RESEARCH ARTICLE

A Thorough Analysis on the Primary School Teachers' Belief in Modeling Balinese Local Wisdom of Tri Hita Karana

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ABSTRACT

When there is no selection procedure, the introduction of other cultures as a result of globalization has the potential to diminish the culture of local populations. When a country has a good character basis, the selection process should be carried out. As a reference for education in Indonesia, the 2013 curriculum emphasizes eighteen characteristics derived from native wisdom that must be incorporated into the teaching - learning activities. The present research aims to examine primary school teachers' perspectives on incorporating a Balinese local value known as Tri Hita Karana into character education instruction. It's a survey research that included 94 primary school teachers. The findings indicate that elementary school teachers in Buleleng, Bali are conscious of the importance of incorporating Tri Hita Karana values into learning process; they trust that Tri Hita Karana idea is really in line with character education values, and that incorporating Tri Hita Karana values into the teaching - learning activities will enhance students' personality and national pride.

Introduction

Since the early 2000s, the influence and impact of globalization on national culture has become a hot topic of conversation in Indonesia (Sairin, 2004). The globalization process that occurs provides a wide space for human interaction to develop various aspects of life such as economy, technology and education (Archibugi & Pietrobelli, 2003; Bakhtiari & Shajar, 2011; Pelegrinová & Lačný, 2013; Shahzad, 2006). This continuous process of interaction will present a process of cultural exchange between actors (Holton, 2000; İşcan et al., 2017; Mayhand, 2020; Raikhan et al., 2014; Wani, 2011).

It is believed that this cultural exchange process does not always have a positive influence on indigenous cultures. Many researchers believe that globalization sometimes has a negative effect mainly on religion, culture and national character (Dwijendra & Mahardika, 2018; Kadir & Maufur, 2011; Sairin, 2004; Sukendar et al., 2019).

To reduce the negative impact of globalization, a process of selection or cultural filtration is needed. The ability to select cultures can be said to be an ability to accept and reject certain cultural influences. The cultural selection process can occur only if a person already has a strong basic character (Ariely, 2019; İşcan et al., 2017; Tilley & Heath, 2007). Therefore, the first step that needs to be taken is strengthening character. The Indonesian government in the 2013 curriculum emphasizes the

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integration of 18 character values in the teaching and learning process (Harun et al., 2020; Muhtar & Dallyono, 2020; Suyatno et al., 2019; Suyitno et al., 2019). This integration is aimed at building human resources with character and preparing them as the golden generation of Indonesia (Amran et al., 2019; Dewiyani & Sagirani, 2014; Malihah, 2015). In addition, awareness of the nation's moral crisis triggers the urgency of implementing character-based education (Abdullah et al., 2019; Bakar et al., 2018; Khomaeny & Habibie, 2019; Tan & Tan, 2014).

Character education is a process of instilling noble values to the students. Character education is also known as moral education term which is useful for personal development (Agboola & Tsai, 2012; Althof & Berkowitz, 2006; Pattaro, 2016). Strengthening the character of the nation actually needs to be implemented as early as possible. Early character strengthening is believed to be the strong foundation for the formation of human character (Akbar & Puspitasari, 2018; Harun et al., 2020; Muhtar & Dallyono, 2020; Rasna & Tantra, 2017; Ratnaningsih, 2016; Supeni et al., 2019). The values of character education that are contained in the education curriculum in Indonesia are reflected from the values of local community wisdom (Anggraini & Kusniarti, 2017; Hidayati et al., 2020; Rasna & Tantra, 2017; Sugiyo & Purwastuti, 2017; Suhartini et al., 2019). Many studies have raised the issue of strengthening character by integrating local traditional values into learning such as traditional games, teachings, and philosophy (Alfitri & Hambali, 2013; Sukendar et al., 2019; Supeni et al., 2019).

In Bali, people believe in a philosophy of life known as Tri Hita Karana. Tri Hita Karana is a way of life that brings happiness and harmony to human life (Peters & Wardana, 2013; Sukarma, 2016; Wardana & Sudira, 1999). The happiness and harmony of life in the Tri Hita Karana concept occurs due to the spiritual relationship between humans and God known as *parhyangan,* social relations between humans and humans known as *pawongan*, and *palemahan* which represents the natural relationship between nature and human beings (Astawa et al., 2019; Sukarma, 2016). The three relationships are one unit that is interrelated with one another (Sukarma, 2016). The Tri Hita Karana concept in Bali has been widely used in many aspects of life such as tourism, agriculture and education (Kusuma et al., 2019; Parwati & Trianasari, 2016; Suci et al., 2018).

In terms of education, the Tri Hita Karana concept is contained in the values of character education in the 2013 curriculum. These values are, for example, religious values, caring for the environment and being friendly. Religious values are closely related to belief in God, freedom of religion, and tolerance for religious diversity (Cinantya et al., 2019; Jafralie & Zaver, 2019; Kaymakcan & Meydan, 2012; Mambu, 2015; Sukendar et al., 2019). The value of caring for the environment can be reflected in human behavior in protecting the environment (Amran et al., 2019; Fua et al., 2018). The value of caring for the environment needs to be integrated in learning to raise awareness of environmental issues such as climate change and how to

protect the environment (Adawiah, 2018; Dhanya & Pankajam, 2017; Hadzigeorgiou & Skoumios, 2013; Magda & Patriana, 2016; Thor & Karlsudd, 2020). Friendly values are based on the belief in humans as social beings who must interact with other humans (Hoyos-Valdés, 2018; Teschers, 2015). Friendly values can be characterized in the sense of mutual love, respect, trust, loyalty and cooperation (Hoyos-Valdés, 2018; Senior & Howard, 2014).

Seeing the importance of inserting character values and the philosophy of Tri Hita Karana in classroom, this study aims to identify the perceptions of primary school teachers in Buleleng, Bali on the integration of character education based on the local culture of Tri Hita Karana. By conducting this study, the results obtained are expected to provide an overview of character education based on the local culture of Tri Hita Karana.

Method

Design

This study was a survey study undertaken in Buleleng, Bali. The type of survey research used was a mixed mode survey involving questionnaires and interviews. Questionnaire was given to teachers via google form and interviews were conducted by telephone.

Participant

This study involved elementary school teachers in Buleleng Regency, Bali. From the results of random selection, there were 94 teachers who responded to the questionnaire given. The teachers also consist of various disciplines including Mathematics, Science, Balinese, Indonesian, English, Hinduism, Sports and Civic.

Data Collection

The instruments used in this study included questionnaires and interview guides. The validity and reliability of the questionnaire developed previously had been tested. The results of the validity test through expert testing obtained a value of 0.605 (Pearson's product moment) and the results of the reliability test through Cronbach Alpha obtained a value of 0.833 (see Table 1). It can be concluded that the instrument in this study is valid and reliable.

Table 1. Reliability of Instruments

Cronbach's Alpha	N of Items
.8.333	15

Data Analysis

The data from the questionnaire responses were analyzed quantitatively. Quantitative analysis includes the mean and standard deviation (Cresswell, 2012). The direction of teacher believe was analyzed based on the categorized average scores as presented in Table 2.

Table 2. Direction of Believe based on Average Value

Average	Category
1.00 – 2.00	Very Negative
2.01 – 3.00	Negative
3.01 – 4.00	Positive
4.01 – 5.00	Very Positive

While the data obtained through interviews, were analyzed with qualitative data analysis guidelines by Miles, Huberman, and Saldana (2014) which included data collection, data reduction, data presentation, data interpretation and drawing conclusions.

Findings & Discussions

Characteristics of Respondent

From the results of the questionnaire analysis, the characteristics of the respondents involved in this study can be seen in Table 3.

Table 3. Characteristics of Research Respondents

Gender	Percentage	Subject Taught	Percentage	Grade Taught	Percentage
Males (38)	40.4%	Mathematics (7)	7.4%	1st (8)	8.5%
Females (56)	59.6%	Science (8)	12.7%	2nd (19)	20.3%
		Balinese (26)	27.7%	3rd (12)	12.7%
		Indonesian (12)	8.5%	4th (22)	23.5%
		English (6)	6.4%	5th (16)	17%
		Hindusim (30)	32%	6th (17)	18%
		Sport (2)	2.1%		
		Civice (3)	3.2%		

From Table 3, it can be seen that the research respondents consisted of 38 males and 56 females. The research respondents consisted of 30 Hindu Religion teachers, 26 Balinese Language teachers, 12 Indonesian Language teachers, 8 Science teachers, 7 Mathematics teachers, 6 English teachers, 3 Civic teachers, and 2 Sports teachers. These teachers also taught different classes from grade 1 to grade 6. Looking at the percentage, this study was dominantly followed by teachers of Hindu Religion (32%), Balinese (27.7%) and Indonesian (8.5%).

The Importance of Integrating Tri Hita Karana in Classroom

The focus of the first questionnaire dimension is to find teachers' perceptions of how important it is to integrate the Tri Hita Karana concept into the teaching and learning process in elementary schools. This dimension consists of 5 statement items. Table 4 will present teacher perceptions.

Table 4. Result of the Importance of Integrating Tri Hita Karana in Classroom

Item	Response Frequency (%)			Average	Standard Deviation	Category
	U	A	SA			
1	6.4%	39.4%	54.3%	4.48	.617	
2	12.8%	37.2%	50%	4.37	.703	
3	6.4%	42.6%	51.1%	4.45	.615	Very Positive
4	7.4%	39.4%	53.2%	4.46	.633	
5	6.4%	39.4%	54.3%	4.48	.617	
Average				4.45		

(SA: Strongly Agree. A: Agree. U: Uncertain)

From the results of the questionnaire analysis in Table 4, it can be seen that the mean value of each statement item is above 4.00. Overall, the average teacher response to the importance of integrating the *Tri Hita Karana* score into the teaching and learning process is 4.45. This characterizes that the teacher has a very positive believe (> 4.01).

From the interview results, the teacher realized the importance of integrating the *Tri Hita Karana* values into the learning process. This integration needs to be applied to basic education in order to build a foundation of character for students from an early age. As they mentioned

"The concept of Tri Hita Karana as a local wisdom of Balinese society is very suitable to be implemented in the classroom to foster love for God, humans and the environment." (Male, 26)

"A learning process certainly not only teaches material content but values. The value contained in Tri Hita Karana as the foundation of Balinese life needs to be understood by students both in terms of meaning and implementation" (Male,44)

"Tri Hita Karana-based character education needs to be applied starting from elementary school to college. Better yet, if applied early to strengthen the foundation of student character." (Female, 33)

"Tri Hita Karana which is usually applied to the social fabric of Balinese society, especially in policy making, tourism and agriculture, I think it needs to be adopted into education as well." (Male, 28)

The Relevance of Tri Hita Karana with Character Education Values

The focus of the second dimension of the questionnaire is to find teachers' belief about the relevance of the values contained in the *Tri Hita Karana* and the values of character education. This dimension consists of 5 statement items. The results obtained are presented in Table 5.

Table 5. Result of Relevance of *Tri Hita Karana* with Character Education

Item	Response Frequency (%)			Average	Standard Deviation	Category
	U	A	SA			
6	6.4%	37.2%	56.4	4.50	.617	
7	10.6%	47.9%	41.5%	4.30	.656	
8	11.7%	50.0%	38.3%	4.26	.658	Very Positive
9	9.6%	44.7%	45.7%	4.36	.653	
10	11.7%	48.9%	39.4%	4.27	.662	
Average				4.33		

From the results of the questionnaire analysis in Table 5, it can be seen that the mean value of each statement item is above 4.00. Overall, the average teacher response to the relevance of Tri Hita Karana with character education is 4.33. This characterizes that the teacher has a very positive perception (> 4.01). The results obtained in the questionnaire are also supported by the results of the interviews conducted.

"I think the eighteen characters education contained in the curriculum is a reflection of values of *Tri Hita Karana*" (Male, 35)

"I think the values contained in Tri Hita Karana are in line with the character education values proclaimed by the government. Both represent noble values" (Female, 45)

"The essence of the values of character education is how to build a harmonious relationship with God, fellow humans and the environment. I think the essence of character education is the harmonization of these three things." (Male, 27)

"There is no doubt that the values of Tri Hita Karana can be used as a foundation for character education both in Bali and in Indonesia." (Male, 24)

Strengthening Character Education with Tri Hita Karana

The focus of the third dimension of the questionnaire is to find teachers' perceptions about strengthening character values with Tri Hita Karana. The results obtained are presented in Table 6.

Table 6. Strengthening Character Education with Tri Hita Karana

Item	Response Frequency (%)			Average	Standard Deviation	Category
	U	A	SA			
11	10.6%	52.1%	37.2%	4.26	.642	
12	10.6%	59.6%	29.8%	4.19	.609	
13	9.6%	47.9%	42.6%	4.32	.645	
14	4.3%	50.0%	45.7%	4.41	.575	Very Positive
15	5.3	63.8%	30.9%	4.25	.547	
Average				4.28		

From the results of the questionnaire analysis obtained in Table 6, it can be seen that the mean value of each statement item is above 4.00. Overall, the average teacher response to the relevance of *Tri Hita Karana* with character education was 4.28. This characterizes that the teacher has a very positive belief (> 4.01). The results of the questionnaire also supported the results obtained in the interviews where the teachers believed that the implementation of *Tri Hita Karana* would strengthen the character of students.

"Strengthening character values such as religious values, friendship, and environmental love can be done with the integration of the Tri Hita Karana values." (Female, 23)

"The implementation of *Tri Hita Karana* will strengthen the character education process, especially the strengthening of religious, friendly, social democratic values, and love for the environment" (Male,36)

"Seeing the current moral degradation of the nation, it's time for us to activate character education and strengthen the national identity. *Tri Hita Karana* can be adopted as a character education model to achieve this goal." (Male, 37)

"As a society consisting of various religions, it is necessary to strengthen religious, friendly, democratic and tolerant values through the application of Tri Hita Karana in the teaching and learning process." (Female, 35)

Discussions

This study identifies the believe of primary school teachers in Buleleng Bali on the application of the *Tri Hita Karana* concept as Balinese local wisdom into the teaching and learning process. The results obtained through questionnaires and interviews showed that the teachers had a positive believe of the importance of integrating the Tri Hita Karana values into the learning process. This is in line

with previous research which identified that the values of local wisdom of the people in Indonesia can be adopted for character building (Harun et al., 2020; Sukendar et al., 2019). The results of the interview also explained that an educational process is to teach values and the character education process through the integration of the Tri Hita Karana values is important to apply from an early age. Researchers believe that there is an urgency to implement character education from an early age in order to shape habits and moral teaching (Agboola & Tsai, 2012; Althof & Berkowitz, 2006; Artini & Padmadewi, 2019; Sudirman, 2019).

Seeing the basic concept of Tri Hita Karana, the establishment of a harmonious relationship between humans and God (parhyangan), humans and the environment (palemahan) and humans and humans (pawongan) are represented in character education values. The suitability of this concept can be seen in the very positive response of the teacher to the relevance of *Tri Hita Karana*'s values with character education. The teachers also conveyed that the values that can be strengthened from the implementation of the *Tri Hita Karana* are religious values, love for the environment and friendship. The religious value of character education in Indonesia is based on the character of the Indonesian people with various religions, as well as the desire to foster tolerance between religious communities. (Kusdarini et al., 2020; Raihani, 2014). Furthermore, Pancasila as the foundation of the Indonesian nation emphasizes the religious value of the first principle, namely *Ketuhanan Yang Maha Esa*, which means believing in God and everyone has the same right to embrace religion and carry out religious obligations (Ropi, 2017). The second value found in Tri Hita Karana is *Palemahan*, which is the harmonization of humans with the environment. This harmonization needs to be maintained seeing that the life of the Balinese people is very dependent on nature (Peters & Wardana, 2013). Meanwhile, the value of loving the environment is emphasized to preserve nature (Fua et al., 2018). The next value that can be emphasized is the friendly value. This value is closely related to the value of *Pawongan*, namely maintaining relationships between humans so that there is harmony. In Bali, the implementation of friendly values is the *Ngayah* tradition where everyone works together voluntarily to carry out a certain event or ceremonial activity (Kusuma et al., 2019; Peters & Wardana, 2013; Sukarma, 2016). In its implementation, friendly values are expected to be able to build democratic humans and work together to achieve success (Schmidt, 2020; Senior & Howard, 2014; Teschers, 2015).

From the research results obtained, the importance of instilling character education from an early age is an obligation that must be carried out in schools. This is the responsibility of the teacher in inserting local values and being an example for students (Demirel et al., 2016; Kim et al., 2018). In addition, the process of instilling character in students is also the responsibility of parents outside of school. Teachers and parents are expected to be able to

coordinate in seeing the character development of students on an ongoing basis (Webster-Stratton & Bywater, 2015).

The results of this study imply that the process of character education is a long and never-ending process because the world is changing very fast. This study also stressed that educational process should be able to grow and develop the nation's awareness to have character and be able to maintain and apply local values through the insertion of local values. This goal can be done by implementing character education since early education so that students have a strong foundation to ward off the bad effects of globalization. The character education process can adopt the values of local wisdom that live in many communities in Indonesia.

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