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Community Organization Based on Local Wisdom in Fostering Harmony in Bali

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Abstract: Historical records have repeatedly revealed the empirical reality that Civil Society Organizations (CSOs) in Bali, which initially emerged as unifying platforms, have instead transformed into sources of conflict. The lack of deep-rooted local wisdom in Bali—which is inherently harmonious—has become one of the primary factors contributing to these issues. Given this situation, the researcher is interested in conducting a comprehensive study of CSO structures based on local wisdom in Bali. Analytically, this study aims to present the essence of Balinese local wisdom as an integral part of Balinese society, its implementation within the structure of Civil Society Organizations in Bali, and its implications in addressing the threat of conflict while serving as a means to strengthen harmony. Methodologically, this study employs a qualitative research approach based on a case study methodology. Research data were derived from observations and interviews as primary data, supplemented by literature reviews and documentation as secondary data. Using the Miles and Huberman analytical approach, the findings of this study indicate that the structure of Civil Society Organizations based on Balinese local wisdom generally aligns with five concepts: 1) *Tri Hita Karana*, 2) *Menyama Braya*, 3) *Matulung*, 4) *Makasah*, and 5) *Ngrombo*. The application of this community organization framework based on local wisdom has the potential to strengthen harmony in Bali, serving as a philosophical foundation for social movements, a bond of solidarity, a foundation for humanistic movements, a manifestation of love for Bali's natural environment, and a catalyst for unity and social justice. The contribution of this research is intended to serve as an academic guideline for strengthening the governance of Civil Society Organizations based on local wisdom to foster harmony.

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I. Introduction

Bali is an island widely renowned at the international level for its distinctive identity (Wibowo, 2024). This identity is rooted in its natural beauty and rich cultural heritage, which together create a unique environment (Sunaryo & Ardhana, 2025). In addition, Bali's natural and cultural assets are supported by various forms of local wisdom that function as guiding principles for community life (Dewi et al., 2024). Through these characteristics and values, the harmony of the island must be preserved and maintained by all members of society.

One group that shares responsibility for maintaining security and social order in Bali is Civil Society Organizations (CSOs) (Alfaraby & Lubis, 2022). As platforms for gathering and association, these organizations possess significant potential to foster solidarity and unity among diverse segments of the population (Prayudi et al., 2022). The capacities of these organizations can be directed toward supporting Bali's social stability, particularly in maintaining security and social cohesion. In this regard, the presence of Civil Society Organizations serves as an important supporting component in safeguarding Bali's natural environment and cultural heritage.

Despite their potential and contributions, historical evidence also indicates a more problematic dimension of these organizations in Bali. In some instances, organizations that initially functioned as forums for dialogue and collaboration have instead become sources of conflict (Sudama et al., 2021). For example, a conflict between Civil Society Organizations occurred between Laskar Bali and Baladika Bali in 2015. This conflict, which originated from competition for influence, escalated into violent confrontation and required intervention from authorities, including the police and traditional community institutions, to restore order. Furthermore, there are ongoing concerns regarding acts of thuggery, intimidation, extortion, and other illegal activities carried out by individuals claiming affiliation with certain Civil Society Organizations in Bali (Suartama et al., 2024).

From an anthropological perspective, the limited application of Balinese culture and local wisdom in promoting social harmony is one of the

factors contributing to conflict among community organizations. This argument is supported by historical records of such organizations, which demonstrate deviations from religious teachings and conflicts with established societal values (Adam, 2024). These unfavorable historical experiences should serve as a basis for reflection and learning to strengthen the role of Civil Society Organizations as institutions that contribute positively to both the natural environment and the people of Bali. One strategic effort that can be strengthened is the development of Civil Society Organizations grounded in Balinese local wisdom, which can function as a medium for social harmonization.

At a fundamental level, local wisdom represents a form of cultural heritage that guides individuals toward becoming well-rounded members of society (Dewi et al., 2023). It has long provided normative guidance for community life, particularly in maintaining environmental sustainability, fostering social harmony, and shaping the conduct of Balinese people as religious individuals who worship God as the Creator (Maharani & Setyorini, 2024). One of the most well-known forms of Balinese local wisdom is *Tri Hita Karana*, which emphasizes the establishment of harmonious relationships among three elements: God (*Parhyangan*), fellow human beings (*Pawongan*), and the natural environment (*Palemahan*) (Suacana et al., 2022). In addition to *Tri Hita Karana*, various other forms of local wisdom can be promoted as guiding principles for the management of Civil Society Organizations (CSOs) in Bali.

A study by Gonda et al. (2023) examined the application of local wisdom in organizational contexts. It explored the implementation of local wisdom-based organizational management in shaping communication patterns within public services. Using qualitative methods and an ethnographic approach, the study identified a form of Banggai local wisdom known as the 4M principles (Moloyos, Molios, Maamis, and Monondok) and analyzed its application in the Investment and Integrated Service Office of Banggai Laut Regency. The findings suggest that local wisdom-based communication patterns can enhance public service delivery and strengthen organizational culture. However, this study

focuses primarily on communication patterns and does not comprehensively address broader aspects of organizational governance and activity structures.

Another relevant study Gorda dan Noval (2023) examined the implementation of a *Tri Hita Karana-based organizational culture in achieving sustainable competitive advantage at the Ayung Resort Hotel*. Using qualitative research methods, this study demonstrates that *Tri Hita Karana*, when applied as a cultural guideline, can function as a unique resource that fosters a harmonious, cohesive, and unified atmosphere within a hotel environment. The resulting harmony can also contribute to sustaining the hotel's performance. Although the research context differs, as it focuses on a hotel setting, the findings and underlying principles of this study offer valuable insights for further examining the role of local wisdom in the governance of Civil Society Organizations in Bali, particularly as a means of strengthening social harmony.

Based on the background and relevant research findings, this study aims to examine the governance of Civil Society Organizations grounded in local wisdom in Bali to address potential conflicts and promote social harmony. Through in-depth analysis, this study also seeks to highlight the existence of various forms of local wisdom in Bali as integral components of community life, examine their implementation in the governance of community organizations, and analyze their implications for maintaining harmony on the island. The findings and discussion of this study are also expected to provide a model for local wisdom-based governance of community organizations, which may contribute to maintaining the unity and integrity of the nation.

II. Methods

This study employs a qualitative research method with a case study approach. This approach was selected due to its suitability for examining the dynamics of a particular phenomenon, specifically the structure and activities of Civil Society Organizations in Bali, in relation to local wisdom as a medium for social harmony. The qualitative method enables the study to present findings in a comprehensive, systematic, and objective manner based on empirical data. In

addition, the case study approach facilitates an in-depth exploration of social dynamics, activities, and processes involving individuals or groups (Sugiyono, 2023). In this context, the focus is on the dynamics of Civil Society Organizations in Bali.

Primary data were collected through observation and in-depth interviews with selected study participants. To address potential limitations in sampling and reduce respondent bias, purposive sampling was employed to select participants who were directly involved in organizational activities and were considered capable of providing accurate and relevant information. These participants included administrators or representatives of community organizations. To enhance the credibility of the findings, this study also utilized secondary data sources, including literature reviews and documentation of organizational activities that reflect governance practices based on Balinese local wisdom.

In the subsequent stage, the collected data were analyzed qualitatively using the interactive model proposed by Miles and Huberman, which consists of three main stages (Dantes, 2023, p. 1) Data reduction, which involves selecting relevant data in accordance with the research focus and excluding data that are not aligned with the study of local wisdom and the dynamics of Civil Society Organizations in Bali; 2) Data display, which involves organizing and presenting the reduced data in a systematic manner to address the research questions; and 3) Conclusion drawing and verification, which involves interpreting the data and verifying the findings to ensure their validity and reliability.

III. Results and Discussions

A. Local Wisdom as an Integral Part of Balinese Society

Local wisdom is a concept first introduced by Wales, who defines it as "the sum of the cultural characteristics that the vast majority of a people share as a result of their early life experiences." This concept refers to the capacity of local cultures to withstand and adapt to external cultural influences when interactions occur. The term "local wisdom" (Gonda et al., 2023). derives

from two components: “local,” which refers to a specific community or locality, and “wisdom,” which encompasses knowledge, values, and perspectives imbued with meaning and moral significance. Furthermore, Fajarini defines local wisdom as a view, a system of knowledge, and a set of strategies manifested in the actions of local communities in responding to challenges and fulfilling their needs (Umarella, 2020, p. 2).

Based on these perspectives, local wisdom can be understood as a collective capacity embedded within a community, expressed through its view, knowledge systems, values, and life strategies that are transmitted across generations. These elements enable communities to address challenges, meet their needs, and respond adaptively to external cultural influences within their specific cultural context. Local wisdom emerges through a continuous process of internalizing and interpreting religious and cultural teachings. It functions as a guiding framework for regulating social life in both sacred and secular domains (Dewi et al., 2023).

In Bali, local wisdom is prominently embodied in the concept of *Tri Hita Karana*. In addition, regional policy reinforces the importance of this concept. The Bali Provincial Spatial Plan (RTRW) formally establishes *Tri Hita Karana* as the philosophical foundation for regional development (Kusuma, 2020). This regulation demonstrates that all elements of Balinese society, including those involved in the dynamics of community organizations, are expected to adopt the *Tri Hita Karana* philosophy as a guiding framework in various activities. In this context, the role of traditional institutions, such as customary villages, is essential in preserving both the physical environment and cultural heritage, as well as in supporting regional development (Sastrawan & Giri, 2022). The application of cultural values based on the principles of *Tri Hita Karana* also serves as a primary foundation for spatial planning in Bali Province.

In addition, Balinese local wisdom encompasses the value of *Menyama braya* which refers to close and harmonious relationships among community members grounded in shared traditions and cultural values. This concept reflects the ideal of social life in Bali, rooted in the philosophy of *Karma Marga*, and embedded

within the broader system of Balinese cultural values and customs, which promote harmony and social cohesion (Punia & Nugroho, 2022). The values of *Menyama Braya* not only guide social interactions but also provide a foundation for building solidarity, strengthening social cohesion, and resolving conflicts through deliberation in everyday community life. In the context of development and spatial planning, this principle encourages collective participation, mutual respect for differences, and the maintenance of balance between individual and collective interests (Raya et al., 2023).

Furthermore, Balinese local wisdom also includes values such as *Matulung*, *Makasah*, and *Ngrombo*, all of which constitute integral elements of the social fabric of Balinese society. These values play a significant role in fostering cooperation and a sense of togetherness among community members. They serve as a foundation for the implementation of various communal activities. Through the application of these values, Balinese society is able to strengthen social bonds and sustain harmonious community life. The increasing influence of modernization has not diminished the significant role of local religious practices in Balinese society. The principles of *Tri Hita Karana* continue to serve as a primary foundation for maintaining cultural continuity and social harmony in a changing world. In this regard, Balinese Hindu identity demonstrates significant resilience through the integration of local traditions with modern developments (Subawa, 2024).

Culture may be understood as a system of ideas, values, and patterns of human creativity that evolve in response to environmental and social conditions. As such, culture is inherently dynamic and subject to change over time. However, while cultural forms may evolve, core values must be preserved and sustained (Sanjaya & Budiadnya, 2024). In this context, Balinese local wisdom represents a manifestation of enduring cultural values that have been successfully maintained amid the pressures of modernization. These expressions of local wisdom reflect adaptive cultural processes that reinforce the collective identity of the Balinese people. Within organized community life, local wisdom may also be associated with the concept of social capital (Gonda et al., 2023). As a philosophical framework,

Tri Hita Karana provides normative guidance, strengthens social networks, and fosters trust in collective action. Furthermore, forms of local wisdom such as *Matulung*, *Makasah*, and *Ngrombo* are deeply rooted in values of humanity and solidarity. As elements of cultural heritage, these values contribute to social cohesion by strengthening intra-group ties (bonding), facilitating connections across different groups (bridging), and sustaining relationships across diverse social and cultural groups within Balinese society (linking).

Thus, it can be concluded that local wisdom in Bali constitutes a foundational element of the social structure. The values embedded in Balinese local wisdom shape patterns of social interaction, reinforce unity, and promote harmony, as reflected in the concept of *Vasudhaiva Kutumbakam* in Hindu teachings (Sulistiyawati, 2023). Amid the ongoing dynamics of modernization, local wisdom continues to play a strategic role as a unifying force in maintaining the cultural and social identity of the Balinese people. Its integration with contemporary developments demonstrates its resilience, enabling a balance among spiritual, social, and developmental dimensions in responding to emerging challenges.

B. Implementation of Local Wisdom in Balinese Community Organizations

As discussed in the previous section, local wisdom occupies a central position in Balinese society. From an axiological perspective, the implementation of local wisdom functions as a guiding framework that encourages individuals to develop ethical and moral conduct, particularly in their roles as social beings (Sukidin et al., 2025). In this context, local wisdom in Balinese society is not intended to generate division or conflict (Suacana et al., 2022). In contrast, local wisdom, as part of a valued cultural heritage, is intended to maintain peace, promote collective well-being, and strengthen harmony within community life (Sugiartana & Yasa, 2021).

Historical evidence further illustrates the significance of implementing these values in the activities of Civil Society Organizations in Bali. For instance, during the Bali bombings, which resulted in significant loss of life, there was no widespread mobilization among Civil Society Organizations

seeking retaliation against groups associated with the perpetrators (Prasetya & Aisy, 2025). Instead of engaging in conflict, organizations from diverse backgrounds focused on assisting victims and collaborating in the recovery and rebuilding of Bali (Praptika et al., 2024). This response reflects the effective implementation of local wisdom within community life, particularly within the structure of Civil Society Organizations in Bali. Further discussion of how local wisdom is applied within these organizations, as both a normative guideline and an empirical example, is presented below.

C. Implementation of *Tri Hita Karana*

Tri Hita Karana is a form of local wisdom that functions as a philosophical foundation for the Balinese people (Sitohang & Purnomo, 2023). While rooted in Hindu traditions, it has developed into a broadly accepted guiding framework for individuals living in Bali, regardless of religious background. At its core, *Tri Hita Karana* consists of three principal teachings that serve as guidelines for achieving harmony in life (Hisyam et al., 2024). First, *Parhyangan* emphasizes harmony between humans and God as the Creator. Second, *Pawongan* refers to harmony among human beings in social relationships. Third, *Palemahan* emphasizes harmony between humans and the natural environment and all living beings (Tripayana et al., 2024). Thus, it is essential for all parties, including Civil Society Organizations in Bali, to reaffirm and uphold *Tri Hita Karana* as a philosophical guiding principle for their activities.

In practice, one organization that integrates *Tri Hita Karana* into its institutional values is the Denpasar Branch Leadership of the Indonesian Hindu Dharma Student Union (PC KMHDH). Within this organization, *Tri Hita Karana* serves as the foundation of its ideological values of religious and civic responsibility, as outlined in its Articles of Association and Bylaws (AD/ART) (Tim Penyusun, 2023). These values guide the organization in cultivating a culture of harmony and in promoting the application of *Tri Hita Karana* through service-oriented programs. One such program is KMHDH Sevakam, which positions *Tri Hita Karana* as a central guiding principle of its activities (Permana et al., 2025).

Within this program, *Parhyangan* is implemented through religious activities, such as communal prayers conducted alongside the cleaning and maintenance of sacred sites. *Pawongan* is implemented through humanitarian activities, including visiting sick members, providing social assistance to those in need, and conducting educational outreach in orphanages and schools. *Palemahan* is implemented through environmental initiatives, such as installing biopores systems, conducting environmental clean-up activities, and engaging in discussions on waste management issues in Bali. The implementation of the KMHDI Sevakam program is presented in Figure 1.



Figure 1. KMHDI Sevakam at Pura Luhur Candi Narmada, Denpasar, Bali (Permana Documentation, 2023)

D. Implementation of *Menyama Braya*

Menyama Braya is a form of local wisdom that refers to values of kinship, solidarity, and social cohesion within Balinese society (Kertih et al., 2025). Beyond its role as a theoretical guideline, *Menyama Braya* is reflected in everyday social practices that emphasize close interpersonal relationships and a strong sense of communal belonging (Sukariawan, 2024). Essentially, *Menyama Braya* serves as a foundation for social interaction, with the aim of fostering a harmonious and peaceful community life. This principle is closely associated with values of trust and togetherness, without discrimination based on social background (Raya et al., 2023). Therefore, *Menyama Braya* should be further promoted as a guiding principle for the governance of Civil

Society Organizations) in Bali, both internally and externally.

Historically, many Civil Society Organizations in Bali have implicitly incorporated the concept of *Menyama Braya* into their activities and programs. For example, in 2004, the Denpasar branch of the Islamic Students Association (HMI) organized a communal iftar (breaking-of-the-fast) event attended by youth organizations from diverse backgrounds, including Cipayung Denpasar. Although HMI originated outside Bali, its development in Denpasar reflects an ongoing adaptation to local cultural values. This is influenced by the socialization process, as many members of HMI Denpasar were born, raised, and reside in Bali. Thus, the Articles of Association and Bylaws (AD/ART), which provide guidelines for the implementation of organizational programs, are aligned with the values of Balinese local wisdom, including *Menyama Braya*.

In addition to communal iftar during the fasting month, the event also includes interfaith discussions aimed at fostering mutual understanding and strengthening relationships among organizations from Hindu, Christian, Catholic, and other religious backgrounds. These activities promote solidarity, togetherness, and a sense of shared identity (Nasionalxpos.co.id, 2024). This example demonstrates the importance of strengthening *Menyama Braya*-based principles within Civil Society Organizations as a means of maintaining social cohesion and national unity. The implementation of the joint iftar organized by the Denpasar City Islamic Students Association is presented in Figure 2.



Figure 2 Joint Iftar with the Denpasar City Islamic Students Association (Dokumentasi Nasionalxpos.co.id, 2024)

E. Implementation of *Matulung*

Matulung is a form of local wisdom that refers to practices of mutual assistance within Balinese society (Permana, 2024). It is closely related to the concept of gotong royong, particularly in the context of humanitarian actions that involve helping others during times of hardship or disaster (Cakranegara & Salsabila, 2024). In essence, *Matulung* is often spontaneous and situational, reflecting the responsiveness and social concern of the Balinese people. This characteristic is grounded in its underlying principle, which emphasizes providing assistance without being constrained by time, place, or specific conditions (Wirdiata & Utama, 2023). Therefore, *Matulung* represents a form of local wisdom that can be further promoted as a guiding principle for the governance of Civil Society Organizations in Bali, particularly in strengthening humanitarian values.

Empirical examples of its implementation can be observed in organizations such as Laskar Bali and Baladika Bali. Despite their history of conflict, including a violent confrontation in 2015 (Sudama & Meliala, 2021), the two organizations now demonstrate greater cooperation and solidarity in community service. For instance, both organizations have collaborated in providing basic food assistance to residents affected by flooding in Taman Pancing, Denpasar (Frekuensimediabali.com, 2025). The distribution of basic food assistance by Laskar Bali and Baladika Bali Shanti, as an example of the implementation of *Matulung*, is presented in Figure 3.



Figure 3 Distribution of Basic Food Aid by Laskar Bali and Baladika Bali Shanti to Flood-Affected Residents (Documentation by Seringmediabali.com, 2025)

In addition to providing assistance to external communities through humanitarian actions, the strengthening of *Matulung* values is also reflected in internal organizational governance. This is evident in the organization's Articles of Association and Bylaws (AD/ART), which stipulate that members of Laskar Bali are expected to uphold a vision and mission oriented toward social and security-related activities (Kabarbalihits.com, 2024). From a sociological perspective, this development represents a positive transformation, shifting the organization's image from one previously perceived as rigid toward a more humanistic orientation. From an anthropological perspective, it also reflects efforts to strengthen community organization structures based on *Matulung*, thereby fostering a culture of mutual care and social harmony.

F. Implementation of *Makasah*

Makasah is a form of local wisdom that refers to collective action within Balinese society. Unlike *Matulung*, which emphasizes humanitarian assistance, *Makasah* specifically relates to cooperative activities aimed at preserving the natural environment (Permana, 2024). In essence, *Makasah* embodies the spirit of environmental stewardship within Balinese society, particularly through activities that maintain environmental cleanliness and sustainability. This concept is closely aligned with the *Palemahan* principle of Tri Hita Karana, which emphasizes harmonious relationships between humans and the natural environment (Cakranegara & Salsabila, 2024). Therefore, *Makasah* should be further promoted as a guiding principle for Civil Society Organizations in Bali, particularly in supporting environmental preservation.

Historical examples also illustrate its application. For instance, the Denpasar branch of the Indonesian Buddhist Student Association organized a beach clean-up activity aligned with the principles of *Makasah*. This activity involved participation from various youth organizations, including the Badung branch of the Indonesian Hindu Dharma Student Union (Kesatuan Mahasiswa Hindu Dharma Indonesia), the Denpasar branch of the Indonesian Islamic Student Movement (Pergerakan Mahasiswa Islam Indonesia), and Sobat Bumi Bali (Friends of the Earth Bali), among others. The implementation of

this beach clean-up activity is presented in Figure 4.



Figure 4 Serangan Beach Cleanup Activity by the Indonesian Buddhist Student Association in Denpasar City (Buddhazine.com Documentation, 2016)

In addition to clean-up activities, this initiative also included educational outreach for local communities and tourists on the importance of maintaining beach cleanliness (Buddhazine.com, 2016). Given the urgency of waste management issues in Bali, a community organization system based on the *Makasah* movement should be more widely and systematically promoted to foster greater environmental awareness and appreciation of Bali's natural environment.

G. Implementation of *Ngrombo*

Ngrombo is a form of local wisdom that refers to collective support provided among community members to facilitate the successful implementation of activities or events (Permana, 2024). In practice, *Ngrombo* involves the provision of additional assistance by individuals or groups to help reduce workloads and improve efficiency. This practice is grounded in the principle of sincerity, which underlies the willingness of community members to support one another without expectation of personal gain (Mantra & Kutanegara, 1990). Thus, *Ngrombo* is a form of local wisdom that should be embedded within Civil Society Organizations in Bali.

In efforts to strengthen unity and solidarity among such organizations, the Bali Provincial Office of National Unity and Politics (*Badan Kesatuan Bangsa dan Politik, Bakesbangpol*) regularly organizes *Ngrombo* as an annual initiative (Kesbangpol.baliprov.go.id, 2025). Empirically, this activity involves inviting Civil Society Organizations and local communities across Bali to participate in a joint social service activities.

Support is mobilized through collaborative contributions and voluntary donations from various organizations, foundations, communities, and government institutions within the province. Assistance is distributed to vulnerable groups, including individuals living in extreme poverty, orphans, and children with special needs. This support takes the form of wheelchairs and other assistive devices, food packages, educational expenses, and other forms of aid. The implementation of *Ngrombo* as a community service initiative serves not only to strengthen solidarity among community organizations, but also to contribute to poverty alleviation in Bali (Posbali.net, 2024). This initiative reflects the role of *Ngrombo* as a mechanism for reinforcing social cohesion and promoting social welfare. The implementation of *Ngrombo* at the Bali Provincial Office of National Unity and Politics is presented in Figure 5.



Figure 5 *Ngrombo* at the Bali Provincial Office of National Unity and Politics (Documentation by Posbali.net, 2024)

H. Implications of Local Wisdom-Based Community Organizational Structures for Social Harmony in Bali

The implementation of local wisdom-based structures within Civil Society Organizations contributes positively to their primary function of maintaining social harmony in Bali. This is particularly important in preventing the recurrence of past conflicts and reducing deviant behavior by individuals claiming affiliation with such organizations (Sudama & Meliala, 2021). Furthermore, the implications of local wisdom-

based organizational structures for social harmony in Bali can be understood as follows.

I. Implications as Philosophical Values for Organizational Action

In organizational management, strong philosophical values are essential as guiding principles (Horaguchi, 2025). These values serve as a source of motivation that sustains organizational direction and purpose. Without such guiding principles, organizations may experience stagnation due to a lack of internal cohesion and direction (Tsoukas et al., 2024). Therefore, it is essential for every organization to ground its activities in strong philosophical values. This is particularly relevant in the context of Civil Society Organizations) in Bali, which consist of diverse social and cultural backgrounds. In such a context, a shared philosophical foundation is necessary to maintain social harmony within the community.

This objective can be achieved by grounding the activities of Ormas in Bali in local wisdom. *Tri Hita Karana*, a Balinese philosophy of life, provides a relevant framework for fostering such harmony (Subhaktiyasa et al., 2024). Empirically, *Tri Hita Karana* functions as a form of social capital embedded in the daily activities of community organizations, reflected in practices that promote harmony with God, with fellow human beings, and with the natural environment (Kusuma, 2020). Accordingly, the role of *Tri Hita Karana* as a philosophical foundation for organizational activities should be further developed and consistently implemented to support social harmony in Bali.

J. Implications as a Bond of Solidarity

Solidarity is a fundamental principle that underpins the development and sustainability of an organization (Jayanti et al., 2024). It functions as a unifying force that brings together individuals with diverse perspectives into a cohesive whole. Moreover, solidarity fosters a sense of shared identity, mutual understanding, and collective purpose, which encourages individuals to collaborate and engage in organizational activities (Casla & Sandner, 2024). In the context of Civil Society Organizations in Bali, solidarity plays a

crucial role in strengthening internal cohesion and fostering a sense of brotherhood among members. This implication can be realized by grounding organizational activities in the concept of *Menyama Braya*. As a form of local wisdom and cultural heritage, *Menyama Braya* is consistently practiced by communities and Civil Society Organizations in Bali to maintain and strengthen social bonds (Raya et al., 2023). Furthermore, the values embodied in *Menyama Braya* have a strong axiological dimension, contributing to the prevention of friction and conflict among Civil Society Organizations within a diverse social context (Diab et al., 2022). Accordingly, *Menyama Braya* plays an important role in fostering solidarity, togetherness, and a sense of brotherhood among Civil Society Organizations in Bali, enabling them to collaborate in maintaining a safe and peaceful social environment.

K. Implications as a Foundation for Humanistic Organizational Practices

An organization consists of individuals who share common goals and objectives. Therefore, the strengthening of humanitarian values is essential as a foundational principle that ensures the recognition of the rights and responsibilities of each member (Frennesson et al., 2022). Within the framework of humanism, these values emphasize equality, dignity, and the right of every individual to a decent standard of living (Khafagy, 2020). In the context of Civil Society Organizations in Bali, a humanistic orientation is essential to promote empathy, mutual assistance, and sincere engagement based on humanitarian principles.

This implication is reflected in local wisdom-based practices, particularly *Matulung*. The values embodied in *Matulung*, which emphasize spontaneity and voluntary assistance, enable Civil Society Organizations in Bali to function as platforms for humanitarian action (Cakranegara & Salsabila, 2024). These practices are also closely aligned with the second principle of Pancasila, which emphasizes just and civilized humanity (Partono et al., 2024). Thus, *Matulung* plays a significant role in fostering empathy, compassion, and social responsibility among community organizations, thereby supporting efforts to maintain social harmony in Bali.

L. Implications as an Expression of Environmental Responsibility

Bali's natural environment represents one of its defining strengths; however, it currently faces a range of significant challenges. These include the conversion of green spaces for development (Arti et al., 2024), the increasing volume of waste and its inadequate management (Wijaya & Putra, 2021), and the risk of natural disasters (Zulkifli, 2021). In addition, growing traffic congestion poses further challenges to Bali's image as a global tourism destination (Puja et al., 2025). Therefore, collaboration among all stakeholders, including Civil Society Organizations (Ormas), is essential to preserving environmental sustainability and maintaining the island's natural integrity.

This objective can be supported by promoting community organization initiatives grounded in the concept of *Makasah*. As part of Balinese local wisdom transmitted across generations, *Makasah* embodies the *Palemahan* principle of *Tri Hita Karana*, which promotes harmonious relationships between humans and the natural environment (Dewi et al., 2023). Furthermore, the implementation of *Makasah* and its role in fostering environmental awareness are reflected in collaborative initiatives undertaken by various Civil Society Organizations in Bali. Thus, *Makasah* contributes significantly to environmental preservation by supporting the stability and sustainability of Bali's natural ecosystem. This perspective is consistent with the principles of *Karma and Rta* (Sastrawan & Giri, 2022), from the Balinese Hinduism, which emphasize that positive human actions toward nature result in beneficial outcomes, whereas destructive actions lead to adverse consequences.

M. Implications as a Means of Strengthening Unity and Social Justice

Unity represents a fundamental principle that underpins organizational development and continuity. It serves as a source of strength that enables organizations to pursue shared goals (Almakky, 2023) and respond effectively to internal and external challenges (Astutik et al., 2020). In the context of Civil Society Organizations in Bali, unity plays a crucial role in strengthening organizational capacity and

fostering collaboration to promote social justice within the community

As a form of local wisdom, *Ngrombo* has been reinforced by the Bali Provincial Agency for National Unity and Politics (Kesbangpol) through annual community service initiatives. The inclusive nature of *Ngrombo*, which encourages participation from diverse community organizations, aligns with the third principle of Pancasila, which emphasizes national unity. The inclusive nature of the *Ngrombo spirit*, which encourages participation from all community organizations, aligns closely with the third principle of Pancasila, which emphasizes national unity (Aryani et al., 2022). Furthermore, through community service initiatives aimed at providing assistance and alleviating extreme poverty in Bali, the implementation of *Ngrombo*-based organizational practices also reflects the fifth principle of Pancasila, which emphasizes social justice for all members of society (Maulana et al., 2023).

IV. Conclusion

Local wisdom-based community organizational structures have significant implications for strengthening social harmony in Bali. The philosophical values of *Tri Hita Karana* serve as a foundational framework for organizational activities, ensuring that they maintain direction and purpose aligned with local cultural identity. The values of *Menyama Braya* contribute to strengthening solidarity, togetherness, and social cohesion among Civil Society Organizations in Bali. Similarly, *Matulung* fosters empathy, compassion, and social concern, enabling organizations to engage in humanitarian activities that support social harmony. The values of *Makasah* play an important role in promoting environmental stewardship and sustainability, reflecting a commitment to preserving Bali's natural environment. Meanwhile, *Ngrombo* functions as a mechanism for strengthening unity and promoting social justice, while also enhancing organizational capacity to respond to various internal and external challenges. Collectively, these values not only represent cultural identity but also constitute a foundation that enables Civil Society Organizations to contribute to social stability in Bali. Furthermore,

these findings offer broader implications for Civil Society Organizations beyond Bali, providing a reference for strengthening local wisdom-based organizational governance to promote social harmony in Indonesia.

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