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Implementation Of Tri Hita Karana Based Education In The Curriculum At SMK Negeri 1 Tejakula

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Abstract

The implementation of Tri Hita Karana (THK) based education in the curriculum is a strategic effort to integrate Balinese local wisdom into the vocational education system. This study aims to analyze how Tri Hita Karana values are implemented in the curriculum of SMK Negeri 1 Tejakula and to identify the supporting and inhibiting factors. A qualitative descriptive approach with a case study design was employed. Data were collected through observation, in-depth interviews with teachers and students, and a review of curriculum documents, and were analyzed using the interactive model of data reduction, data display, and conclusion drawing; data validity was examined through source and technique triangulation. The results show that Tri Hita Karana values have been systematically integrated into intracurricular, co-curricular, and extracurricular activities, embodying Parhyangan (harmony with God), Pawongan (harmony among people), and Palemahan (harmony with the environment). This integration contributes to students' character building, social competence, work readiness, and ecological awareness, although the depth and consistency of implementation vary among teachers and skill programs. These findings suggest that a Tri Hita Karana-based approach has the potential to serve as a vocational curriculum model that balances technical competence with spiritual, social, and ecological values. They also point to the need for more operational implementation guidelines and continuous teacher training.

Keywords: Vocational Education; Tri Hita Karana; Curriculum; Local Wisdom

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INTRODUCTION

Vocational high schools (Sekolah Menengah Kejuruan, SMK) play an important role in producing human resources who are ready to work or to start their own businesses. Vocational education must therefore have a clear direction and a firm foundation, be rooted in the identity of the society it serves, and serve as an instrument of sustainable development that enhances the competitiveness of Indonesia's workforce (Sudira, 2012). As a systematic and planned learning process, vocational education plays a vital role in instilling noble values and developing individual potential; education is not merely the transfer of knowledge but must also shape positive character, attitudes, and behavior (Yunizar et al., 2024). This is consistent with Article 1, Paragraph (1) of Law Number 20 of 2003 on the National Education System, which states that education is a conscious and planned effort to create a learning environment and learning process in which students actively develop their potential to acquire spiritual and religious strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, the nation, and the state (Abdullah, 2022).

However, the expectation that vocational education will equip students with skills that are readily absorbed by the labor market has not been fully met. Many vocational graduates remain unemployed despite having received job-related training during their schooling (Utomo, 2021). Data from Statistics Indonesia (Badan Pusat Statistik, BPS) for 2021 to 2024 show that graduates of general senior high schools (SMA) and vocational schools (SMK) are the largest contributors to unemployment in Indonesia (Budiani et al., 2025). This irony deserves serious attention, given that technical competence alone is insufficient without adaptability and creativity (Prasetyo et al., 2020). Vocational graduates need strong character in order to be employed and to compete globally (Isnaini, 2024). A comprehensive educational approach that integrates noble cultural and spiritual values is therefore needed, so that education becomes more meaningful and students develop strong character.

One relevant cultural concept is Tri Hita Karana, the Balinese philosophy of life that emphasizes harmony between humans and God (parhyangan), among humans (pawongan), and between humans and the environment (palemahan) (Widyastama et al., 2025). Implementing Tri Hita Karana in education is expected to foster students who are not only intellectually capable but also spiritually grounded, socially harmonious, and committed to environmental sustainability (Raka & Pitriani, 2025). Tri Hita Karana can also strengthen education for sustainability in line with the national education vision and the Sustainable Development Goals

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(Puspayanti et al., 2023), and its universal values can be adapted to a variety of educational contexts beyond Balinese society (Pradnyawathi & Sastra Agustika, 2019).

Previous studies have highlighted the importance of integrating cultural values into learning to improve students' character. Local culture-based approaches have been shown to enhance students' discipline and environmental awareness (Suryawan et al., 2022). Modern challenges such as globalization, digitalization, and social change have also prompted further research into effective strategies for instilling these values without neglecting the demands of twenty-first-century education (Aryantini et al., 2018). Implementing Tri Hita Karana values is believed to heighten students' awareness of the importance of maintaining balanced relationships with God, other people, and the environment (Asih, 2022), and it is regarded as one solution for realizing a national education that is character-based, culturally grounded, and sustainable (Sriasih et al., 2019).

Nevertheless, a review of previous studies indicates a gap in the application of Tri Hita Karana in educational institutions. Suryawan et al. (2022) and Puspayanti et al. (2023), for example, mostly treat Tri Hita Karana as a philosophical foundation for character education in general. Aryantini et al. (2018) position it as part of school management linked to teacher performance, while Sriasih et al. (2019) examine its application as a learning strategy in higher education. Together, these three strands of research suggest that Tri Hita Karana is still largely understood as a normative philosophical value or as ceremonial religious activity, and that it has rarely been examined explicitly as a framework integrated into the curriculum structure of an educational institution, particularly at the vocational high school level. Filling this gap is important because SMKs must balance technical competence with the development of work-related character in students who are about to enter the workforce.

The novelty of this study lies in its systematic mapping of Parhyangan, Pawongan, and Palemahan values onto the three structures of vocational curriculum activities—intracurricular, co-curricular, and extracurricular—within a single vocational institution. This mapping is expected to make a theoretical contribution in the form of a model for integrating local wisdom values into vocational curricula, as well as a practical contribution in the form of a reference for schools developing more operational and measurable guidelines for implementing Tri Hita Karana. The study is particularly relevant to SMK Negeri 1 Tejakula, which is located in North Bali, where local traditions and wisdom remain strong. This makes it an ideal context for observing how Tri Hita Karana values are realized in everyday curriculum practice.

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Based on the above, this study aims to: (1) analyze how Tri Hita Karana values are implemented in intracurricular, co-curricular, and extracurricular activities at SMK Negeri 1 Tejakula; and (2) identify the supporting and inhibiting factors that affect the effectiveness of that implementation, as a contribution to producing graduates who are of good character, competent, and adaptable enough to compete globally.

METHOD

This study used a qualitative descriptive approach with a case study design to analyze in depth how education based on Tri Hita Karana values is implemented in the curriculum of SMK Negeri 1 Tejakula. This approach was chosen because it allows researchers to explore and understand complex phenomena in their natural context and to provide rich, detailed insights into the implementation of Tri Hita Karana values in the curriculum (Creswell & Poth, 2018).

The study was conducted at SMK Negeri 1 Tejakula, located in Penuktukan Village, Tejakula District, Buleleng Regency, Bali, over three months, from June to August 2026. This area was selected because its community still strongly upholds local traditions and wisdom, so Tri Hita Karana values remain clearly visible in daily life and in educational practice at the school.

The study population comprised all 1,082 members of the SMK Negeri 1 Tejakula school community: 1 principal, 59 teachers, 27 education staff members, and 995 students. From this population, 20 informants were selected through purposive sampling. The selection criteria were direct involvement in planning or implementing the intracurricular, co-curricular, and extracurricular activities that were the focus of the study, and representation of all components of the school community, so that the perspectives obtained would not be one-sided.

Data were collected using three techniques: (1) participant observation of intracurricular, co-curricular, and extracurricular activities; (2) semi-structured interviews, guided by an interview protocol, with teachers and students to explore their views and experiences; and (3) a documentation study of the School-Level Curriculum (Kurikulum Satuan Pendidikan), teaching modules, and student affairs work programs. The researcher served as the main instrument (human instrument), assisted by an interview guide and observation sheets.

Data were analyzed inductively following the interactive model of Miles, Huberman, and Saldaña (2014), which comprises data reduction, data display, and conclusion drawing/verification. The analysis involved condensing the relevant data, organizing the data

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systematically, and drawing conclusions based on the interpretation of the results, which were then compared with relevant theory and examined for their practical implications for education.

To ensure data validity, the study applied source triangulation, comparing information obtained from teachers and students across various skill programs, and technique triangulation, comparing the results of observation, interviews, and documentation on the same topics. Through this approach, the study is expected to provide concrete recommendations on the best strategies for instilling Tri Hita Karana values in order to create a more holistic education grounded in local wisdom.

RESULTS AND DISCUSSION

The results show that Tri Hita Karana values have been implemented in the curriculum of SMK Negeri 1 Tejakula. Tri Hita Karana, which encompasses harmonious relationships between humans and God (Parhyangan), among humans (Pawongan), and between humans and their environment (Palemahan), has been integrated into the school's intracurricular, co-curricular, and extracurricular activities. Embedding these values in the curriculum plays an important role in shaping students' character in a way that is balanced spiritually, socially, and ecologically.
To provide an overview of the results, Table 1 summarizes the implementation of Tri Hita Karana in the curriculum of SMK Negeri 1 Tejakula.

Table 1. Implementation of Tri Hita Karana in the Curriculum of SMK Negeri 1 Tejakula

Curriculum Component	Tri Hita Karana Element	Form of Implementation
Intracurricular	**Parhyangan**	1. Strengthening spiritual values through Religious Education and Ethics and Pancasila Education. 2. Praying before and after learning activities. 3. Linking vocational competencies with a work ethic grounded in religious teachings.
	Pawongan	1. Exchanging greetings before and after lessons. 2. Applying cooperative learning models (discussion, project-based learning) that train students in collaboration and courteous communication.

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Curriculum Component	Tri Hita Karana Element	Form of Implementation
		3. Establishing class agreements for the conduct of lessons. 4. Teachers assessing students' social attitudes.
	Palemahan	1. Integrating environmental issues into the learning materials of the Natural and Social Sciences Project. 2. Using environmentally friendly practical materials in learning activities. 3. Projects that encourage the use of local potential in Creativity, Innovation, and Entrepreneurship learning.
Co-curricular	**Parhyangan**	1. Holding communal prayers every morning and midday. 2. Praying on Purnama (full moon), Tilem (new moon), Saraswati Day, and other major religious holidays. 3. Performing ngayah (voluntary communal service) at every piodalan (temple anniversary ceremony) at the temples around the school. 4. Holding a Pasraman Kilat (short-term religious course) at the end of each semester.
	Pawongan	1. Student entrepreneurship projects. 2. Holding character-building sessions or morning assemblies. 3. Holding communal breakfasts. 4. The Jumat Curhat (Friday Sharing) program, which invites criticism and suggestions for school improvement. 5. Implementing the Seven Habits of Great Indonesian Children.

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Curriculum Component	Tri Hita Karana Element	Form of Implementation
	Palemahan	1. Sorting organic and non-organic waste. 2. Cleaning the school grounds every morning. 3. Cleaning classrooms before and after lessons. 4. Processing organic waste into compost. 5. Cleaning the school and beach environments at every semester break.
Extracurricular	**Parhyangan**	1. Dharma Gita (Hindu devotional chanting) extracurricular activity. 2. Students' religious activities (observing Saraswati Day).
	Pawongan	1. Scout (Pramuka) extracurricular activities as a means of training in leadership, solidarity, and social service. 2. Youth Red Cross (PMR) extracurricular activities to nurture a humanitarian spirit. 3. Establishment of a Disaster-Safe School Team to build a culture of disaster awareness. 4. Establishment of a Violence Prevention and Response Team to prevent all forms of violence at school.
	Palemahan	1. Environmental Lovers (Pecinta Lingkungan) extracurricular activities, whose programs aim to protect the school environment. 2. Action programs to clean the school and village environments.

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Based on the information in Table 1 above, the results show that Tri Hita Karana (THK)-based education at SMK Negeri 1 Tejakula has been systematically integrated into the school curriculum through intracurricular, co-curricular, and extracurricular activities. This implementation is not merely normative; it has become part of the school culture that supports students' character building, competency development, and harmonious relationships between humans and God, others, and the environment. This is in line with the national education goal of creating a generation that is intelligent, of good character, and cultured (Gunada & Sutajaya, 2023). The implementation of Tri Hita Karana in the curriculum of SMK Negeri 1 Tejakula is described below.

1. Implementation of Tri Hita Karana in Intracurricular Activities

The findings indicate that Tri Hita Karana-based education in intracurricular activities at SMK Negeri 1 Tejakula has been integrated into the learning process. In the Parhyangan aspect, spiritual values and work ethics are internalized through Religious Education and Ethics, Pancasila Education, and other subjects, by instilling discipline, honesty, and responsibility throughout the learning process.

In the Pawongan aspect, learning is designed using collaborative approaches such as Project-Based Learning and Problem-Based Learning, which encourage positive social interaction among students. Through group work and discussion, students are trained to respect others' opinions, cooperate, and solve problems collectively. This approach is in line with the application of the Tri Hita Karana philosophy, including Pawongan, as a basis for cooperation and empowerment in community settings (Pradana, 2021).

Meanwhile, the Palemahan aspect is realized by integrating environmental care into learning, particularly in the Natural and Social Sciences Project and in other vocational subjects that involve the use of tools and materials and the management of practical waste. Implementing Palemahan supports ecological awareness that is relevant to the demands of sustainable industry and environmentally oriented development. This is consistent with findings that local culture-based approaches can strengthen students' concern for the environment (Suryawan et al., 2022). These findings show that intracurricular activities are the main vehicle for internalizing Tri Hita Karana values in a structured and sustainable way. However, the depth of integration still depends on teachers' understanding and creativity in linking subject matter with these values, since the success of applying local cultural values in learning depends heavily on teachers'

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commitment to developing innovative methods that are relevant to the local cultural context (Ihwani et al., 2024).

2. Implementation of Tri Hita Karana in Co-Curricular Activities

In co-curricular activities, the implementation of Tri Hita Karana serves to reinforce and deepen intracurricular learning. The Parhyangan aspect is realized through communal prayer every morning and midday and on major religious holidays, ngayah (voluntary communal service) at every piodalan (temple anniversary ceremony) at the temples around the school, and a Hindu-themed Pasraman Kilat (short-term religious course) at the end of each semester. These activities help students understand the spiritual and moral meaning of the learning experiences they have undergone. They also place the spiritual dimension as the foundation for developing the competencies of vocational students, particularly in building the work ethic and integrity of prospective members of the workforce.

The Pawongan aspect appears dominant in co-curricular activities, particularly through student entrepreneurship projects, character-building sessions or morning assemblies, communal breakfasts, the Jumat Curhat (Friday Sharing) program that gives students space to offer criticism and suggestions for school improvement, and the implementation of the Seven Habits of Great Indonesian Children. Students are involved in activities that require cooperation across classes and skill programs, which further develops social interaction and a sense of togetherness. These findings show that Pawongan contributes substantially to developing students' soft skills, such as teamwork and leadership, which are much needed in industry; implementing Pawongan therefore also improves graduates' work readiness.

The Palemahan aspect is realized through environment-based school projects, such as cleanliness programs, waste management, and other environmentally oriented school activities. SMK Negeri 1 Tejakula actively carries out these programs as part of contextual learning. Co-curricular activities play a strategic role in contextualizing Tri Hita Karana values in real situations. However, the study also found that the planning and documentation of co-curricular activities are not yet fully standardized, so that implementation remains incidental in some activities.

3. Implementation of Tri Hita Karana in Extracurricular Activities

Tri Hita Karana-based education in extracurricular activities at SMK Negeri 1 Tejakula takes place in a more flexible and participatory manner. The Parhyangan aspect is implemented through the Dharma Gita (Hindu devotional chanting) extracurricular activity and students'

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religious activities, such as spiritual development and the observance of major religious holidays, which help shape students' religious attitudes and exemplary conduct.

The Pawongan aspect is strongly reflected in student organizations such as the Student Council (OSIS), Scouts (Pramuka), the Youth Red Cross (PMR), and other leadership activities, which train students to organize, communicate effectively, and develop tolerance and social concern. The existence of the Disaster-Safe School Team and the Violence Prevention and Response Team demonstrates the school's commitment to building harmony among the wider school community.

Meanwhile, the Palemahan aspect is implemented through extracurricular activities oriented toward environmental care, such as nature-lover activities, environmental clean-up actions, and tree planting. The findings show that extracurricular activities provide space for actualizing Tri Hita Karana values in real and contextual ways. However, student participation in certain activities still varies, so strategies are needed to increase students' interest and involvement on a sustained basis.

4. Supporting and Inhibiting Factors in Implementation

Overall, the successful integration of Tri Hita Karana into the curriculum of SMK Negeri 1 Tejakula is supported by several factors: the strong traditions and local wisdom of the North Bali community, which provide the natural context for applying these values; the school's commitment to integrating Tri Hita Karana values into its curriculum documents and school culture; and the support of parents and traditional communities, which is an important factor in the sustainability of local culture-based educational programs (Rai et al., 2022). On the other hand, the study also identified several inhibiting factors: variation in teachers' understanding and creativity in integrating Tri Hita Karana values into teaching materials; planning and documentation of co-curricular activities that are not yet fully standardized; and student participation in certain extracurricular activities that still varies.

Another aspect that needs further attention is how the implementation of Parhyangan, some of whose activities involve Hindu teachings (such as Pasraman Kilat), can be contextualized inclusively when students come from different religious backgrounds, in line with the principle of religious moderation in education (Gunada & Sutajaya, 2023). Attention to this aspect is important so that the strengthening of local wisdom values remains consistent with the spirit of diversity and inclusiveness in the school environment.

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Overall, the results show that Tri Hita Karana is integrated into the curriculum of SMK Negeri 1 Tejakula holistically, through the school's curriculum documents, the implementation of learning, and school culture. Tri Hita Karana values are aligned with the strengthening of the eight dimensions of the graduate profile and with the school's vision of producing graduates who are of good character, competent, and environmentally aware. The implementation of Tri Hita Karana has the potential to become a local wisdom-based educational model that is relevant to the needs of vocational education and to global challenges. It can also serve as an effective strategy for developing a vocational curriculum that is oriented not only toward technical competence but also toward a balance of spiritual, social, and ecological values.

However, the study also found that the level of understanding and the consistency of implementing Tri Hita Karana still vary among teachers and skill programs. This indicates the need for reinforcement through teacher training, more operational implementation guidelines, and continuous evaluation so that implementation can be more optimal and evenly distributed.

CONCLUSION AND RECOMMENDATIONS

This study concludes that Tri Hita Karana values have been integrated holistically into the curriculum of SMK Negeri 1 Tejakula through intracurricular, co-curricular, and extracurricular activities, embodying the aspects of Parhyangan, Pawongan, and Palemahan. This integration contributes to students' character building, social competence, work readiness, and ecological awareness. However, the effectiveness of implementation is still affected by several factors, especially variation in teachers' understanding, inadequate standardization of the documentation of co-curricular activities, and the level of student participation in certain extracurricular activities.

This study has several limitations. It was conducted at only one school (SMK Negeri 1 Tejakula), so its findings cannot be broadly generalized. In addition, data collection relied on observations, interviews, and school documents, which may be subjective, and it did not examine in depth the effects of implementation on changes in students' behavior.

Based on these conclusions and limitations, several recommendations are offered. First, schools are advised to develop more operational and standardized guidelines for implementing Tri Hita Karana, especially for co-curricular activities, so that implementation is no longer incidental. Second, teachers are advised to participate in continuous training or workshops to improve their understanding and creativity in integrating Tri Hita Karana values into the materials

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of their respective subjects. Third, future researchers are advised to broaden the scope of research to several vocational institutions and to use quantitative or mixed-methods approaches in order to measure more precisely the impact of Tri Hita Karana implementation on changes in student behavior, including by examining the inclusiveness of its implementation for students from different religious backgrounds.

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