

Tri Hita Karana as the Foundation of Character Education in SMP 4 Singaraja: An Ethnopedagogical Perspective

Ida Bagus Rai Putra

Universitas Udayana, Indonesia

Beatus Tambaip

Universitas Musamus, Indonesia

I Gede Bagus Wisnu Bayu Temaja

Universitas Musamus, Indonesia

I Wayan Rupa

Badan Riset dan Inovasi Nasional, Indonesia

Ni Luh Komang Candrawati

Badan Riset dan Inovasi Nasional, Indonesia

Ni Wayan Aryani

Badan Riset dan Inovasi Nasional, Indonesia

I Gusti Ayu Armini

Badan Riset dan Inovasi Nasional, Indonesia

Corresponding Author: rai_putra@unud.ac.id

Abstract

Ethnopedagogy is the actualization of learning that is oriented to local wisdom values. The concrete embodiment of local wisdom values can be found in character education. The concept of ethnopedagogy is used in formal school learning, including SMPN 4 Singaraja. This study aimed to identify the role of ethnopedagogy based on Tri Hita Karana as character education at SMPN 4 Singaraja. This research was a descriptive qualitative type. The object of this study was the role of ethnopedagogy based on Tri Hita Karana as character education, while the subjects of this study were students of SMPN 4 Singaraja. The data were collected through observation, discussion, in-depth interviews, and involved participation. The data were analyzed with descriptive methods. Based on the analysis, student character can be formed from an exciting learning process and habits taught at school. Developing student character takes work,



and many ways exist to create student character in a much better direction. Collaboration between teachers, students, parents, and the community is one of the keys to successfully forming student character. Tri Hita Karana's ethnopedagogy in schools is the foundation for developing students' character following the values of character education, namely the Parahyangan, which focuses on teaching religious values. Pawongan, moral character values, tolerance, democracy, respect for achievement, friendship, and social care. Palemahan, the importance of character education that teaches care for the environment.

Keywords: Character Education; Value; Tri Hita Karana; Ethnopedagogy.

INTRODUCTION

Ethnopedagogical study is a new study that was developed based on the philosophy of local wisdom. Etymologically, ethnopedagogy comes from two terms: ethno, which is related to culture and character and pedagogy, which is related to teacher education (Suarmika & Utama, 2017). Albaiti (2015) argues that ethnopedagogy is an educational practice based on local wisdom that originates from the cultural values of ethnicity and is a standard of behavior in that society. Thus, the object of study in ethnopedagogy is the culture and character of society. The culture and character of the community are reflected in the local wisdom of the community as a guide in behavior (Oktavianti & Ratnasari, 2018). Ethnopedagogy links local wisdom values as an essential part of the educational process (Muzakkir, 2021). From some of these explanations, ethnopedagogy is education based on local wisdom, which can be used as a reference in implementing character education as well as a place to maintain the culture of an area.

Based on the description above, a good education is an education that involves all aspects of the community environment. It is in line with the philosophy created in Balinese society, namely Tri Hita Karana, which consists of three words, namely *tri* (three), *hita* (prosperous), and *karana* (cause). Thus, Tri Hita Karana is the three causes of well-being and harmony (Yasa, 2020). Three relationships must work together well to achieve that prosperity and harmony. The three components are (a) *Parahyangan*, the relationship between humans and God; (b) *Pawongan*, the relationship between humans and humans; and (c) *Palemahan*, the relationship between humans and nature (Yasa, 2020). This philosophy is integrated with ethnopedagogical study, known as ethnopedagogical study based on Tri Hita Karana.

The concept of ethnopedagogy is used in the context of formal school learning. Based on the Regulation of the Minister of Education and Culture No. 79 of 2014 concerning Local Content



of the 2013 Curriculum, it is explained that local content is local uniqueness which aims to provide attitudes, knowledge, and skills in knowing, loving, and preserving local wisdom. Based on the regulation, local wisdom is one of the main things that must be taught to students, with the 2013 Curriculum so that an understanding of students is formed that has the potential to preserve regional culture. In addition, local wisdom-based education makes the atmosphere and environment more attractive and enjoyable for teachers and students (Susilaningtias & Falaq, 2021).

Tri Hita Karana-based education is not only understood as education within the framework of transmitting knowledge and skills with report cards through the upbringing of teachers in schools and tutoring places but as education in the context of producing culture, inculturation and acculturation processes to civilize a new generation of Tri Hita Karana humans, which takes place in the three pillars of education namely family, community, and school. Ethnopedagogy with the Tri Hita Karana perspective is a study that has a role as a reinforcement of student character education. Education based on the local wisdom of the Balinese people certainly has values that positively impact the development and behavior of students, especially students in Bali, one of which is at SMPN 4 Singaraja. However, these values are still abstract and must be transformed into a more concrete form. The concrete embodiment of local wisdom values can be found in character education.

Character education is an effort to cultivate intelligence in thinking and appreciation of attitudes and experiences based on noble values to develop students' character optimally (Mustoip et al., 2018). Character education is the teacher's efforts to influence student character (Haryati, 2017; Parmini et al., 2022). The purpose of character education is to form attitudes that can lead to progress without having to conflict with applicable norms and develop the potential of students to become human beings who believe and fear the Almighty God, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Lalo, 2018).

According to Chairiyah (2017), character education aims to facilitate students' ability to use knowledge, study and internalize and personalize values, and develop social skills that enable the growth and development of noble character in students and embody it in everyday behavior. In general, two institutions play a role in teaching character education to children, namely formal and non-formal institutions. Schools carry out formal moral education, and non-formal by families and communities. Character education through the family, the role of parents is dominant in instilling character values and adapting to the growth and development of children.



Moral education through society is usually in the form of social norms, such as politeness, religious, decency, and legal norms. All school members carry out character education in schools to form students who have noble morals, have a noble character so that later they will be helpful to the nation and state (Suaka & Temaja, 2020; Asih, 2022).

Character education contains three main elements, namely, knowing better, loving-kindness, and doing kindness (Dalmeri, 2014). In this case, teachers at SMPN 4 Singaraja have a significant role and responsibility for building student character. The research's main problem was the role of ethnopedagogy based on Tri Hita Karana at SMPN 4 Singaraja and how ethnopedagogy based on Tri Hita Karana can strengthen character education at SMPN 4 Singaraja. The two problem formulations need to be explained clearly and in detail to determine to what extent the school plays a role in students' character based on Tri Hita Karana.

Many studies related to ethnopedagogy have been carried out. Several studies also examine ethnopedagogy. First, Oktavianti and Ratnasari (2018) show that ethnopedagogy is more effective as a learning approach implemented through learning activities that present media based on local wisdom. The use of local excellence-based media is often accompanied by various play activities, thus creating active, creative, effective, and fun learning. It shows that ethnopedagogy can be successfully applied to learning in elementary schools if the implementation is presented with innovative learning activities such as media based on local wisdom.

Second, Heriawan et al.'s research (2018) shows that education through an ethnopedagogical approach sees local knowledge as a source of innovation and skills that can be empowered for ongoing and ongoing learning processes. Local wisdom is a distinctive cultural expression which contains the values, ethics, norms, rules and skills of a community in meeting the challenges of sustainability (Temaja, 2021). Not infrequently, local wisdom is often used in local decision-making, as it applies to natural resource management and various other social activities in the community's environment.

Based on these three studies, this research collaborates on ethnopedagogical studies with Tri Hita Karana as the foundation for student character education. Haryati (2017) explained that character education can be integrated into learning each subject. Learning materials related to norms or values in each subject need to be developed, made explicit, and linked to the context of everyday life. Therefore, learning character values should not only be given at the cognitive level but also touch on internalization and actual practice in students' daily lives at school and in society. At SMPN 4, Singaraja character education is taught all the time, both in learning



activities, socializing and student organizations. The purpose of this implementation is not only to form students with character but also to practice the teachings of Tri Hita Karana, which are a way of life for people in Bali in general.

METHOD

In order to achieve the objectives in this study required an appropriate method. Sugiyono (2014) defines the research method as a scientific way to obtain valid data with specific purposes and uses. The scientific method means that research activities are based on scientific characteristics, namely rational, empirical, and systematic. Rational means that research activities are carried out in ways that make sense so that human reasoning can reach them. Empirical means that the human senses can observe the ways that are done. Systematic means that the process used in the research uses specific logical steps. The method is considered a way or strategy to solve the next series of causes and effects. The method serves to understand, solve, and anticipate a problem (Sugiyono, 2014).

The research was conducted using a qualitative approach combined with simple quantitative. The population and location of this research were SMPN 4 Singaraja. The informants of this research were teachers, students, and employees of SMPN 4 Singaraja. The data were collected through observation, discussion, in-depth interviews, and participation. The data were analyzed using a descriptive method by Miles and Huberman (Sugiyono, 2014).

DISCUSSION

The design of learning in schools is designed in such a way as to adopt local wisdom as a mecca to arouse students' motivation and enthusiasm for learning by maintaining local culture. Learning resources with a local cultural orientation must be formulated when designing learning experiences. In this case, local culture-based learning, culture is integrated as a forum to motivate students to apply knowledge. This culture-based learning is also expected to synergize well to apply the values of character education, which are also expected to be implemented in the 2013 curriculum learning.

The orientation of education is not just a transfer of knowledge from educators to students but goes further than that; that is, the educational process contains students' character development. In developing this character, social and cultural aspects that develop in society should be involved. Because basically, education is deliberative in the sense that society transmits and perpetuates the idea of a good life that comes from fundamental societal beliefs



about the nature of the world, knowledge, and values.

Learning by applying local cultural wisdom, or what is often called ethnopedagogy, is growing. So far, ethnopedagogy can play a role in education based on cultural values, for learning as a cultural activity and the culture of teaching. Local wisdom is an identity that only belongs to an area and differs from other regions (Susilaningtiyas & Falaq, 2021). Sudika (2013) states that local wisdom is always associated with patterns of community life in establishing a relationship between individuals and other people as social beings, individuals with nature and individuals with the creator. Local Genius is part of local wisdom. Local Genius is the ability of local people to filter knowledge, views, attitudes and influences from new cultures (Susilaningtiyas & Falaq, 2021).

Local wisdom has values that can sustainably influence the available choices of forms, methods, and action objectives, binding each individual to carry out a specific action, giving direction and emotional intensity and directing individual behavior in everyday situations. Reinforce local wisdom values as a source of innovation in the culture-based education of local communities by empowering through adaptation of local knowledge, including reinterpreting local wisdom values, revitalizing them according to current conditions, developing academic concepts and conducting trials of models ethnopedagogical models in learning. According to Kurniawan and Toharudin (2017), the development of learning models can undergo a process of adoption, modification and even creativity to create a new (innovative) learning model. The advances in science and technology should be utilized optimally to design and develop innovative learning models.

In this case, it is clear that innovation is not rigid; it can be born from various combinations, namely the innovator's adoption, modification and creativity. However, of the many widely circulated, finding a learning model based on local wisdom is rare. Therefore, it is necessary to develop a learning model oriented to local wisdom based on ethnopedagogy, especially on local content-based learning. It is essential considering that today's students are no longer familiar with local culture. In carrying out teaching and learning activities, the teacher may encounter difficulties concerning students; therefore, the teacher must choose the most appropriate way.

The 2013 curriculum learning, which emphasizes ethnopedagogic aspects and the value of character education, is well implemented in line with the concept of Tri Hita Karana. Character education aims to carry out a mental revolution for student development in the face of globalization (Parmini et al., 2022). Strengthening character education is very important from an



early age to face the era of globalization. That way, it will naturally form the character of students who are Pancasila and have character. Tri Hita Karana-based schools are an alternative to realizing character education. However, it is undeniable that several elements of character education values have also been included in the learning plan designed by the teacher. Tri Hita Karana is defined as the three causes of well-being that originate from harmonious relationships between humans and God, humans and the natural environment, and humans and humans (Dewi et al., 2018). The implementation of these three values is described as follows:

The Morals towards the Almighty God (*Parahyangan*)

The concept of Tri Hita Karana, *parahyangan*, emphasizes the divine aspect. In this case, the goal is for students to have a strong foundation related to the teachings of the religion they adhere to. In the moral process towards God, it is expected to be able to create religious human beings. It aligns with the values of character education, especially religious values.

Parahyangan comes from the word “Hyang”, which means “Sang Hyang Widhi”, the Balinese Hindu God. *Parahyangan* is a harmonious relationship between humans and Sang Hyang Widhi as the creator. It is an expression of human gratitude offered to God through praise and prayer because of God’s faithful, loving, and merciful love. This expression of gratitude is not only for getting big things in life; small things can be used to express one’s happiness. In a narrow sense, *Parahyangan* means a temple where people worship Ida Sang Hyang Widhi Wasa. Humans are devoted to Sang Hyang Widhi because of the qualities they have. A sense of devotion and prostration before Sang Hyang Widhi arises in human hearts because Sang Hyang Widhi is omnipresent, all-powerful, all-loving, and all-compassionate. As spiritual beings who take shelter under his protection, we are deeply indebted to him, and that debt of gratitude cannot be reciprocated by anything. We can only repay him by serving him, practicing the teachings of the Dharma according to his rules. Thus, it is clear what the human relationship to Sang Hyang Widhi is. This relationship must be nurtured and continuously improved towards a higher and purer body and soul.

The students and the academic community at SMPN 4 Singaraja must pray before starting learning activities, and this habit is a small example of implementing character education. The students are taught to start everything by praying, giving thanks to the Almighty God and cultivating a sense of religion as religious people.





Figure 1. The students pray before starting learning activities

Religious values are applied every day, before starting learning activities and after ending learning. In this activity, students are directed to get used to praying together without orders or directions from the teacher. It is to train discipline and obedience to God that something must be with prayer before starting or ending. It is in line with the goals of Indonesian education as stipulated in Law No. 20/2003 concerning the National Education System, especially in Article 3. Article 3 states that: "National education functions to develop capabilities and shape dignified national character and civilization in order to educate the life of the nation, aims to develop the potential of students to become human beings who believe in and fear the Almighty God, have a noble character, healthy, knowledgeable, capable, creative, independent, and become democratic citizens and being responsible."

In the process, *parahyangan* has also been implemented universally, not only for Hindu students. It is the same as what is applied by SMPN 4 Singaraja in the morning prayer process, and each student prays according to the teachings of their respective religions. It is expected to become a habit for students so that they can change their lifestyle, especially the religious attitudes of students. If it is related to character education, religious values are included in the learning and application of Tri Hita Karana in schools. On Hindu prayer days, such as the full moon and new moon days, the students of different religions carry out joint prayers led directly by teachers who share the same religion as the students. Provision of motivation, life lessons, and delivery of material related to religion were also delivered to the students. It aims to strengthen the foundation of religion in students, especially belief in the Almighty God.

It also encourages students to always give thanks for all things, especially health, safety, and God's unique inclusion in students' lives. The thing that students can become religious is to realize that everything that happens is all by His permission. The application of Tri Hita Karana has a positive impact on the development of students' religious values, including students have



started to routinely carry out morning and afternoon prayers when they go home without having to be coordinated by the teacher and students' sensitivity to others in carrying out prayers does not arise bullying.

The Morals towards Humans (*Pawongan*)

Pawongan comes from the word "*Wong*" in Old Javanese, which means people. *Pawongan* is a harmonious relationship between humans and humans. Human beings are social beings who cannot live alone. In the beginning, Sang Hyang Widhi only created *Buana Agung* (the universe), and then a weakness appeared; only after that did, He create humans and other living things. After humans gathered together in groups of life and inhabited a common area, a community called *Pawongan* emerged (Musatawan, 2020). In addition to aligning the relationship between *Atman* (soul) and *Paramaatman* (God), we as social beings must maintain relationships with fellow human beings and other living things, which are called social relations. The relationship between humans and other creatures should create an atmosphere of harmony, harmony and peace and work hand in hand with one another. It all comes from the teachings of *Tri Kaya Parisudha*, namely, thinking about goodness, saying about goodness and doing good deeds as well. If we carry out the teachings of kindness with others, a harmonious relationship will be created between each others.



Figure 2. The students are discussing

Humans cannot live alone. Every human being needs one another. To create harmony, every individual should always maintain their attitude and behavior. To form strong character education values, not only with every lesson plan made by the teacher but also with several aspects so that it meets expectations. Learning based on *Tri Hita Karana*, especially for part two, namely *pawongan*, if implemented in character education, has the integrity of several character education values, namely, tolerance, honesty, democracy, respect for achievement, friendship,



peace-loving, and social care. These seven values of character education are integrated with Tri Hita Karana-based learning.

In learning activities at SMPN 4 Singaraja, the students are taught to learn actively in groups. This activity is expected to foster a responsible attitude towards groups, discuss and accept different views, and be responsive to the surrounding environment. With simple activities such as forming discussion groups, students at SMPN 4 Singaraja are taught to think critically and act as individuals and social beings.



Figure 3. Teaching and learning activities in class

The implementation of *pawongan* values in learning activities consists of several values, which are described as follows.

First, the value of honesty is one of the essential values. The value of honesty is a behavior based on efforts to make oneself a person who can always be trusted in words, actions, and work. In implementing Tri Hita Karana, the students are taught to maintain words and actions that refer to honesty. The word in question is that everything said is the truth, even though sometimes it hurts. The students are taught to work on assignments or tests that are given independently without having to cheat. The things that have been tried to make several question packages so that it does not allow students to cheat. The thing that is instilled in students is related to honesty when doing assignments, namely constantly reminding students that cheating is wrong. In addition, the value of honesty is instilled in students' personalities by implementing an honesty canteen. Every student has the right to shop at their own expense. That way, the honesty of students will be tested. Changing or forming an honest personality within a child requires a process; it cannot be instantaneous. Therefore both parents and teachers should work hand in hand with the community in making extra efforts in forming students' character so that later the nation's moral relay can be formed from the next generation wise through the

reflection of ethics, attitude, character, determination, and vital energy, with high optimism.

Second, the value of tolerance. The value of tolerance should be one of the things that need to be instilled in students. In this case, there needs to be cooperation between parents, teachers, students, and the community. It can be done by holding significant events involving all students of every religion in schools. A concrete example that is always the top choice is on the new moon or full moon days; students who are not Hindus also wear traditional clothes. In this way, an attitude of religious tolerance is indirectly formed by respecting other religions. Other things that can become the implementation of Tri Hita Karana in character values, especially the value of tolerance, can be enforced; for example, during the three Christmas holidays, which are held at schools, students of other religions participate by maintaining security, participate in enlivening them, and even participate directly.

Third is democratic values. Democratic echoes are consistently campaigned by the government, especially during the general elections. A democratic attitude means mutual respect for one another. The students teach that each individual is unique in their character and attitude. Sometimes a region has different characteristics from other regions. Therefore, this could cause a commotion. One of the methods implemented at SMPN 4 Singaraja is instilling an anti-bullying or bullying attitude toward religion, ethnicity, and race. Furthermore, on the value of the democratic character of SMPN 4 Singaraja, namely the implementation of deliberation for consensus for making independent learning decisions for students and teachers, respecting each student's opinion, and implementing pickets in rotation.

Fourth, appreciate achievement. Achievement is an integral part of every activity. Almost every student or parent expects their child to excel. The achievement will raise the big name of the family and school. However, sometimes when a person's achievements continue to increase, social jealousy will arise. In order to anticipate this, the students are always taught to work hand in hand to support every activity carried out by their friends. Concretely, when classmates temporarily participate in competitions, other friends provide support to keep up the enthusiasm.

Fifth, being friendly. Loving is the key word to bind a friendship. Teachers must be able to become icons of change and role models for students by creating an atmosphere as harmonious as possible with students so that there is no impression that there is a considerable distance between students and teachers. Active communication and positive interaction with students will automatically foster friendship bonds (Temaja, 2017). In order to build the value of friendship and become more robust, it is necessary to have synergy between teachers, students,



and children at school and home. Parents become the first teachers at home, while teachers become second parents at school who help guide and direct students to instil the value of friends in everyday life. The digital world can also be an option for teachers to educate students about friendship (Santosa et al., 2022). One of them is by playing friendship-themed films and others. The teacher emphasizes to students the importance of building a friendship.

Sixth, peace-loving. Tri Hita Karana teachings can be combined with the values of student character education, one of which is peace-loving. In the value of peace-loving, students are taught that peace is beautiful. By being peace-loving, there will be harmony in human relations and upholding the value of life. Love becomes something so solid and great. To make everything beautiful and harmonious, peace-loving must be practiced.

The Morals towards the Environment (*Palemahan*)

Palemahan comes from the word *lemah*, which means land. *Palemahan* is a harmonious relationship between humans and their environment. Humans living on Earth need peace, coolness, calm and physical and mental happiness (Musatawan, 2020). To achieve this goal, humans cannot live without *Buana Agung* (universe). Humans live in nature and utilize natural products to meet their daily needs. For example, humans use water from sources for drinking, bathing, washing, and using forest products (timber) for building materials and others. It underlies the harmonious relationship between humans and the universe or this environment.

Schools are responsible for imparting innovative new knowledge to intelligent, noble, responsible, and independent students. The task of parents of students is to instil character values at home from an early age so that after entering a formal school environment, children will become intelligent and always respect their teachers. Because at home, if children are accustomed to discipline and respect their parents, then at school, they will continue the views and character that their parents instilled in them. Therefore, the role of teachers and parents in instilling personal values in children is vital in determining students' direction and future direction. Because schools and parents are responsible for their children's education, children will have high intellectual, emotional and spiritual intelligence to continue fighting for religion (Wiyani, 2013).





Figure 4. The students carry out voluntary work

The value of character education is in line with Tri Hita Karana-based learning, especially in weakness or character education, namely caring for the environment. In learning, students are taught to love and care for the environment. The simple thing to do is invite students to plant various ornamental plants at school. The teacher also teaches students about the importance of plants as the world's lungs. The purpose of character education by practicing the teachings of Tri Hita Karana is to foster human beings who have a noble character, always get along well with each other and the natural environment, and form harmonious relationships between people. The Creator, the Almighty, so everyone will eventually find physical and mental happiness.

In the realization of caring for the environment, students at SMPN 4 Singaraja are taught to dispose of waste properly and correctly according to the space provided. The students carry out rotational pickets daily to ensure the class environment is clean, beautiful and comfortable. In addition, the teacher also teaches Hindu students to carry out the *Tumpek Bubuh (Wariga)* ceremony as a form of gratitude for the crops or trees in the surrounding environment. This ceremony occurs once every six months at *Wuku Wariga* or 25 days before Galungan Day. Another ceremony, namely carrying out the *Tumpek Kandang* ceremony (*Tumpek Uye*) as a form of gratitude and concern for animals or livestock that have brought prosperity to human life, is also carried out every six months at *Wuku Uye*.

An attitude of caring for the environment is taught from an early age in order to achieve goals and develop the following characteristics: (1) Emotional, intellectual and spiritual intelligence; (2) The teachers are expected to have a significant influence as role models for the entire school environment, especially for students/students; (3) Being able to make Indonesian people whole, namely people who believe in and fear the Almighty God, people who have noble morals, and people who bear high responsibility for the realization of this life; (4) Developing the basic abilities of students constantly to reason, behave religiously and have a noble character,

love others, be ethical, care for the environment, do good deeds that are beneficial to oneself, family and society, and to build a life; can be developed. Building a multicultural nation, a rational nation, a noble cultural civilization, and forming the attitude of citizens who love peace, are creative, independent, and live together; and (5) forming human beings who have noble and virtuous character, always in harmony with others and their natural environment, forming a harmonious relationship between humans and their Creator, Almighty God. So that everyone can eventually find happiness both physically and mentally. Every effort and action taken by people with virtuous character will bring peace, stability and peace to life.

CONCLUSION

Ethnopedagogy based on Tri Hita Karana has a role as a reinforcement of student character education. Character education must be taught from an early age to students. School as a formal institution has a vital role in shaping student character based on the concept of Tri Hita Karana. Tri Hita Karana, based on the local wisdom of the Balinese people, certainly has values that positively impact student development and behavior. Student character can be formed from an exciting learning process. Forming student characters takes work, and there are many ways to form student characters in a much better direction. Collaboration between teachers, students, parents, and the community is one of the keys to successfully forming student character. Tri Hita Karana's ethnopedagogy in schools is the foundation for forming students' character following the values of character education, namely, *Parahyangan*, which focuses on religious values, namely teaching students always to be grateful, pray according to beliefs and tolerance towards other religions. *Pawongan* teaches the values of honest character towards others, tolerance, democracy, respect for achievement, friendship, social care, humanism and active role as fellow social beings. *Palemahan* teaches the value of education explicitly based on caring for the environment and the surrounding nature, caring for nature by not littering, and cleaning the classroom to create a comfortable learning environment that does not pollute the environment. Tri Hita Karana is expected to be the basis or foundation of the character of students who are firm in adhering to a religion, honesty, humanity and tolerance for fellow human beings as well as care and love for the natural surroundings.

REFERENCES

- Albaiti, A. (2015). Kajian Kearifan Lokal Kelompok Budaya Dani Lembah Baliem Wamena Papua. *Jurnal Pendidikan Nusantara Indonesia*, 10(1), 14-33.



- Asih, J. T. (2022). Implementasi Pendidikan Karakter Berbasis Tri Hita Karana (THK) pada Siswa SMAN Satu Atap Lembongan. *Indonesian Journal of Educational Development (IJED)*, 3(2), 303-311. <https://doi.org/10.5281/zenodo.7033374>
- Chairiyah, C. (2017). Pendidikan Karakter dalam Dunia Pendidikan. *Literasi: Indonesian Journal of Humanities*, 4(1), 42-51.
- Dalmeri, D. (2014). Pendidikan untuk Pengembangan Karakter (Telaah terhadap Gagasan Thomas Lickona dalam Educating for Character). *Al-Ulum*, 14(1), 269-288.
- Dewi, I. G. A. A. O., Dewi, I. G. A. A. P., Kustina, K. T., & Prena, G. D. (2018). Culture of Tri Hita Karana on Ease of Use Perception and Use of Accounting Information System. *International Journal of Social Sciences and Humanities*, 2(2), 77-86. <https://doi.org/10.29332/ijssh.v2n2.131>
- Haryati, S. (2017). *Pendidikan Karakter dalam Kurikulum 2013*. Bangkalan: Universitas Trunojoyo Madura.
- Heriawan, A., Soetrisnaadisendjaja, D., & Hidayati, D. (2018). Kajian Etnopedagogi: Seba dalam Masyarakat Baduy. *Hermeneutika: Jurnal Hermeneutika*, 4(2), 47-56. <http://dx.doi.org/10.30870/hermeneutika.v4i2.4831>
- Kurniawan, I. S., & Toharudin, U. (2017). Pengembangan Model Pembelajaran Biologi Berorientasi Etnopedagogi pada Mahasiswa Calon Guru. *Scientiae Educatia: Jurnal Pendidikan Sains*, 6(1), 27-35. <https://doi.org/10.24235/sc.educatia.v6i1.1287>
- Lalo, K. (2018). Menciptakan Generasi Milenial Berkarakter dengan Pendidikan Karakter guna Menyongsong Era Globalisasi. *Jurnal Ilmu Kepolisian*, 12(2), 68-75. <https://doi.org/10.35879/jik.v12i2.23>
- Musatawan, M. D. (2020). Implementasi Ajaran Tri Hita Karana dalam Pendidikan Agama Hindu Siswa SDN Petungsewu Dusun Codo Desa Petungsewu Kecamatan Wagir Kabupaten Malang. *Widya Aksara: Jurnal Agama Hindu*, 25(2), 198-207. <https://doi.org/10.54714/widyaaksara.v25i2.124>
- Mustoip, S., Japar, M., & Zulela, M. S. (2018). *Implementasi Pendidikan Karakter*. Surabaya: Jakad Publishing.
- Muzakkir, M. (2021). Pendekatan Etnopedagogi sebagai Media Pelestarian Kearifan Lokal. *Jurnal Hurriah: Jurnal Evaluasi Pendidikan dan Penelitian*, 2(2), 28-39. <https://doi.org/10.5806/jh.v2i2.16>
- Oktavianti, I., & Ratnasari, Y. (2018). Etnopedagogi dalam Pembelajaran di Sekolah Dasar Melalui Media berbasis Kearifan Lokal. *Jurnal Refleksi Edukatika*, 8(2), 149-154.



- <https://doi.org/10.24176/re.v8i2.2353>
- Parmini, N. P., Temaja, I. G. B. W. B., Putra, I. B. R., Sudiarthi, D. N. A., & Mawa, I. W. (2022). Tri Hita Karana Education in "Monkey and Streaked Weaver" Story: Implementation by the Ubud Community. *Mimbar Ilmu*, 27(3), 522-529. <https://doi.org/10.23887/mi.v27i3.57630>
- Rozy, M. I. A., Rusyana, Y., & Ristiani, I. (2022). Etnopedagogi dan Pendidikan Karakter dalam Cerita "Raden Aria Cikondang". *Dinamika: Jurnal Bahasa, Sastra, dan Pembelajarannya*, 5(1), 42-50. <https://doi.org/10.35194/jd.v5i1.1879>
- Santosa, M. H. et al. (2022). *Edukasi Keliling Negeri untuk Anak-anak Bali*. Badung: Nilacakra.
- Suaka, I. N., & Temaja, I. G. B. W. B. (2020). The Crisis of Nationalism in Indonesia-Malaysia Border: A Discourse Analysis of the Narrative Film of 'Tanah Surga...Katanya'. *Retorika: Jurnal Bahasa, Sastra, dan Pengajarannya*, 13(1), 73-83. <https://doi.org/10.26858/retorika.v13i1.11527>
- Suarmika, P. E., & Utama, E. G. (2017). Pendidikan Mitigasi Bencana di Sekolah Dasar (Sebuah Kajian Analisis Etnopedagogi). *JPDI (Jurnal Pendidikan Dasar Indonesia)*, 2(2), 18-24. <http://dx.doi.org/10.26737/jpdi.v2i2.327>
- Sudika, S. Y. (2013). *Kearifan Budaya Lokal*. Sidoarjo: Damar Ilmu.
- Sugiyono. (2014). *Metode Penelitian Kualitatif dan R&D*. Bandung: Alfabeta.
- Susilaningtiyas, D. E., & Falaq, Y. (2021). Internalisasi Kearifan Lokal sebagai Etnopedagogi: Sumber Pengembangan Materi Pendidikan IPS bagi Generasi Millenial. *Sosial Khatulistiwa: Jurnal Pendidikan IPS*, 1(2), 45-52. <http://dx.doi.org/10.26418/skipi.v1i2.49391>
- Temaja, I. G. B. W. B. (2017). The Implementation of Peer Corrective Feedback Technique in EFL Primary High School. *Annals of Education*, 3(1), 39-41. http://www.vnseameo.org/TESOLConference2016/materials/12_1.pdf
- Temaja, I. G. B. W. B. (2021). Pentingnya Makna dan Nilai Budaya Konsep Kaja Kangin (Utara Timur) di Bali pada Anak. *Widya Kumara: Jurnal Pendidikan Anak Usia Dini* 2(2), 189-198. <https://doi.org/10.55115/widyakumara.v2i2.1566>
- Wiyani, N. A. (2013). *Membumikan Pendidikan Karakter di SD: Konsep, Praktik, dan Strategi*. Yogyakarta: Ar-Ruzz Media.
- Yasa, I. W. P. (2020). Tri Hita Karana untuk Pencegahan COVID-19 di Bali. *Jurnal Socius: Journal of Sociology Research and Education*, 7(1), 54-66. <https://doi.org/10.24036/scs.v7i1.176>

