

# **The Relevance of the Application of Tat Twam Asi Local Wisdom in Managing Human Resources at Untag Banyuwangi**

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## **ABSTRACT**

Management of Human Resources (HR) is an important thing that must be done by all companies or organizations. Human resources who have a strong character of local wisdom and are well managed by the company will certainly become qualified human resources. The quality of human resources can be assessed from many aspects, one of which is by looking at their attitudes and behavior at work. This research was conducted to look deeper into the relevance of the application of local wisdom *Tat Twam Asi* in managing human resources at Untag Banyuwangi. This study uses a qualitative descriptive analysis with in-depth interviews and direct observation. The results obtained are the concept of local wisdom *Tat Twam Asi* has been unconsciously implemented into the work concept by the informants. The implementation of *Tat Twam Asi*'s local wisdom is reflected in attitudes such as mutual respect, mutual respect, mutual assistance, and other wise attitudes. *Tat Twam Asi*'s local wisdom can be used as a guide in working, but it must be packaged in a more universal language so that it is easier to understand by all parties in University of August 1945 Banyuwangi.

**Keywords:** *Human Resources Management, Local Wisdom, Tat Twam Asi, Untag Banyuwangi.*

## **1. INTRODUCTION**

All countries in the world are currently experiencing unfavorable conditions, this is due to the increasingly uncontrolled spread of the COVID-19 virus. All sectors are affected and difficult to control, including the Human Resource Management (HRM) sector. Employees are considered as one of the important and valuable resources/assets of the company that must be maintained for the achievement of organizational goals [6]. Therefore, all companies strive so that their human resources can be managed properly and wisely, so that the existing human resources feel they are treated humanely. Wahyu [7] states that in the context of anthropology, the concept of local wisdom is interpreted as knowledge that comes from the culture of the local community, is unique, relates to nature, adapts to ecological systems, is dynamic and is open to new knowledge. Based on this view, it can be concluded that the values contained in local wisdom if the meaning contained in it is universal, then it can be applied to the conditions currently being faced by organizations or companies.

Companies or organizations that manage HR are, of course, currently required to be able to implement a humanistic HR management system [3]. Companies or organizations that treat human resources humanely will certainly get feedback in the form of high employee loyalty. In the HR management system, it is not uncommon for companies or organizations to apply the values of local wisdom unconsciously. Why can it happen like that? This is because the local wisdom has universally recognized values and meanings. The local wisdom whose values and meanings are universally recognized is the local wisdom of the Hindu community in Bali through the teachings of *Tat Twam Asi*.

Through the teachings of *Tat Twam Asi*, it is hoped that human resource management will be more humane and fair. Modern human resource management must be balanced with the noble values possessed by the local area, so that the corporate or organizational governance system does not only prioritize technological sophistication, but is still based on attitudes of love and compassion. Based on the explanation above, the researcher is interested in conducting a scientific research related to the

relevance of the application of *Tat Twam Asi* local wisdom in managing human resources in Untag Banyuwangi.

## 2. METHODOLOGY

This research is a qualitative descriptive study. The location of this research is in Untag Banyuwangi. Data were obtained using in-depth interviews with 3 informants who are structural officials at Untag Banyuwangi and direct observation. Then, the data obtained were analyzed using qualitative analysis with theoretical triangulation techniques. The data will compare with relevant theory to increase depth of understanding of phenomena.

## 3. RESULT

Local wisdom is a culture that is owned by each region. Local wisdom is usually a culture that is preserved and its values are upheld by the local community. The values contained in this local wisdom are believed to be true and good, thus making these values a characteristic of an area. Local wisdom is not only a feature of an area, but also characterizes the personality of the community and is deeply rooted in the community so that it is implemented into the character of each individual in the local community order. Then, this is what makes the difference between HR who come from one area and another in carrying out their activities at work.

The interpretation of the *Tat Twam Asi* teaching itself means I am you, you are me. The teachings of *Tat Twam Asi* are believed to teach about how a person treats others the same way he treats himself. It is through the teachings of *Tat Twam Asi* that are deeply rooted in the Balinese people, that wherever Balinese people become leaders or become employees, they will always try to stick to this belief. This teaching is increasingly believed in its value and meaning because this teaching has universal values and meanings. That is, the values and meanings contained therein are also believed by the general public. As for some regions and countries that have local wisdom similar to the teachings of *Tat Twam Asi*, namely as follows.

**Table 1.** Types of Local Wisdom from Various Regions

No.	Name and Origin of Local Wisdom	Information
1	Puspha, India	Local wisdom that is developed and preserved by the Indian community is done by giving flower necklaces to guests, this has the meaning of love for fellow human beings so as to create a harmonious relationship
2	Sipakatau, South Sulawesi	Humanize each other. Local wisdom whose application system is like <i>Tat Twam Asi</i> . Appreciate and respect fellow living beings to live in harmony.
3	General granary system, Badui, Banten Province	Describing a fair distribution system for harvesting crops while at the same time preventing the emergence of economic inequality, minimizing social jealousy and maintaining social order (theft, robbery, beheading).

Based on the data and information in table 1 above, it can be concluded that there are several regions and countries that apply concepts such as the teachings of *Tat Twam Asi*. So that in the concept of HR governance in a broad and comprehensive scope, the application of *Tat Twam Asi* can be taken into consideration in managing HR in order to create harmonious relationships within the organization or company.

Based on the results of an in-depth interview conducted on Saturday, July 24, 2021 with an informant named Mr. Wayan Mertha stated that: "As a leader, I always try to act and give the best for Untag Banyuwangi. And vice versa what I expect from other co-workers, to try to do the same thing as I do. Moreover, the conditions we are currently facing are the COVID-19 pandemic, Untag Banyuwangi is trying to make all lecturers and employees able to continue working, not even dismissing or laying off workers."

Based on the results of the interview, it can be understood that the work concept applied by Mr. Wayan Mertha has reflected the teachings of *Tat*

*Twam Asi*. In managing human resources, if you apply the teachings of *Tat Twam Asi*, it will certainly have a good impact on the organization or company, because the essence of the teachings of *Tat Twam Asi* is that all creatures are the same. This sense of similarity creates an attitude of mutual respect, mutual respect, a sense of belonging, a sense of kinship and feeling the suffering of others as suffering [1]. The similarity of taste makes individuals to always take care of the feelings of others, away from vanity attitudes such as envy. *Tat Twam Asi* is also closely related to the attitude of being happy to share both joys and sorrows, and feeling responsible for peace in social life. *Tat Twam Asi* contains principles: joy and sorrow, *paras paras*, *salunglung sabayantaka*, mutual love, mutual honing, and mutual care [5].

Then, an in-depth interview with the second informant, Mrs. Ayu Desyati Rathita, which was held on Sunday, July 25, 2021, stated that: "During this pandemic, as the head of the academic section, we try to provide maximum service for lecturers and students. Many Untag Banyuwangi students are domiciled outside Banyuwangi Regency, so it is currently not possible to attend campus, therefore the academic section tries to facilitate student academics so that it continues to run well. As a partner in the office, I try keep respect and always consider the staff as a team not subordinate to keep a relationship that are consistent and balanced."

Based on the results of the interviews above, it is reflected that Mrs. Ayu Desyati Rathita treats lecturers, partners and students well as evidenced by a strong commitment in providing good service to others during this covid-19 pandemic. The attitude applied by Mrs. Ayu Desyati Rathita is in line with the teachings of *Tat Twam Asi* which group 5 attitudes as the implementation of *Tat Twam Asi* teachings, there are:

- a) Interdependence among others,
- b) Respect individual differences,
- c) Feelings of communal ownership,
- d) You are me and I am you, and
- e) Shared social responsibility [5]

These five attitudes are the foundation of the way of working that is applied by Mrs. Ayu Desyati Rathita and realizes that good communication is the basis for conveying information to lecturers, partners and students. Humans as social beings also cannot be separated from the existence of other people as opponents in communicating and developing their cooperation [4]. So that through good communication, academic services to Lecturers and Students at Untag Banyuwangi can run optimally and harmoniously.

Furthermore, an interview with the third informant conducted on Monday, July 26, 2021 with informant Mr. Kadek Yudiana, stated that: "As the head of the Department and someone who was born in Bali, the teachings of *Tat Twam Asi* are deeply embedded in me, even though I currently live in Banyuwangi. The application of the values in the teachings of *Tat Twam Asi* is reflected in my daily attitude which tries to make my co-workers and students, if they need me, they don't wait too long for me. Because I'm the type of person who doesn't like to wait too long."

Mr. Kadek Yudiana also said that "To students, *Tat Twam Asi* is reflected on good services both in academic or in non academic. While for lecturers or partners in this department, I always try my best to facilitating the implementation of *Tri Darma*. The interaction is going on should go respect each other based on humanity without seeing their ethnic background, race or religion."

Based on the interview above, it can be interpreted that Mr. Kadek Yudiana really understands the meaning of the teachings of *Tat Twam Asi* and makes the noble values contained in the teachings of *Tat Twam Asi* as the basis for working. Kadek Yudiana's attitude is in line with the theory according to Adhi [5] which states that *Tat Twam Asi* teaches humans to always love others or love other creatures. This is emphasized by a statement from Budiadnya [2] which states that *Tat Twam Asi* is how to love yourself, yourself as well as love others, even the environment.

#### 4. CONCLUSION

*Tat Twam Asi's* local wisdom can be used as a guide in measuring our attitudes and behavior in treating others. When the character of a structural official is reflected in the attitudes of *Tat Twam Asi's* local wisdom, a harmonious relationship will be created among co-workers. Without realizing it, *Tat Twam Asi's* local wisdom has been applied in managing human resources at Untag Banyuwangi. This is evidenced by the attitude shown so far by structural officials at Untag Banyuwangi. As for the attitudes shown, such as respect, respect, not to hurt and other wise attitudes that reflect the local wisdom of *Tat Twam Asi*.

Basically, as explained by the informant, managing human resources by applying the noble values contained in the local wisdom of *Tat Twam Asi* creates a more harmonious working atmosphere. A harmonious working atmosphere will certainly be able to make people in the organizational environment comfortable. Because with a comfortable work atmosphere, it will make work easier to communicate and will be completed better and faster.

Managing human resources in pandemic period, where are some aspects in uncertainty condition, this fact needs humanist approach, so local wisdom *Tat Twam Asi* can applied on various organizations to make harmonious. As universal language, *Tat Twam Asi* can applied in our daily, including human resource management.

The research limitation of this study is limited informants which makes this study less enriching perspective. Therefore further research can be carried out in a more in-depth exploration of this topic.

## RESEARCH CONTRIBUTIONS

Contributions that can be obtained from the results of this study are as follows:

- a) *Tat Twam Asi's* local wisdom can be applied in all lines of work. Because basically this concept teaches to be kind to others.
- b) The application of *Tat Twam Asi* local wisdom in Untag Banyuwangi requires the support of all parties. But of course it must be packaged in a more universal language.
- c) The values that exist in the local wisdom of *Tat Twam Asi* are universally recognized, this is evidenced by several regions also applying the same thing but with different names.

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