goes up and down. Therefore, *Atma Kertih* is an effort to restore the true consciousness of the soul (“*Matutur ikang Atma ri jatinya*”), through the appreciation and practice of religious values. That is, all religious activities aimed at realizing a harmonious relationship between humans and God (*parhyangan*) are the real actualization of *Atma Kertih*. Thus, religious development as a whole, both in the dimensions of spiritual knowledge (*tattwa*), moral behavior (*susila*), and worship (*acara*) become an integral part of *Atma Kertih*.

Jana Kertih is closely related to whole human development efforts. The philosophical basis is that the whole human being includes the dimensions of the soul and body as a whole as an existential unity. Hinduism teaches that the body is a vehicle for the soul to reach the highest happiness. So, when the body is damaged before the soul reaches its destination, that is the real disaster of life. In order for the body and soul to continue to support each other until the goal is achieved, then both must be in a happy state (*jivanmukta*). This state is surely achieved when the body is free from the bondage of need (*artha*) and desire (*kama*), while the soul finds its true consciousness. If the happiness of the soul is achieved through *Atma Kertih*, then the happiness of the body is achieved through *Jana Kertih*. In this context, human resource development (*pawongan*) must be carried out through education that targets two domains of knowledge at once, namely spiritual knowledge (*para widya*) and worldly knowledge (*apara widya*). These two sciencies are prerequisites for the development of quality human beings, namely *sadhu* (religious), *suputra* (moral), and *gunawan* (intelligent)[33]. Practically speaking, this quality guarantees individual success in various areas of life so that inner and outer happiness can be realized (*mosakrtham jagadhita*).

Jagat Kertih emphasized the importance of building regional welfare which seems easier to understand in the context of cultural ecology. Territory (*jagat*) refers to the unity of the living space environment, both natural and cultural. Philosophically, the human self is called a small universe (*Bhuwana Alit*), but the human self is fully connected to the larger universe (*Jagat Gede* or *Bhuwana Agung*). Therefore, *Jagat Kertih* can be interpreted as a space for human life in institutions that are territorially tiered starting from the family, administrative area, state, to the world. The cultural-ecological relationship in each of these areas builds awareness about *palemahan*, for example, the yard is the

palemahan unit of a family, as well as the *palemahan* area of a village, which is marked with regional boundaries. This means that land in the belief of the Balinese Hindu does not only refer to the ecological environment, but is a space for interaction for all its inhabitants. It means that *Jagat Kertih* is actually talking about efforts to build a *palemahan* environment that is safe and comfortable for all life in it [34].

Ecological awareness at the physical level is implied in the concepts of *Danu Kertih*, *Wana Kertih*, and *Samudra Kertih*. It is undeniable that Balinese society and culture have a strong attachment to these three environments. *Danu Kertih* etymologically refers to a lake (*danu*) and can be expanded into all water sources that are useful for people's lives, such as sources of *subak* irrigation, drinking water, and meeting other human needs. *Wana Kertih* refers to forests (*wana*), including hills and mountains with all biodiversity in them. Meanwhile, the *Samudra Kertih* refers to the ocean, the beach, and the entire ecosystem associated with it. For the Balinese Hindu, lakes, forests, and the sea are not just the physical environment, but are closely related to the continuity of their culture. Traditional Balinese culture which is based on an agrarian culture certainly requires important support from the preservation of three physical environments. For example, the sustainability of the *subak* system in Bali will depend heavily on the availability of irrigation sources and will only be possible if lakes and other water sources are maintained sustainably. In a broader context, *danu*, *wana*, and *samudra* also make important contributions to stabilizing the hydrological cycle, as well as controlling soil, water, and air pollution.

The description above confirms that *Sad Kertih* as the socio-cultural capital of the Balinese people in development covers all fundamental aspects of Balinese culture, namely *parhyangan*, *pawongan*, and *palemahan* holistically. *Atma Kertih* hints at the importance of building spiritual awareness of the Balinese people so that all their thoughts, words, and actions are always based on the principles of truth, purity, and happiness (*sat-cit-ananda*). *Jana Kertih* wants a pattern of human resource development that has character and intelligence, both intellectually, morally, socially, and spiritually. Meanwhile, *Jagat Kertih* taught the importance of seeing Bali as a cultural-ecological unit so that regional development must pay attention to the balance of the natural environment (*danu*, *wana*, *samudra*) and sociocultural integrally. Strictly speaking, *Sad Kertih* as the socio-cultural capital of the Balinese people wants a comprehensive development of all aspects of humanity of the Balinese people through the development of theological, humanistic, and ecological awareness.

3.3. Towards Holistic and Sustainable Development

The biggest obstacle for a nation in realizing the development that is truly able to prosper and make its people happy tends to lie in their failure to optimize the various capitals and resources they have. This problem is often encountered in developing countries, either because of the weakness of human resources or the obstacles deliberately created by developed countries to perpetuate their hegemonic interests. In the case of Bali, for example, the development of the tourism industry on a large scale tends to be driven by state interests to pursue foreign exchange coffers coupled with short-term goals to increase local revenue. Western hegemony is channeled through the ideology that welfare can only

be measured based on indicators of GDP and per capita income of the population. The implication is that the dependence of the Balinese economy on the tourism sector is increasingly acute, and there is even a utopia that the Balinese people will only prosper if tourism is developed.

The development model that only pursues regional income by relying on one dominant sector, not only causes the neglect of the middle- and lower-class economic sectors but also saves the latency of social and cultural conflicts that are ready to explode at any time. This can be seen in several large-scale conflicts in Bali, such as the case of Bakrie Nirwana Resort (1990), Loloan Yeh Poh (2007), and Benoa Bay Reclamation (2012 – present), all of which involve the tourism industry [35][36]. Environmental issues that are no less important are the conversion of agricultural land and the degradation of environmental functions. Bali loses agricultural land an average of 419 hectares per year, even in 2017 land conversion reached 1.13%, exceeding the maximum limit for land conversion in the Bali Spatial and Territorial Plan, which is 0.5% per year. Sedimentation of lake water, waste production which reaches 1.5 million tons per year, to air quality that continues to decline, also cannot be separated from the contribution of tourism in it[37]. This means that the post-tourism transformation of Balinese culture can be seen as a failure because distortion, degradation, demoralization, and even cultural abuse often occur. The interaction of Balinese culture with the tourism industry has proven not to be fully capable of knitting new cultural fibers and values that are in line with the hopes and ideals of the Balinese people.

This phenomenon is a reflexivity momentum to look back at the current development of Bali and other regions in Indonesia. Development programs that ignore socio-cultural values tend to only create pseudo-pride, when the increase in GNP is not accompanied by an increase in the quality of life of the people. Alienation and dehumanization are conditions that will continue to overshadow society due to the expansion of political and economic capitalism so that identity cracks and social conflicts continue to transform latently. Therefore, a new development model that is more socially, culturally, and environmentally friendly must be the future aspiration of the world community. In response to this, the UN General Assembly on September 25, 2015, officially ratified the Sustainable Development Goals (SDGs) as a new agreement on the global development agenda for the 2016-2030 period, replacing the era of the Millennium Development Goals (MDGs) which ended in 2015. This of course must be addressed by the entire Indonesian nation in managing its development going forward.

An important fundamental change in the SDGs is the principle of “no one is left behind”, namely equality between countries and between citizens. In summary, the SDGs paradigm includes four pillars, namely human development, economic development, environmental development, and governance. Human development is closely related to the provision of basic services in several sectors, including a healthy life, equitable quality education, inclusive education and lifelong learning for all, ending poverty and achieving gender equality, and empowering all women and girls. The pillars of economic development promote sustainable economic growth and decent work for all, build infrastructure, promote inclusive and sustainable industrialization and foster innovation, make cities and human settlements inclusive, safe, resilient, and sustainable.

Environmental development includes ensuring food security and good nutrition, achieving universal access to water and sanitation, ensuring sustainable energy, ensuring sustainable consumption and production patterns, taking action to combat climate change and its impacts, managing natural resource assets sustainably, managing sustainable ecosystems, and halt the loss of biodiversity. In the field of governance, the SDGs aim to reduce internal and international disparities, ensure a stable and peaceful society, and strengthen the implementation and revitalization of the global partnership for sustainable development.

This document can be seen as an exemplar of discourse that provides space for recontextualization and revitalization of local culture as the basic capital of development. Basically, *Sad Kertih's* values are relevant to holistic and sustainable development as stated in the four pillars of the SDGs. The principle of human equality is the essence of *Atma Kertih* because Balinese people believe that the soul that resides in the body of all humans comes from the One so that all must be positioned equally in the spirit of brotherhood of all mankind. Human development is the essence of *Jana Kertih* that lifelong inclusive education (*taki-takining sewaka guna widya*) is a fundamental effort to realize a complete human being, namely healthy (*ayus*), smart (*pradnyan*), and prosperous (*jagadhita*). Economic development is closely related to *Jagat Kertih*, namely efforts to build areas that require all potentials and resources to be able to develop optimally. Environmental development is inherent in the values of *Danu, Wana, and Samudra Kertih* which integrates conservation, empowerment, and utilization of natural resources holistically, while refusing all forms of exploitation. In the field of government, *Sad Kertih's* concept also emphasizes that development must be carried out through government-community partnerships based on bottom-up and participation principles.

4. Conclusion

The results of this study found that *Sad Kertih* is relevant to be used as a holistic and sustainable development concept. *Sad Kertih* is in line with the four pillars of the SDGs, namely human development, economy, environment, and governance. *Atma Kertih* aims to build the human soul so that it has intellectual, emotional, spiritual, and social intelligence. *Jana Kertih* is a fundamental effort to realize a complete human being, namely healthy (*ayus*), smart (*pradnyan*), and prosperous (*jagadhita*). *Jagat, Danu, Wana, and Samudra Kertih* are overall environmental development concepts in the form of preservation, protection, and empowerment. The *Purana Bali* text states that all these concepts must be applied by the government in planning and implementing development.

Theoretically, this research contributes in deconstructing dependency theory in development studies. Decolonization of knowledge as an intellectual movement has an important role, especially for the former Western colonial countries to develop a development model that is in line with the goals and ideals of society. The basic belief that must be built is that the values of welfare and happiness in life can be found in the culture of the community itself, without having to be dictated by Western terminology. For this reason, it is important for every society and nation to identify and revitalize various relevant socio-cultural capitals as development forces. Basically, the concept of holistic and sustainable development requires a pattern of development rooted in the community so

that the progress achieved does not create conditions of alienation and dehumanization. Practically, the results of this study can be used as a reference by the local government of Bali in particular, and the Indonesian people in general, to accelerate development based on their respective socio-cultural capital.

However, this study is still limited to an ideal concept through the interpretation of the *Purana Bali* texts in the context of the decolonization of knowledge. Therefore, a more detailed, technical and practical study is needed on the implementation of *Sad Kertih* in the regional development of the Bali Province. Thus, a comprehensive study on *Sad Kertih* will be obtained in the context of holistic and sustainable development.

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