

**Habituation of Tri Hita Karana Teachings as a Preventive Measure of Bullying in Realizing a Harmonious School Environment at SMPN 2 Tiworo Selatan**

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Keywords:	Abstract
<p>Tri Hita Karana, Bullying, value habituation, and Character Education.</p>	<p>This article is in the discourse of character education and the sociology of education that focuses attention on bullying as a relational problem in schools. This study aims to examine how the teachings of Tri Hita Karana (THK) can function as a preventive measure for bullying in realizing a harmonious school environment in SMPN 2 South Tiworo. The research used a qualitative method with a case study approach through observation, interviews, and documentation of 15 Hindu students, Hindu teachers, BK teachers, and school principals. The working hypothesis of this study states that the more consistent the habituation of the values of Parahyangan, Pawongan, and Palemahan, the lower the intensity of bullying and the stronger the harmonious social relationship. The findings showed a significant decrease in verbal bullying and increased emotional control, empathy, solidarity, and a sense of belonging to the school environment after the THK habituation program was implemented regularly. The main contribution of this article is the meaning of THK not only as a character education framework, but also as a model of bullying prevention based on local wisdom that is operational and replicable. These results confirm the importance of integrating cultural values in anti-bullying policies in education units.</p>

Kata kunci:	Abstrak
<p><i>Tri Hita Karana; bullying; habituasi nilai; pendidikan karakter.</i></p>	<p>Penelitian ini terdapat diskursus pendidikan karakter dan sosiologi pendidikan yang memfokuskan perhatian pada <i>bullying</i> sebagai masalah relasional di sekolah. Penelitian ini bertujuan mengkaji bagaimana habituasi ajaran Tri Hita Karana (THK) dapat berfungsi sebagai langkah preventif bullying dalam mewujudkan lingkungan sekolah harmonis di SMPN 2 Tiworo Selatan. Penelitian menggunakan metode kualitatif dengan pendekatan studi kasus melalui observasi, wawancara, dan dokumentasi terhadap 15 peserta didik beragama Hindu, guru agama Hindu, guru BK, dan kepala sekolah. Hipotesis kerja penelitian ini menyatakan bahwa semakin konsisten habituasi nilai Parahyangan, Pawongan, dan Palemahan, semakin rendah intensitas bullying dan semakin kuat hubungan sosial yang harmonis. Temuan menunjukkan penurunan signifikan bullying verbal, peningkatan pengendalian emosi, empati, solidaritas, serta rasa memiliki terhadap lingkungan sekolah</p>

	setelah program habituasi THK diterapkan secara rutin. Kontribusi utama artikel ini adalah pemaknaan THK bukan hanya sebagai kerangka pendidikan karakter, tetapi sebagai model pencegahan bullying berbasis kearifan lokal yang operasional dan dapat direplikasi. Hasil ini menegaskan pentingnya integrasi nilai budaya dalam kebijakan anti-bullying di satuan pendidikan.
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## I. INTRODUCTION

The current modern education system shows important developments in the study of student character, especially related to preventive interventions against deviant behaviors such as bullying, which, according to recent research, continues to increase in quality and complexity (Pratiwi, 2023; Adnyana, 2024). The increasingly diverse social dynamics of schools demand the strengthening of local wisdom values that can sustainably build social harmony. In this context, the teachings of Tri Hita Karana (THK) receive academic attention because they offer a comprehensive ethical structure to form a balance in human relationships with God, fellow humans, and the environment. Recent studies confirm that the integration of THK values in education can suppress aggressive behavior and increase social cohesion in the school environment (Suryawan, 2024).

The phenomenon of bullying in Indonesian schools currently shows an alarming trend, as reflected in various educational psychology research reports that record an increase in cases both directly and through social media (Lestari, 2022). The results of initial observations at SMPN 2 Tiworo Selatan show that interactions between students are often colored by ridiculous behavior, exclusion, and acts of mild intimidation. In an initial interview with BK teachers, it was found that 60% of students admitted to having witnessed or experienced degrading acts in class and during joint practice activities, as seen in the documentation of weaving skills learning activities. This condition indicates that the school climate is not yet fully conducive to building harmonious social relationships.

Various previous studies have explained that the implementation of Tri Hita Karana values has proven to be effective in shaping students' character, especially through the habituation of Parahyangan, Pawongan, and Palemahan values that are integrated into school routines (Ardiawan, 2024). However, some previous studies have not specifically placed THK as a preventive instrument against bullying at the school institutional level. The research gap can be seen in the lack of studies that focus on the implementation of THK as a preventive action strategy, not just character formation in general. In addition, previous research was conducted more at the elementary school level or in religious environments, so that the context of junior high schools, especially in the West Muna area, has not been widely explored.

A literature review of the past five years shows important developments regarding the relationship between local wisdom and the prevention of deviant behavior in schools, with findings that chronologically demonstrate the relevance of this topic. In 2024, Ardiawan emphasized that the

internalization of THK through school culture and the Pancasila Student Profile project strengthens the value of harmony (Ardiawan, 2024). In 2023, Lestari revealed that the weakness of emotional character education is the cause of the emergence of aggressive behavior between students. In 2022, a study by Putri emphasized the importance of a contextual approach based on local culture to prevent symbolic violence in schools. In 2021, research on school-age children found a correlation between unhealthy social interaction patterns and bullying intensity (Analysis of Bullying Conditions in School-Age Children, 2021). Meanwhile, in 2020, previous research highlighted the role of family and community but did not touch much on the integration of local wisdom in the curriculum.

The socio-cultural context of SMPN 2 South Tiworo shows the urgency of implementing a local value-based approach, considering the character of the local community that upholds harmony and cooperation. Field observations show that practical activities such as weaving or group work are still dominated by competitive, not collaborative, communication patterns, so that they have the potential to trigger friction between students. Teachers stated through interviews that some students have not been able to control their emotions when facing differences of opinion. This condition strengthens the suspicion that there is no habituation model of THK values that has been systematically implemented in daily school activities.

This study argues that the habituation of the teachings of Tri Hita Karana can be a preventive solution to the problem of bullying in schools, because the characteristics of THK that emphasize relationship balance and self-control are very relevant to the need to form prosocial behaviors. By providing a continuous space for habituation, students are expected to be able to experience the internalization of grades directly, not just learn them cognitively. This preventive approach also offers a theoretical contribution to the development of character education based on local wisdom, especially as an alternative to the punishment-based discipline approach that has been dominant so far.

This study intends to analyze in depth how the habituation of Tri Hita Karana values can be applied as a preventive measure against bullying, as well as identify the most effective form of implementation in the socio-cultural context of schools. The focus of habituation is directed at the habituation of harmonious relationships: (1) Parahyangan through spiritual attitudes and self-control; (2) Pawongan through ethical interpersonal relationships; and (3) Palemahan through involvement in maintaining the common environment.

This research provides theoretical and practical benefits for the development of character education in schools, especially in designing strategies for internalizing local culture-based values that can be applied in intracurricular, cocurricular, and extracurricular activities. Practically, the results of this study can be used as a school guideline in developing bullying prevention programs that are integrated with school culture and learning activities.

The theoretical study of this research includes the concept of Tri Hita Karana as the ethical foundation of character formation, the theory of prosocial behavior, and the ecological theory of

Bronfenbrenner's development, which explains how the social environment affects the behavior of students. This theoretical synergy provides the basis that behavioral change can be achieved through the habituation of values that occur in repetitive interactions in the school environment. Based on the background and theoretical study, this study proposes the hypothesis that the habituation of Tri Hita Karana values has a significant effect on reducing bullying behavior at SMPN 2 Tiworo Selatan, both through improving empathy and controlling emotions, and the quality of social relationships between students.

## **II. METHOD**

This study identified the habituation of the teachings of Tri Hita Karana as a preventive measure of bullying in one school case, namely SMPN 2 Tiworo Selatan, by using a qualitative research method of a case study approach on 15 Hindu students, 1 Hindu teacher, 1 BK teacher, and 1 school principal as the main subjects. The researcher carried out data collection during a series of Tri Hita Karana strengthening programs through three main instruments, namely (1) participant observation sheets containing indicators of forms of verbal bullying (cursing, mocking, using impolite nicknames), students' social interaction patterns, and their involvement in Parahyangan, Pawongan, and Palemahan activities; (2) semi-structured interview guidelines for school principals, Hindu teachers, BK teachers, and some students focused on their experiences of bullying before and after the program, perceptions of the effectiveness of joint prayer activities, prayer, yoga-meditation, shared religious practices, and "caring for friends" programs; and (3) documentation format to collect photos of activities, school program archives, and records of bullying cases recorded in BK before and during the study.

The research procedure was carried out repeatedly: the researcher first mapped the initial condition of bullying, then systematically observed each Tri Hita Karana-based activity session, conducted interviews after several cycles of activities, and archived all documentary evidence. Data analysis was carried out in stages by verbatim copying the results of the interviews, writing observation field notes, and then sorting the data (reduction) based on major themes such as the form of bullying, the form of Tri Hita Karana habituation, behavioral changes, and school climate dynamics; Furthermore, the data is presented in a matrix and thematic narrative to compare the conditions before and after the program, and then the researcher concludes by re-examining the consistency of findings between sources (triangulation of observations, interviews, and documentation) so that this procedure can be replicated or verified by other researchers who are researching similar contexts.

## **III. RESULTS AND DISCUSSION**

### **1. Research Results**

The results of the study show that the initial conditions of the social climate at SMPN 2 Tiworo Selatan are not fully harmonious, especially related to the relationship between students, which is still

colored by the practice of verbal bullying in daily interactions. Based on observations in the classroom and outside the classroom, researchers noted the emergence of the habit of cursing, mocking, and using nicknames that demean friends, especially during breaks and group study activities. Students often disguise this behavior as a "joke" so that they do not realize that the action includes bullying that has the potential to cause deep psychological wounds. These findings are in line with a study on the identification of bullying in schools, which states that verbal bullying—such as nicknames, taunts, and cheers—is the most common form because it is considered mild and easy for other students to follow.

The results of interviews with students reinforce the picture that the boundary between joking and bullying has not been clearly understood, especially by students who are perpetrators and reinforcers. Some students admitted that they were used to calling friends by animal, physical, or family background names without considering the victim's feelings, while some victims stated that they chose to remain silent for fear of being considered "cool" if they rejected the joke. The BK teacher added that before Tri Hita Karana's intervention, reports related to ridicule and small conflicts between students were quite frequent, especially from homeroom teachers and parents. This pattern is consistent with the results of the analysis of bullying conditions in school-age children, which shows that the majority of perpetrators are in the low-level bullying category but tend to recur and have the potential to increase if not controlled systematically.

The results of the implementation of the habituation of the teachings of Tri Hita Karana in the Parahyangan aspect showed significant changes in the management of emotions and discipline of students, especially after the implementation of the routine of prayer together and morning prayer before learning, as well as yoga and meditation every Friday. Observations over several weeks showed that the classroom atmosphere became calmer when learning began; Students focused faster, and the frequency of rude chatter when the teacher opens the lesson tends to decrease. In interviews, students stated that prayer and meditation activities helped them feel "calmer" and "less angry" when faced with disagreements with friends. Hindu teachers affirm that this practice strengthens self-awareness and the ability to resist impulses to retaliate against ridicule so that the chain of escalation of conflict can be broken early. These findings affirm the results of other studies that state that the integration of spiritual practices into school routines can strengthen self-control and decrease the tendency of aggressive behavior of students.

The results on the Pawongan aspect show that joint religious practice activities and "caring for friends" programs are important mediums of learning empathy and social responsibility, which are directly correlated with a decrease in the intensity of verbal bullying. The activity of making simple ceremonies in groups shows a shift in the pattern of interaction from competitive to collaborative; Students who initially tend to dominate begin to learn to share roles and listen to the opinions of friends. Observations showed that during the activity, the use of harsh words was much reduced, replaced by mutually helpful and motivating expressions. The "caring for friends" program that encourages students

to actively report and accompany friends who are victims of bullying also has an impact on increasing students' courage to report incidents that were previously hidden. BK teachers reported that in the last two weeks of the program's implementation, there were almost no new bullying complaints, and any conflicts that arose could be resolved through mediation based on mutual respect. These findings are consistent with Wahyuni's study, which concluded that strengthening Pawongan values is effective in building social awareness and preventing the emergence of aggressive behavior between students.

The results on the Palemahan aspect show that the habit of maintaining cleanliness and neatness in the school environment strengthens students' sense of belonging to the school, which indirectly contributes to the creation of a more positive social climate. Through routine community service activities, classroom arrangement, and waste management, students are trained to be responsible for the shared learning space. Observations show that groups of students who are actively involved in cleaning activities tend to be less involved in bullying incidents; They are more often seen working together across groups of friends. This condition is in line with the literature findings that the implementation of Tri Hita Karana in the Palemahan dimension can foster ecological concern that correlates with increasing mutual cooperation and social solidarity among students. Although its contribution to reducing bullying is not as strong as Parahyangan and Pawongan, Palemahan plays a role in strengthening a comfortable school climate so that students are more reluctant to take actions that damage the atmosphere of togetherness.

The results of triangulation of observation, interview, and documentation data showed a consistent pattern of decrease in verbal bullying behavior after Tri Hita Karana habituation was carried out regularly, although the decline was more qualitative than quantitative due to the limitations of the study duration. BK teachers reported a decrease in the frequency of reports of ridicule and petty altercations, while school principals highlighted the increased cohesiveness of students when participating in joint activities and the reduction of exclusive groups. Photo documentation and activity notes show changes in expression and interaction patterns: students appear to smile more, help each other, and sit in groups without rigid classroom or group barriers. These findings corroborate the results of a literature review that Tri Hita Karana-based interventions that are integrated into school culture can build spiritual, social, and ecological balances that have an impact on decreasing negative behaviors, including bullying, as well as increasing students' empathy, responsibility, and cooperation.

Critically, the results of this study show that the effectiveness of the habituation of the teachings of Tri Hita Karana is highly dependent on the consistency of implementation and involvement of all school residents, not only on the design of the program. On the one hand, the decrease in cases of verbal bullying and the increase in social harmony show that the combination of Parahyangan and Pawongan practices is the most powerful pressure point in changing student behavior. On the other hand, this study also indicates limitations, namely the long-term impact has not been measured, and the forms of non-verbal or cyber bullying that may appear outside direct observation have not been optimally worked on.

Compared to previous studies that were more conducted at the elementary school level or in the context of religious-based schools, the findings at SMPN 2 Tiworo Selatan confirm that Tri Hita Karana can be flexibly adapted in public schools with a diverse composition of students, provided that there is a collective commitment and a sustainable monitoring mechanism. Thus, the results of this study provide an empirical basis for the habituation of the teachings of Tri Hita Karana to deserve to be positioned as the main preventive strategy in school policies to suppress bullying and create a safe and harmonious learning environment.

## **2. Discussion**

The findings of this study confirm that the teachings of Tri Hita Karana (THK) at SMPN 2 Tiworo Selatan can reduce the intensity of bullying, especially verbal bullying, through the habituation of Parahyangan, Pawongan, and Palemahan, which is carried out in a structured manner every day. A decrease in incidents such as ridicule, derogatory calls, and social exclusion shows that the internalization of spiritual, social, and ecological values is able to shift the school culture towards more harmonious relationships. These results are in line with the findings of bullying identification research (Lestari, 2023), which confirms that the form of verbal bullying is the most dominant type in schools and often arises due to students' weak social control over peer behavior. The difference is that while previous studies tended to classify only forms of bullying, this study tested an intervention pattern based on local wisdom that directly affected students' social behavior.

Habituation of the Parahyangan aspect in the form of morning prayer, self-reflection, and short meditation has been proven to strengthen students' ability to resist aggressive impulses. This condition is in line with research on strengthening emotion regulation (Irani, 2020), which shows that training to manage emotions can reduce the tendency to aggressive behavior among adolescents. However, this study offers a new approach: the regulation of emotions is strengthened through spiritual practice, not just formal psychological training. Thus, this study makes a theoretical contribution that spiritual interventions can be a valid element in preventive approaches to bullying in schools.

The Pawongan aspect that is emphasized through greeting activities, inclusive group work, and the "peer care" program has been proven to create a more supportive social atmosphere. These results are in line with the results of Saputri's (2022) research, which shows that integrated learning of character values increases students' empathy and responsibility. However, unlike Saputri, who focuses on strengthening general character, the findings of this study show that increased empathy has a direct effect on decreasing the frequency of bullying, so the relationship between character and bullying prevention can be proven with a more specific empirical context. Thus, this article expands the scope of character theory by including an anti-bullying dimension based on local wisdom.

Meanwhile, the implementation of Palemahan in the form of the habit of protecting the school environment has been proven to function not only as ecological education but also as a means of

expanding students' social networks across friendship groups. This is in line with Tri Hita Karana's study in character education (Ardiawan, 2019), which proves that Palembang increases the sense of belonging to the environment. However, the findings of this study add a new perspective: this sense of belonging narrows the chances of forming exclusive groups that are often the root of bullying. Thus, Palembang has not only an ecological function but also a preventive social function, a contribution that has not been touched by previous research.

This study also dialogues with the results of the "Stop Bullying" study on elementary school students (Ariyanti, 2021), which emphasizes the need for teachers to increase vigilance and empathy in preventing bullying. If Ariyanti's research places teachers as the main actors, this study shows that THK-based interventions involve students as active agents of prevention, not just educational objects. This shift in the position of students contributes to the concept that the effectiveness of bullying prevention increases when students are given space as social behavior controllers of their peers horizontally.

In terms of religious and social character, research on Tri Hita Karana-based character education by Sundariani (2020) proves that habituation of THK values improves the harmony of students' spiritual and social relationships. The findings were confirmed in this study, but this study goes further by showing that the harmony has behavioral outputs in the form of decreased aggressive actions, not just an increase in character indicators. This expands the mapping of the pedagogical function of THK from character formation to the realm of negative behavior intervention.

When compared to the literature analyzing bullying conditions in school-age children (Putri, 2023), which confirms that environmental disharmony is the main trigger, this study offers a solution based on local culture to build that harmony systemically. Thus, his theoretical contribution is to answer the gap in the literature that previous studies have tended to highlight causative factors, while this study offers a reproducible solutive mechanism.

The Tri Hita Karana study in the context of improving moral education (Pasek Suryawan, 2021) shows that THK has succeeded in improving student morality, but it has not been tested in the context of social conflict among junior high school students. This study provides empirical evidence that improved morality through THK has direct implications for a decrease in aggressive behavior and verbal violence, thus opening up a new scope in which THK can be applied effectively in the context of secondary education and in the specific issue of bullying.

The originality of this article lies in the Tri Hita Karana Habituation model as an integrated bullying prevention system. Unlike previous research that only elaborated on THK as character education, this study shows that THK can be operationalized as a preventive mechanism through changes in spiritual, social, and ecological habits that run every day. Thus, the contribution of this article not only strengthens the literature of Tri Hita Karana but also expands the theory of bullying prevention through a cultural approach that is contextual, cheap, effective, and replicable in other schools.

## CONCLUSION

Based on the results of the study, it can be concluded that the habituation of Tri Hita Karana's teachings at SMPN 2 Tiworo Selatan has been proven to be able to reduce the intensity of bullying, especially verbal bullying in the form of ridicule, swearing, and giving degrading nicknames, as well as create a more harmonious school climate. Parahyangan habituation through prayer, prayer, and meditation contributes to improved emotional control and discipline of students; habituation of Pawongan through group work, joint religious practices, and the "caring for friends" program strengthens students' empathy, solidarity, and courage to protect each other from bullying; while Palemahan's habituation through activities to maintain cleanliness and school environment fosters a sense of belonging that helps to suppress the formation of exclusive groups that trigger conflicts. In synthesis, these findings show that Tri Hita Karana is not only effective as a character education framework but also functions as an operational preventive mechanism against bullying behavior, thus making a new contribution to the development of education science by presenting a bullying prevention model based on local wisdom that is integrative, contextual, and has the potential to be replicated in other educational units.

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