

Implementation of the Tri Hita Karana Concept in the Science Learning Process

Kadek Ayu Astiti^{1*}, Made Sutajaya², Wayan Suja³, Ida Bagus Made Astawa⁴, Ni Made Ayu Suryaningsih⁵, Christiani Endah Poerwati⁶, I Komang Wisnu Budi Wijaya⁷

¹Department Fisika dan Pengajaran IPA, University Pendidikan Ganesha, Bali, Indonesia

^{2,3,4}Pascasarjana, Universitas Pendidikan Ganesha, Bali, Indonesia

^{5,6}Program Studi PGPAUD, Fakultas Bisnis, Pariwisata, Pendidikan dan Humaniora, Universitas Dhyana pura, Bali, Indonesia

⁷Program Studi PGSD, Pendidikan Universitas Hindu Negeri I Gusti Bagus Sugriwa, Bali, Indonesia

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Corresponding Author:

Kadek Ayu Astiti

kadekayuastiti88@yahoo.com

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Abstract: Tri hita karana are three sources of happiness in life. The three sources of happiness include 1) the relationship between humans and God (parahyangan), 2) the relationship between humans and other humans (pawongan), 3) the relationship between humans and the environment (palemahan). The aim of this research is to determine the implementation of the tri hita karana concept in the learning process. This research is library research, where the data obtained is secondary data obtained from trusted sources, both books and scientific articles. The literature used was obtained through searches from Google Scholar. The results of this research show that the implementation of the tri hita karana concept in science learning process is able to develop students' full potential, both intellectual, spiritual, social and emotional, as well as forming a generation that has noble character and cares about the environment.

Keywords: Learning Process; Science; Tri Hita Karana

Introduction

Education will always change according to the needs of the times and technological developments. Humans will always need education, even towards the end of their lives (long life education) and this is certain (Junaedi, 2019). Education also aims to develop the potential of students to become human beings who have faith and devotion to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and responsible as citizens of a democratic country (Supratman et al, 2023) In Tri Hita Karana has 3 sources of happiness in life that students can implement in the learning process, including the relationship between humans and God (parahyangan), between humans (pawongan), and between humans and the environment (palemahan) are the three main principles of Tri Hita Karana.

Tri Hita Karana is an Indonesian philosophical idea that originates from Bali and outlines three sources of harmony and happiness in life. This idea emphasizes the value of harmony and balance in many areas of life, including social, ecological and spiritual (Dwipayana, 2023). Using Tri Hita Karana in the classroom can support the development of a comprehensive and long-lasting learning environment. Character development is one of the main goals of incorporating Tri Hita Karana into the classroom. The hope is that students will be able to embed spiritual principles in their daily lives by learning how to have a positive relationship with God (Setiawan, 2021). Positive student interactions are also a major area of emphasis. Students learn how to collaborate and respect each other through mutual respect and life skills activities that are important in this era of globalization. Integrating Tri Hita Karana values into the teaching process helps improve relationships between teachers and students, fosters a sense of

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togetherness and respect, and fosters an atmosphere that supports learning. By prioritizing spiritual, social and environmental values, the learning process does not only focus on academic achievement, but also on character development and ecological awareness. This is important to do to give birth to a generation that cares about environmental sustainability and humanitarian ideals, in addition to intelligence (Dewi & Supryadi, 2018).

Method

This research is a systematic literature review. The following is an overview of the stages of the systematic literature review

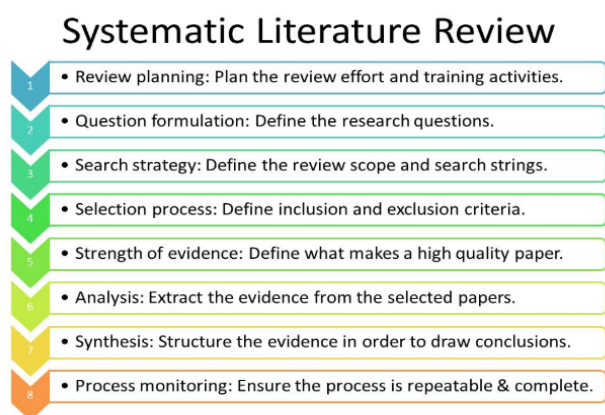


Figure 1. Flowchart of Systematic Literature Review

In the review planning stage, the researcher prepare the research to be carried out. In the question formula the researcher determines the research question to be studies, 2) Question formulation, in this section, the researcher determines the research questions that form the formulation of the research problem, 3) Search strategy, at this stage the researcher limits the scope of the study to the sources that will be used as references, 4) Selection process, in this stage researcher define inclusion dan exclusion criteria, 5) strength of evidence, In this section, the researcher determines papers that are relevant and appropriate to the research study being conducted, 6) analysis, Selected articles were analyzed according to the objectives of the research carried out, 7) Syntesis, Research synthesis is the process of combining, analyzing, and summarizing various findings from a number of studies to produce a more comprehensive understanding of the research problem being studied, 8) Process monitoring, this stage ensure that literature observations are carried out systematically, relevantly, and in accordance with research objectives. This process is important to maintain quality and consistency throughout the research. The data collected in this research meets the research inclusion criteria including 1) it is a reliable source, which can be in the form of books or articles published in accredited national

journals or international journals, 2) time period, where the library sources used are the results of publications within a period of 10 the last year from 2014 to 2024, 3) the language is Indonesian or English, 4) The subjects discussed are related to the Tri Hita Karana concept, the learning process and how to implement the Tri Hita Karana concept in the learning process

Result and Discussion

Tri Hita Karana comes from the words Tri meaning Three, Hita meaning happiness, karana meaning cause so that Tri Hita Karana means three causes of creating happiness (Parmajaya, 2018, Sutajaya, et al, 2019). Tri hita karana consists of parahyangan, namely establishing a good relationship between humans and God, pawongan, namely establishing a good relationship between humans and humans, and palemahan, namely establishing a good relationship between humans and the surrounding environment. The application of Tri Hita Karana in education aims to create a holistic and integrated learning environment.

A. Tri Hita Karana Concept

The Tri Hita Karana concept originating from Balinese culture is a holistic philosophy that emphasizes harmony and connectedness between three essential elements 1) the relationship between humans and God (parahyangan), 2) the relationship between humans and other humans (pawongan), 3) the relationship between humans and environment (palemahan). This philosophy is deeply rooted in the belief that these three relationships must be balanced and harmonious for individuals and communities to thrive. In the field of education, the Tri Hita Karana concept can be applied to create a harmonious and progressive learning environment, with the aim of recognizing individuals who are not only intelligent in the narrow sense but also have spiritual, social and ecological qualities (Artawan, 2017). Tri Hita Karana includes three important relationships: relationships with God, fellow humans, and the environment, all of which have relevance to education. In the educational context, the Tri Hita Karana principle can be applied to create a more holistic and integrated learning environment. In the field of education, Parahyangan emphasized the need to have strong spiritual or religious beliefs. This is not just about participating in religious ceremonies, this also creates awareness that education is not only for the benefit of humanity but also to develop moral and ethical qualities (Yogi & Ni Luh, 2021). The spiritual dimension, represented by the relationship between humans and God, can be incorporated into curricula and learning activities to foster purpose, reflection, and connection to higher values. Pawongan is a human relationship. In the field of education, Pawongan emphasized the need to

create harmonious ties between students, teachers and all other school personnel. This includes social aspects such as teamwork, friendship, warmth, and empathy within the school community. The next point is called *palemahan*, namely a relationship with nature, where *palemahan* fosters awareness and respect for the natural environment (Parmajaya, 2020). In the context of education, this means instilling environmental values in students so that they not only care about their own environment but also the environment around them. The social dimension represented by relationships between humans can be fostered through collaborative learning, group projects, and the development of interpersonal skills (Agung & Sugihartini, 2020). Finally, the environmental dimension, represented by the relationship between humans and nature, can be integrated into science learning to increase environmental awareness, sustainability and responsible management of natural resources (Reksiana et al., 2020).

B. Implementation of the Tri Hita Karana Concept in Science Learning

The application of the Tri Hita Karana concept in the educational process has a very important role in developing a holistic and harmonious learning environment. Tri Hita Karana, which consists of three main pillars (*Parahyangan*, *Pawongan*, and *Pabelasan*) can create a foundation that supports students' intellectual, emotional, spiritual and social growth (Widiastuti, 2019). Implementation of the Tri Hita Karana concept can have an influence on learning outcomes, because one of the Tri Hita Karana concepts, namely maintaining harmony with fellow friends and obeying religious orders and teachers, will be able to provide better results in efforts to achieve cognitive aspects, psychomotor aspects, and effective aspects that are able to provide life guidance to students (Cahayani & Asrida, 2023).

Science is a field of science that studies natural phenomena and symptoms that occur in the universe through scientific methods. Science learning aims to develop several main abilities of students, including 1) understanding scientific concepts, 2) scientific process skills, 3) application of science in everyday life, 4) development of scientific attitudes. Tri hita karana is able to support the realization of several of the main abilities being developed.

The following are several implementations of Tri Hita Karana in the science learning process. *Parahyangan* is cultivating a sense of gratitude for God's creation. Teachers can emphasize the importance of maintaining the balance of nature and respecting natural wonders as part of creation that must be protected. This

can be realized through an ecocentric approach which emphasizes the importance of preserving the environment as a form of devotion to God. Gratitude can also be done by starting lessons by praying or reflecting on God's blessings that make the teaching and learning process possible. Teachers and students can start and end learning with prayer, meditation, or reflection to foster spiritual awareness. This aims to ensure that every student has a good attitude in learning and is grateful for all the knowledge gained (Asih, 2022). Instilling spiritual values, integrating moral and ethical values in each subject, such as honesty, hard work and respect, teachers can link the material taught with spiritual values or virtues (Lestari, 2024). For example, in science learning, you can discuss figures who have made major contributions to humanity and how spiritual influence has been on their struggles. Connecting science with the creator means guiding students to see the natural order and complexity of creation as evidence of God's greatness. *Parahyangan* can also be implemented by students starting teaching and learning activities with group prayers, having religious extracurriculars, holding activities to commemorate big holidays.

Pawongan is carried out by implementing Collaborative Learning, namely encouraging students to learn together, help each other, and respect differences (Kadek, 2019). Students are invited to work together on group projects, discussions, and assignments. This helps develop an attitude of mutual respect, listening, and working towards a common goal. Developing Social Skills, namely providing opportunities for students to interact, communicate and work together in teams (Yasa et al. 2021). Focus on character development such as mutual respect, tolerance and empathy between students and teachers. In the learning process, it is important to encourage open and respectful communication between teachers and students as well as between students themselves. Foster a sense of empathy Teach students to care about others, respect cultural differences, and contribute positively to society. Cultivating respect, where in this section students will be taught to increase respect for teachers or older people (Dikta, 2020). Inviting students to learn from their social environment, including through visits to the community, social service activities, or volunteer programs that help them understand the importance of good relationships with other people. Group work, helping teachers, being a good example for students, for example never being late for school, Wearing neat clothes, being polite, not taking other people's rights, respecting other people.

Palemahan is by integrating Nature-Based Learning. Utilizing the surrounding environment as a learning resource, such as making observations outside the

classroom or studying local wisdom. Occasionally holding learning outside the classroom to bring students closer to nature, for example by observing activities in nature, gardening, or environmental activities such as tree planting. Increasing awareness of the environment, teaching students about the importance of preserving nature, reducing negative impacts on the environment, and living sustainably (Wati, 2023). Teaches the importance of protecting the environment, reducing the use of plastic, recycling, and using energy efficiently. One of the factors that causes environmental damage is students' lack of awareness of the importance of disposing of waste in the right place and knowledge of managing waste in the environment around us. The application of the tri hita karana concept can teach students to play an active role in maintaining the cleanliness of the school environment and its surroundings. Throwing rubbish in its place, studying outside the classroom (Outdoor study), an example of a scientific approach, with students studying outside the classroom it is easier for students to observe directly. Holding activities outside the classroom, for example: planting trees, picketing the class, not damaging school facilities and infrastructure, holding class cleanliness competition, turning off the fan, AC, lights and LCD after class ends (Yogi & Ni Luh. 2021). Using environmentally friendly learning media, choosing environmentally friendly teaching materials and teaching aids, and reducing paper use. Each subject matter can be linked to its impact on the environment. For example, in science lessons, you can teach about ecosystems and how humans can maintain the balance of nature.

The Tri Hita Karana concept is able to assist in the process of forming students' character with the aim of making students intelligent, have noble character, be religious, and have concern for each other and the surrounding environment. Tri Hita Karana can create harmonious relationships between people, honesty, self-confidence, love, discipline, and respect for all kinds of differences (Alwi, M., Sutajaya, M., & Suja, I. W., 2024).

Science learning by applying Tri Hita Karana can create harmony between humans, the environment and God. The relationship between humans and God (Parahyangan) in the application of Tri Hita Karana in science learning can be done by instilling a sense of gratitude by preserving the environment and its contents which are the results of God's creation. Human-human relationships (pawongan) in science learning can be carried out through the learning process through interactions between students and their classmates, either through group discussions, practicums, or other activities. The relationship between humans and the environment (palemahan) in science learning is carried

out by preserving the environment and through simple experiments.

Conclusion

The application of Tri Hita Karana in the learning process can create a holistic, meaningful and sustainable learning environment. By integrating the values of Tri Hita Karana, education can be a means of developing students' full potential, both intellectual, spiritual, social and emotional, as well as forming a generation that has noble character and cares about the environment.

Author Contributions

In this research, each member of the author contributed to completing this scientific article, including the first author as the drafter and compiler of the article, the second and third authors provided reviewers of the resulting article, the fourth and fifth authors collected research data, the sixth and seventh authors edited and tidied up the manuscript.

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Conflicts of Interest

The authors declare no conflict of interest

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