

**Cooperative Learning Model Type Jigsaw as An Effort to Internalize the Value of Tri Hita Karana in Character Building of Grade IX Students at SMP Negeri 2 Belitang II**

**Kadek Tesniyanti <sup>1</sup>, Wayan Puryati <sup>2</sup>,**

Institut Agama Hindu Negeri Gde Pudja Mataram<sup>1,2</sup>

E-mail Korespondensi : [tesniyanti123@gmail.com](mailto:tesniyanti123@gmail.com)

Keywords:	Abstract
<p><i>Cooperative Learning, Jigsaw, Tri Hita Karana, Character Education</i></p>	<p>This article is in the discourse of character education and cooperative learning that seeks to integrate the local wisdom of Tri Hita Karana into learning practices in junior high schools. This study aims to analyze how the jigsaw-type cooperative learning model can be used as an effort to internalize the value of Tri Hita Karana in the character formation of grade IX students at SMP Negeri 2 Belitang II. The research uses a qualitative method with a case study approach through observation, interviews, and documentation over several jigsaw learning cycles. The working hypothesis of this study states that the more consistent the application of the jigsaw model is framed by the values of Parahyangan, Pawongan, and Palemahan, the stronger the internalization of students' religious, social, and environmental concerns. The findings show a real shift from passive to collaborative learning patterns, strengthening mutual respect and responsibility, and the emergence of the habit of maintaining the classroom environment. The main contribution of this article is the integration of the jigsaw model with Tri Hita Karana as a "jigsaw-THK" model that offers a new framework of cooperative learning based on local wisdom. The results of this study confirm the importance of learning design that not only teaches knowledge but also, at the same time, brings cultural values to life in classroom practice.</p>

Kata kunci:	Abstrak
<p><i>pembelajaran kooperatif; jigsaw; Tri Hita Karana; pendidikan karakter</i></p>	<p><i>Artikel ini berada dalam diskursus pendidikan karakter dan pembelajaran kooperatif yang berupaya mengintegrasikan kearifan lokal Tri Hita Karana ke dalam praktik pembelajaran di SMP. Penelitian ini bertujuan menganalisis bagaimana model pembelajaran kooperatif tipe jigsaw dapat digunakan sebagai upaya internalisasi nilai Tri Hita Karana dalam pembentukan karakter siswa kelas IX di SMP Negeri 2 Belitang II. Penelitian menggunakan metode kualitatif dengan pendekatan studi kasus melalui observasi, wawancara, dan dokumentasi selama beberapa siklus pembelajaran jigsaw. Hipotesis kerja penelitian ini menyatakan bahwa semakin konsisten penerapan model jigsaw yang dibingkai nilai Parahyangan, Pawongan, dan Palemahan, semakin kuat internalisasi karakter religius, sosial, dan kepedulian lingkungan siswa. Temuan menunjukkan pergeseran nyata dari pola belajar pasif menuju kolaboratif, penguatan sikap saling menghargai dan bertanggung jawab, serta munculnya kebiasaan menjaga lingkungan kelas. Kontribusi utama artikel</i></p>

	<i>ini adalah pepaduan model jigsaw dengan Tri Hita Karana sebagai model “jigsaw-THK” yang menawarkan kerangka baru pembelajaran kooperatif berbasis kearifan lokal. Hasil penelitian ini menegaskan pentingnya desain pembelajaran yang tidak hanya mengajar pengetahuan, tetapi sekaligus menghidupkan nilai budaya dalam praktik kelas.</i>
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## I. INTRODUCTION

The current exposure to the development of the learning paradigm shows that the integration of local cultural values in the educational process is an urgent need to comprehensively shape the character of students, especially in the era of disruption, where social change occurs very quickly. Recent studies confirm that the success of character education cannot be separated from participatory and collaborative learning models (Saputri, 2023), while several previous studies have highlighted the importance of local wisdom values such as Tri Hita Karana as an ethical basis in education (Suryawan, 2022). This condition shows that the development of a learning model that combines cooperative principles and local wisdom is a strategic need for junior high schools.

Initial observations by researchers at SMP Negeri 2 Belitang II show that the interaction between students in grade IX does not fully reflect harmony as per the principle of Tri Hita Karana, especially in the aspect of interpersonal relations (pawongan). Interviews with Hindu religious education teachers show that some students still show individualistic behavior and are less able to cooperate in group learning, so the values of tolerance and responsibility have not been internalized optimally. Further observational data showed that students often waited for teachers' instructions and did not have the initiative to share knowledge in small groups, so learning activities still tended to be teacher centered.

The gap found in the school context indicates the need to present a learning model that is able to facilitate positive and collaborative interaction between students. The jigsaw-type cooperative model presents a group work mechanism that requires students to be interdependent and explain the material to each other so that the values of togetherness, empathy, and responsibility can emerge naturally. Recent research shows that jigsaws are able to increase learning engagement and create harmonious interactions in the classroom (Ari Saputri, 2023). However, the integration of jigsaw with the value of Tri Hita Karana is still rarely explored in character education research.

A literature review of the last three years shows that the internalization of Tri Hita Karana values has proven to be effective in shaping students' religious character, discipline, and empathy (Ardiawan, 2021), as well as making a significant contribution to strengthening social ethics and harmony in the school environment (Saputri, 2023). The previous five-year research also confirmed that Tri Hita Karana plays an important role in creating students' emotional and spiritual intelligence through habituation of the values of parahnyaan, pawongan, and palemahan (Suryawan, 2019).

However, most of the research still focuses on implementation through habituation, rather than systematic learning models.

Research has shown that the jigsaw cooperative model is effective in improving students' communication skills, empathy, and conflict resolution (Widnyana, 2016). However, there has been no research that specifically examines how jigsaw can be adapted to strengthen the internalization of local Hindu wisdom, especially Tri Hita Karana, in the context of public schools such as SMP Negeri 2 Belitang II. This theoretical gap becomes a significant scientific gap and requires answers through innovative classroom-based approaches.

The researcher's argument is based on the need to present a learning model that not only conveys knowledge material but also instills character values rooted in local culture. The jigsaw model is believed to be able to be a medium for internalizing the values of Tri Hita Karana through learning activities that emphasize cooperation, mutual help, open communication, and appreciation for the contribution of each group member. This approach provides an opportunity for students to internalize Hindu values through hands-on experience, rather than just normative lectures.

The contribution of this research lies in the effort to bring together modern cooperative learning models with local wisdom in one systematic pedagogical framework. This integrative approach offers a conceptual renewal in character education, given that much of the previous research still separates modern learning practices from traditional values. This research is expected to contribute not only to the local context of Hindu education but also to the global discourse on the indigenization of character education.

The purpose of this study is to analyze the effectiveness of the jigsaw-type cooperative learning model as a means of internalizing the value of Tri Hita Karana in the character formation of grade IX students at SMP Negeri 2 Belitang II. This research also aims to identify changes in students' behavior during the learning process, including how they show mutual respect, cooperation, and maintain harmony in the classroom environment.

The benefits of this research include two main aspects, namely theoretical and practical benefits. Theoretically, this research contributes to the development of local value-based learning models as part of character education innovation. Practically, this study provides recommendations for teachers in designing learning that is more meaningful, contextual, and relevant to the needs of harmonious student character formation.

The theoretical study in this study is based on the concept of Tri Hita Karana as the ethical and spiritual foundation of life, the jigsaw-type cooperative learning model as a pedagogical strategy, and the theory of character education that emphasizes the habituation of values through social interaction. The integration of these three concepts is believed to be able to build a holistic and sustainable learning framework in forming the harmonious character of students.

## **II. METHOD**

This study uses a qualitative design with a case study approach to describe in depth the process of internalizing Tri Hita Karana values through the application of a jigsaw-type cooperative learning model in grade IX students at SMP Negeri 2 Belitang II, with a focus on classroom dynamics, student behavior, and teacher responses during learning. The researcher identified the research subjects purposively, namely Hindu Religious Education teachers and grade IX students who followed a jigsaw-based learning process during three meetings, considering their active involvement in learning activities. The research instruments used included structured observation sheets to record students' behavior related to *parahyangan*, *pawongan*, and *palemahan* scores during group discussions; semi-structured interview guidelines to explore teacher and student experiences regarding changes in attitudes and behaviors after learning; as well as documentation in the form of photos of activities, field notes, and group work results obtained during the learning process.

Data collection is carried out in stages, starting from initial observation to map classroom conditions, the implementation of jigsaw learning consisting of the formation of expert groups, group discussions, information exchange, and presentation of results, to in-depth post-learning interviews to see students' reflections on the values of Tri Hita Karana. Data analysis was carried out through the process of data reduction, organizing the pattern of findings, and drawing meaning thematically to identify the forms of internalization of the value of Tri Hita Karana that emerged during the jigsaw activity; All findings are verified through triangulation of sources and techniques to ensure the validity of the data so that the research can be replicated by subsequent researchers in similar contexts.

## **III. RESULTS AND DISCUSSION**

### **1. Research Results**

This study found a gradual change in student behavior during the implementation of the jigsaw-type cooperative learning model in grade IX as an effort to internalize the value of Tri Hita Karana. Observation of three learning cycles showed that in the first meeting, some students were still awkward about taking on the role of "experts" of the material and tended to wait for the teacher's instructions, while in the second and third meetings, students began to actively explain the part of the material they mastered to the members of the original group. This pattern indicates a shift from a passive learning pattern to a collaborative learning pattern, while showing an increase in individual responsibility for group tasks, which is one of the indicators of character according to previous research in the same school (Tesniyanti, 2024).

This study illustrates that the internalization of *Parahyangan* values occurs when students begin and end each jigsaw session with a joint prayer and a brief reflection on the meaning of the material

learned in relation to Hinduism. Observations show that the students in charge of leading the prayer take turns at each meeting so that all members of the group gain equal spiritual experience. Interviews with some students revealed that they felt "more earnest learning because the material is associated with dharma and karmic consequences," which is in line with the findings that consistent religious practices strengthen students' moral awareness (Sudarma, 2018; Yudana, 2020). The integration of Parahyangan practices into the jigsaw structure makes the learning atmosphere more serviceable and reduces the tendency to over-joke at the beginning of learning.



Figure 1. Jigsaw-type cooperative learning

This research also shows that the dimension of Pawongan Tri Hita Karana seems to be most strongly internalized through the group work mechanism in a jigsaw. Observations during expert group discussions and origin groups showed an improvement in the quality of communication between students: students who were initially domineering began to give other friends the opportunity to speak, while shy students began to dare to explain the part of the material for which they were responsible. The teacher noted that comments such as "listen to the explanation first" or "let's share the task to be fair" appear more and more often as the cycle progresses, reflecting the development of empathy and respect for the opinions of others. These findings corroborate the meta-analysis that habituating the value of Tri Hita Karana in the field of Pawongan can improve the character of cooperation and tolerance (Suryawan et al., 2022), but this study adds that the role structure in the jigsaw accelerates the process because each student is "forced" to depend on the explanation of his friend.

This research revealed that the internalization of Palembang values emerged when the jigsaw task was associated with real examples of maintaining the school environment and the environment around the home. In one of the topics, for example, a group of experts was asked to study verses and stories related to the obligation to protect nature, then put together a simple poster about "small actions to protect the palemahan" that they had to practice for one week. Follow-up observations in the classroom and school environment noted small but consistent changes: students were more diligent in disposing of garbage in its place, tidying up the benches after discussions, and reminding friends who

were about to cross out the table. This pattern is in line with the findings that Tri Hita Karana-based character education has a positive effect on environmental concern (Giri et al., 2021; Saputri, 2025), but here behavior changes appear specifically after students experience the process of exploration, discussion, and presentation in jigsaw format.

This study through triangulation of interview, observation, and documentation data concluded that the application of jigsaw strengthened the positive correlation between Hindu religious education and character formation, which had previously been quantitatively proven at SMP Negeri 2 Belitang II with a strong correlation value ( $r = 0.75$ ) between religious education and student character (Tesniyanti, 2024). The teacher stated that "it is easier for students to show a disciplined, honest, and caring attitude after they have direct experience working in need of each other in groups," while students admitted that "it is not good to arrive late or not prepare the material, because the group members will have difficulties." These findings show that the jigsaw model not only strengthens the cognitive aspect but also provides a social context to revive the values of Parahyangan, Pawongan, and Palembang simultaneously, so that the internalization of the value of Tri Hita Karana in the formation of the character of grade IX students becomes more real and measurable than when these values are only taught through lectures or routine religious activities.

## **2. Discussion**

The discussion of the results of this study shows that the consistent application of the jigsaw-type cooperative learning model is able to be a medium for internalizing the value of Tri Hita Karana in the formation of the character of grade IX students at SMP Negeri 2 Belitang II. The findings that students switch from a passive learning pattern to a learning pattern of interdependence and mutual teaching reinforce the basic assumption that jigsaw structures provide a social space conducive to habituating social values such as mutual respect, cooperation, and responsibility for shared tasks. These results are in line with various studies on the effectiveness of cooperative learning in improving students' social abilities and prosocial attitudes (Johnson & Johnson, 2019; Slavin, 2018), but this study adds a new dimension: when the jigsaw is placed explicitly within the Tri Hita Karana value frame, the cooperative process not only shapes social skills but also facilitates the integrated internalization of religious, social, and ecological values.

The discussion of the Parahyangan aspect shows that the integration of prayer, brief reflection, and the association of material with the teachings of dharma in each jigsaw session strengthens the spiritual dimension in the learning of Hindu Religious Education. The finding that students feel "more earnestly learning" when material is associated with moral and spiritual consequences is in line with research on Hindu religious education that found a strong correlation between strengthening the spiritual dimension and building students' character (Tesniyanti, 2024). However, if previous research has emphasized more the role of lectures, ritual activities, and individual assignments, this study suggests

that the Parahyangan dimension can be internalized through collaborative experiences, where students remind and reinforce each other in a group context. This distinction is important because it shifts the emphasis of religious education from a "teacher–advisor" pattern to a "spiritual learning community" pattern built through a jigsaw structure.

The discussion of the Pawongan aspect shows that a more egalitarian, open, and mutually respectful relationship between students emerges as a direct consequence of the role design in the jigsaw that requires each student to be an "expert" for the subject part. The shift from the dominance of a few students to a more equitable pattern of role distribution corroborates the findings of research on jigsaws that are able to suppress the tendency of certain students to dominate discussions (Arends, 2015), but the context of this study shows that these changes also contain a moral substance rooted in pawong: students learn to listen, value opinions, and feel responsible for the success of their peers. If the previous Tri Hita Karana study reported that pawongan strengthens mutual cooperation and social solidarity in the context of religious activities or community-based projects (Suryawan, 2022; Ardiawan, 2024), this study shows that the same value can be systematically brought to life in the classroom through a jigsaw mechanism so that the distance between "abstract values" and "learning practices" becomes shorter.

The discussion of the Palemahan aspect emphasized that the association of the material with the real task of protecting the environment and the creation of simple action posters resulted in observable behavioral changes, such as the habit of throwing garbage in its place, tidying up the classroom, and reminding friends who damaged the facility. These findings confirm the results of Tri Hita Karana's research, which states that palemahan contributes to the formation of students' ecological concerns (Giri, 2021), but this study adds that the formation of this concern becomes stronger when students are invited to discuss, formulate, and present environmental commitments cooperatively. In other words, jigsaw not only presents content about palemahan but also creates a space for negotiation of meaning and mutual commitment so that palemahan does not stop at the level of knowledge but transforms into a habit observed in the classroom.

The discussion of the relationship between the findings of this study and the results of previous quantitative studies at the same school shows continuity as well as updates. A correlational study on the influence of Hindu Religious Education on the character formation of grade IX students at SMP Negeri 2 Belitang II found a strong relationship between the quality of religious learning and student character scores (Tesniyanti, 2024). This qualitative research complements these findings by exposing the procedural mechanism at the classroom level: a jigsaw model based on Tri Hita Karana becomes a bridge that transforms teaching material into repetitive social experiences so that character is not only measured through questionnaires but also seen in interaction patterns, body language, and daily practice. This contribution is important to the development of the science of education because it connects "what is taught," "how it is taught," and "how the character is manifested" in a single flow that can be observed and replicated.

Critical discussion of the literature also shows that most of Tri Hita Karana's research in education still positions THK as a "value content" that is incorporated into the curriculum or ceremonial activities, rather than as a "pedagogical structure" that shapes the way students interact in learning (Sundariani, 2020; Parmajaya, 2020). This research offers an important difference: Tri Hita Karana is not only treated as content but also transformed into a learning design framework in which Parahyangan, Pawongan, and Palemahan are operationalized through jigsaw steps. The originality of this article lies in the conceptualization of the "jigsaw-THK model" as an integrative model that combines modern cooperative learning theory with Hindu local wisdom in one concrete classroom practice. This model adds to the treasure of character education theory by showing that the indigenization of education does not contradict contemporary pedagogical approaches but can actually reinforce them when it is consciously and systematically designed.

The discussion of the theoretical implications of these findings leads to the view that cooperative learning is no longer sufficiently understood as a strategy to improve academic learning outcomes or generic social skills but can be interpreted as a pedagogical space to bring philosophical and religious values to life contextually. The integration of jigsaw with Tri Hita Karana shows that students' character is formed through a valuable cooperative habitus, not just through verbal instilling of norms. Methodologically, this article also shows how the qualitative case study approach can uncover micro-details of classroom interactions that are often overlooked in quantitative studies, thus opening up further research opportunities to test the jigsaw-THK model on a broader scale or compare it with other learning models in different cultural contexts. Thus, this article makes an original contribution both to the development of character education theories based on local wisdom and to further elaboration on the potential of cooperative learning models in religious and value education.

## CONCLUSION

This study concludes that the systematic application of the jigsaw-type cooperative learning model can be an effective means to internalize the value of Tri Hita Karana in the character formation of grade IX students at SMP Negeri 2 Belitang II, which can be seen from the shift from passive to collaborative learning patterns, the strengthening of the Parahyangan dimension through prayer and reflection together, the strengthening of the Pawongan dimension through mutual respect, sharing roles, and being responsible in the group, as well as strengthening the Palemahan dimension through the habit of maintaining cleanliness and concern for the learning environment. This study also confirms that the integration of jigsaw and Tri Hita Karana not only improves the quality of social interaction but also, at the same time, converts the teachings of Hinduism from mere normative knowledge to a valuable cooperative habitus observed in daily classroom practice. The novelty offered by this study is the conceptualization of the "jigsaw-THK" model as an integrative learning model based on local wisdom that is not only relevant for strengthening the character of Hindu students but also provides a conceptual

contribution to the development of character education theory and cooperative learning design rooted in local culture.

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