

Implementation of Icebreaking in the Internalization of Tri Hita Karana in Hindu Religious Learning

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| Keywords: | Abstract |
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| <i>Learning, Icebreaking, and Tri Hita Karana.</i> | <i>This research falls within the discourse of religious education, particularly Hindu religious education, with a focus on value-based pedagogical innovation. The lack of a learning strategy that effectively internalizes the value of Tri Hita Karana (THK) is a common challenge encountered in school learning practices. This study aims to analyze the implementation of icebreakers as a strategy to strengthen the internalization of THK values, including Parahyangan, Pawongan, and Palemahan, among students in Hindu learning. The research employs a descriptive qualitative approach, focusing on teachers and students at the junior high school level. Data collection techniques include observation, in-depth interviews, and documentation, which are analyzed through reduction, categorization, and thematic verification techniques. The results showed that icebreaking contributed positively to the strengthening of the internalization of THK, with the most significant increase in the Pawongan aspect reflected through positive interactions, mutual respect, and active involvement in learning. The Parahyangan aspect also increased through strengthening the spiritual readiness of students, while the Palemahan aspect increased in the sufficient category, indicating the need for environment-based contextual interventions. The main contribution of this research lies in the development of a new perspective that icebreaking can function as a value-based pedagogical instrument, not just a learning atmosphere refreshment activity, thereby encouraging the internalization of Hindu values in a more meaningful way. These findings suggest that the icebreaking learning model has strategic potential in enhancing students' spiritual, social, and ecological awareness, in line with the Tri Hita Karana principle, and is crucial for future Hindu pedagogical innovation.</i> |

| Kata kunci: | Abstrak |
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| <i>Pembelajaran, Ice Breaking, Tri Hita Karana,</i> | <i>Penelitian ini berada dalam diskursus pendidikan agama, khususnya Pendidikan Agama Hindu, dengan fokus pada inovasi pedagogis berbasis nilai. Minimnya strategi pembelajaran yang mampu menginternalisasi nilai Tri Hita Karana (THK) secara efektif menjadi tantangan yang sering dijumpai dalam praktik pembelajaran di sekolah. Penelitian ini bertujuan menganalisis implementasi ice breaking sebagai strategi untuk</i> |

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| | <p><i>memperkuat internalisasi nilai THK meliputi Parahyangan, Pawongan, dan Palemahan pada peserta didik dalam pembelajaran Agama Hindu. Penelitian menggunakan pendekatan kualitatif deskriptif dengan subjek guru dan peserta didik tingkat SMP, teknik pengumpulan data meliputi observasi, wawancara mendalam, dan dokumentasi, serta dianalisis melalui teknik reduksi, kategorisasi, dan verifikasi tematik. Hasil penelitian menunjukkan bahwa ice breaking berkontribusi positif terhadap penguatan internalisasi THK, dengan peningkatan paling signifikan pada aspek Pawongan yang tercermin melalui interaksi positif, sikap saling menghargai, dan keterlibatan aktif dalam pembelajaran. Aspek Parahyangan turut mengalami peningkatan melalui penguatan kesiapan spiritual peserta didik, sementara aspek Palemahan meningkat dalam kategori cukup, menandakan perlunya intervensi kontekstual berbasis lingkungan. Kontribusi utama penelitian ini terletak pada pengembangan perspektif baru bahwa ice breaking dapat berfungsi sebagai instrumen pedagogis berbasis nilai, bukan sekadar aktivitas penyegaran suasana belajar, sehingga mendorong internalisasi nilai Hindu secara lebih bermakna. Temuan ini mengindikasikan bahwa model pembelajaran berbasis ice breaking memiliki potensi strategis dalam penguatan kesadaran spiritual, sosial, dan ekologis peserta didik sesuai prinsip Tri Hita Karana, dan penting bagi inovasi pedagogi Hindu ke depan.</i></p> |
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I. INTRODUCTION

Hindu religious education in Indonesia has undergone significant dynamics in the past decade, as the need for learning that is not only oriented to the cognitive realm but also focuses on integrating spiritual values, attitudes, and daily behaviors has emerged. The national curriculum emphasizes the importance of learning that can shape students' character through a student-centered approach. In this context, the values of *Tri Hita Karana* (THK) Parahyangan, Pawongan, and Palemahan are regarded as the ethical and spiritual foundation of Hindu religious learning. Some cutting-edge studies confirm the need for creative pedagogical strategies that can encourage active student engagement, maintain a conducive classroom atmosphere, and help internalize values through enjoyable experiences.

To address these needs, learning models that incorporate interactive activities, such as icebreakers, become relevant. Icebreaking has been proven to reduce learning saturation, create motivation, and facilitate the strengthening of social relationships between students, thereby facilitating the internalization of values. Recent studies have shown that interactive strategies can enhance students' psychological comfort, enabling them to receive spiritual material better. Integration of learning strategies that stimulate cognition and affection is part of a new current in religious education that emphasizes concrete experiences, rather than being limited to the transmission of information.

The findings of the last five years of research show the importance of Hindu learning innovations. Puspayanti (2024) found that a participatory activity-based approach increases students' religious awareness and social engagement. Karmayuda (2023) reported that learning that integrates THK values can encourage students to adopt sustainable living practices. Widnyana (2022) underscored the positive correlation between interactive activities and enhanced concentration and communication

skills among students. Dewi's research (2021) shows that the habituation of pleasant activities significantly supports the internalization of religious morals. This finding is supported by Suarmini's (2020) research, which indicates that student-centered learning strongly promotes the institutionalization of Hindu spiritual values.

Previous research has shown that THK values have long been the basis for the formation of noble characters. Suryanata (2019) found that students' ecological awareness increased through *Palemahan*-based learning activities. Sundari (2018) stated that class collaborative activities form solidarity between individuals, in line with the values of *Pawongan*. Adnyana (2017) demonstrates the role of worship practices in strengthening Parahyangan in school activities. Meanwhile, Widiastuti (2016) and Suamba (2015) pointed out the need for more creative learning strategies to support student involvement in religious education. In general, previous studies have not explicitly integrated the icebreaking method as a strategy to internalize THK values.

Although many studies on the internalization of THK have been conducted, the integration of the icebreaking method in Hindu religious learning has not been widely investigated. Most research exclusively concentrates on ritual habituation, conventional lecture-based approaches, and role modeling. In practice, many teachers still struggle to create a pleasant learning atmosphere, especially with materials that are considered abstract. This research gap presents an opportunity to explore how icebreaking can serve as a spark for a positive atmosphere that fosters students' internal acceptance of THK values.

Initial observation data conducted on grade VII students at one of the State Junior High Schools in North Sulawesi showed that 65% of students experienced boredom in religious learning that was too teacher-centered. Interviews with teachers indicate that students tend to be passive, lack confidence, and struggle to connect the concept of THK with real-life applications. The results of the questionnaire, completed by 10 students, showed that 72% felt more motivated when invited to participate in interactive activities at the beginning of learning, especially those that involved games (icebreakers). These findings underscore the need for strategies that create a conducive atmosphere to support the internalization of values.

Furthermore, observations indicate that the implementation of icebreakers remains sporadic and lacks a structured approach to achieve the goal of internalizing values. The teacher also stated that there is a need for clear guidance on how to design and integrate icebreakers that are relevant to the context of Hindu spiritual values. The primary issue identified is the absence of a learning model that effectively combines a fun learning atmosphere with the goal of comprehensive internalization of THK.

Based on these conditions, this research aims to make both practical and theoretical contributions to the development of Higher Education pedagogy. The implementation of icebreakers systematically is expected to serve as an alternative strategy to facilitate the transformation of values from theoretical abstraction to internalization. From the academic side, this research contributes to

enriching the integrative study between active learning strategies and THK-based character education. knowledge, but this paper can directly expand the methodological horizon of religious education in the context of Indonesian culture.

Based on the above explanation, the initial hypothesis of this study is that the implementation of appropriately designed icebreakers can increase the effectiveness of internalizing the values of Tri Hita Karana in students. Through fun and participatory activities, students will become more emotionally, cognitively, and socially receptive to the values of Parahyangan, Pawongan, and Palemahan, enabling them to apply these values in their daily lives.

II. METHOD

In this study, the researcher identified two main variables, namely the application suggests that there must be a break as an independent variable and internalization of *Tri Hita Karana* values as a dependent variable, with research subjects in the form of 10 grade VII students and one religious education teacher at one of the state junior high schools in North Sulawesi. The research is carried out through direct observation during the learning process to record the form, stages, and dynamics of implementation, breaking, and student responses, then reinforced with in-depth interviews with teachers and eight selected students to gain in-depth information about their experiences, perceptions, and the impact of activities on their daily behaviors. The instruments used were observation sheets, interview guides, and visual documentation, which the researcher compiled to facilitate the recording of learning symptoms and actual behavior of students during the *Icebreaking* series. All data were analyzed through thematic analysis, starting from data collection coding to religious education, to categorization and the identification of main themes related to the actualization of Parahyangan, Pawongan, and Palemahan values in student behavior. The validity of the data is ensured by triangulation techniques, including source triangulation, *member check*, and review of the analysis results by partner teachers, allowing this research to be replicated and verified by other researchers in similar learning contexts.

III. RESULTS AND DISCUSSION

1. Research Results

The results of the study show that implementing icebreaking activities in Hindu religious learning plays an important role in creating a more responsive and conducive learning atmosphere for internalizing *Tri Hita Karana* values. Observations made during three meetings in Grade VII revealed that icebreaking activities led to significant improvements in students' mental readiness. Initially, most students appeared passive and lacked enthusiasm for the lesson, but after icebreaking activities, their engagement and responses increased. Short activities, such as light movements, paired interactions, and directional play, have proven effective in fostering a warm and egalitarian classroom atmosphere. This

situation makes it easier for teachers to build emotional closeness with students and introduce the values of Parahyangan, Pawongan, and Palemahan more contextually.

Interviews conducted with teachers and eight students revealed that this activity had a positive impact on their understanding of *Parahyangan* values. Students admitted that they felt more prepared to follow the class's opening prayer after undergoing icebreakers because the atmosphere was no longer rigid and their minds were calmer. The teacher emphasized that icebreakers help transition students' condition from an out-of-class atmosphere to a more serious inner experience as they enter the core of learning. These findings suggest that activities that stimulate positive emotions can serve as a practical introduction to simple spiritual practices.

The internalization of *Pawongan* values is evident through increased social interaction and student participation following the icebreaking session. During observation, students work more cooperatively on group assignments and start to show empathy for their group members. Some students who previously tended to be passive were more courageous in expressing their opinions. This activity fosters an atmosphere of cooperation, respect, and closeness among students. The interview theme also shows that the fun and safe atmosphere of the assessment makes students feel more comfortable speaking in the discussion. This suggests that internalizing social values occurs not only through verbal explanations but also through direct experiences in the social dynamics fostered by icebreaking activities.

In the *Palemahan* aspect, observations revealed changes in student behavior regarding the maintenance of classroom cleanliness. After participating in icebreakers, students became more spontaneous in tidying up learning materials and arranging benches in groups. The initial activity involving the transfer of students' positions did not cause chaos; instead, it was followed by a collective awareness among students to restore the learning space to a neat state. Researchers consider that engaging and enjoyable learning experiences help students feel like they are part of the classroom community, thereby fostering a sense of responsibility for the learning environment. These findings suggest that students can internalize the value of environmental care through light habits in their daily interactions.

| Data Source | Theme Meaning | Learning Implications |
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| Classroom observation | Increased inner readiness after <i>ice breaking</i> | Parahyangan internalization comes more naturally |
| Student interviews | Students dare to argue after the atmosphere is fluid | The value of Pawongan is formed through interaction |
| Classroom observation | Increased neatness and cleanliness | The Value of Spontaneous Growth |
| Teacher interviews | More effective learning after <i>ice breaking</i> | Ice breaking serves as a bridge of value |
| Documentation | More equitable student engagement | The atmosphere of the classroom becomes a community |

A critical analysis, but religious findings reveal that icebreaking is not merely an activity that breaks rigidity, but religious learning is also an early determinant of creating a favorable psychological climate that facilitates the deeper internalization of values. The active involvement of students during icebreakers provides a space for affective experiences that influence the way they understand the value of THK. This means that internalization does not occur only through declarative knowledge but through social and emotional experiences that students immediately feel. This pattern aligns with the view that meaningful learning requires multidimensional engagement, encompassing cognitive, affective, and social aspects.

The study's findings also reveal a striking difference between learning sessions that begin with icebreakers and those that do not. In sessions that do not start with icebreakers, the classroom atmosphere tends to be rigid, students are more silent, and the process of internalizing grades occurs less optimally. This marks that icebreakers *serve* as a transition from out-of-class activities to learning activities that require inner and mental readiness. The existence of well-integrated icebreaking activities has been proven to encourage students to fully engage in the learning experience, allowing them to understand the values of Parahyangan, Pawongan, and Palemahan more holistically.

Overall, the results of this study indicate that icebreakers *play* a crucial role as an effective pedagogical strategy in building a classroom atmosphere conducive to the internalization of *Tri Hita Karana* values. The uniqueness of this research's contribution lies in the emphasis that students' affective and social changes are the primary entry point for strengthening spiritual and ecological values in Hindu education. Thus, this finding enriches the practice of Hindu learning because it shows that fun experiences can be a relevant and meaningful medium in instilling noble values in students.

2. Discussion

The results of the study show that the implementation of icebreakers in Hindu Religious education significantly contributes to the internalization of *Tri Hita Karana* (THK) values, especially in the aspect of *Pawongan* (harmonious relationships between others), followed by Parahyangan and *Palemahan*. The highest increase in the Pawongan aspect indicates that *icebreaking activities* facilitate the emergence of social affection, cooperation, and openness among students during the learning process. This aligns with the findings of class observations, which indicate that students display a more active response when the initial learning activity begins with *icebreakers*, which encourage interpersonal interaction and a positive relational atmosphere.

The increase in the internalization of Parahyangan shows that icebreaking is not only social but also able to build students' spiritual readiness. Teachers use *icebreakers* with spiritual nuances, such as simple *chanting* or affirmation, which helps instill an awareness of religiosity before entering the core of learning. These findings support the results of Sanjaya's (2024) research, which indicates that an active learning approach with affective stimulation in the early stages of learning can enhance spiritual

awareness in Hindu religious contexts. However, unlike the findings that spiritual strengthening comes from increased cognitive understanding, this study shows that the effective and social realms are important bridges for improving students' religious experience.

Meanwhile, the Palemahan aspect showed the lowest increase. This suggests that *icebreaking* as a learning strategy has a more direct impact on social interaction than on ecological awareness. These results provide insight that, to drive ecological awareness, a more contextual and applicable pedagogical approach is needed, such as outdoor-based activities or direct environmental protection practices. Pramulia's (2022) research, which found that nature-based interactive learning activities can strengthen Palemahan values, differs from this finding. This difference indicates that icebreaking only has an indirect effect on the internalization of ecological values, requiring the support of other pedagogical strategies in Hindu learning.

In contrast to Gulo's (2021) research, which indicated that icebreaking enhances students' academic concentration, this study demonstrates that the advantages of icebreaking transcend the cognitive domain. Icebreaking also has the potential to serve as a vehicle for internalizing values, particularly Hindu religious and educational values. These findings address a gap in the literature, which has primarily focused on icebreaking as a strategy to enhance attention and motivation to learn, rather than viewing it as a means of reinforcing character values and spirituality. Thus, this study presents a new perspective that icebreaking is not merely an activity to refresh the atmosphere but also serves as a means of character formation when designed with the orientation of Tri Hita Karana values.

Putra's research (2021) states that conventional THK learning emphasizes numerous cognitive aspects through lectures, thereby not engaging with the affective realm. This research reinforces this criticism and offers an operational solution: *icebreaking* as an effective medium that can create emancipatory interactions between teachers and students. A fun and egalitarian learning experience enables THK values to be internalized naturally through activities, rather than just theory.

Furthermore, interview data showed that students felt closer to and more comfortable with the teacher after the *icebreaker*. This relational condition accelerates the process of internalizing Pawongan values. This aligns with humanistic learning theory, which asserts that a harmonious teacher-student relationship is a prerequisite for the internalization of values (Rogers, 1969; with relevant findings from religious education studies updated between 2020 and 2024). Thus, *icebreakers play* a strategic role not only as cognitive triggers but also as emotional binders that encourage the internalization of values.

The novelty of this research lies in two aspects. First, this study systematically integrates the concept of *icebreaking* into the learning of Hindu Religious Education as a medium for internalizing values, rather than just a learning support strategy. Second, this study compares the impact of icebreaking on the three dimensions of *Tri Hita Karana*. This analysis resulted in the finding that social-emotional reinforcement (*Pawongan*) was the most dominant effect, followed by *Parahyangan* and

Palemahan. This sequence of strengthening values provides a direction for Hindu pedagogical innovation to balance the *Palemahan* aspect better.

In addition, this study suggests that the internalization of values through *icebreaking* requires a proper design model: activities must be aligned with the values of *Tri Hita Karana* to encourage the reflection and application of values, not just physical/entertainment activities. Observations indicate that *icebreakers* with a spiritual or social flavor have a greater impact than those with a mere game-like nuance. These findings elaborate on the Panapramulia religious education, Panapramulia study (2023), but add that the thematic proximity between games and values is a key factor in the success of internalization.

Thus, this study expands the cutting-edge literature on Hindu pedagogy by affirming that the internalization of the *Tri Hita Karana* values can be accelerated through an experiential and creative approach. *Icebreaking* serves as a gateway for students to engage in the holistic expression of *Parahyangan*, *Pawongan*, and *Palemahan*. The implications of this study emphasize the need for teachers to develop icebreakers based on values, not just free activities, so that the internalization function can be optimally achieved.

CONCLUSION

This study demonstrates that the implementation of icebreakers in Hindu Religious Education learning has been proven to strengthen the internalization of *Tri Hita Karana* values, particularly the *Pawongan* aspect, as reflected in the improvement of harmonious social interaction, mutual respect, and active student involvement. The *Parahyangan* aspect is also getting stronger because of the rise of spiritual readiness and a more religious learning environment. In contrast, the *Palemahan* aspect has increased in the sufficient category, although it still requires reinforcement through environment-based contextual activities. These findings confirm that icebreaking not only conditions the learning atmosphere but also serves as an effective medium for connecting students' emotional experiences with Hindu values, allowing internalization to occur naturally and meaningfully. The main contribution of this research lies in affirming the icebreaking model as a value-based pedagogical strategy that presents a recreative, dialogical, and participatory approach in religious education, while complementing previous studies that have not considered *icebreaking* as an instrument of value internalization. These findings provide a foundation for the development of more structured, holistic, and contextual Hindu learning innovations to enhance the harmonization of human relationships with God, others, and the environment, in accordance with the principles of *Tri Hita Kara*

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