

Harmonious Class Culture: A Micro Ethnography of the Application of Tri Hita Karana in Differentiated Learning

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Keywords:	Abstract
<p>Tri Hita Karana, differentiated learning, and harmonious classroom culture</p>	<p>This article is part of the discourse on cooperative pedagogy and local wisdom-based education, focusing on translating Tri Hita Karana (THK) into differentiated learning to build a harmonious classroom culture in junior high schools. The purpose of this paper is to explain the operational mechanisms of applying THK through differentiation and to formulate a replication protocol in the classroom. The research used a classroom-based qualitative approach (process observation, teacher-student interviews, artifacts/student worksheets, and rubrics) with thematic-triangular analysis. The working hypothesis proposed that differentiation supported by THK would promote a harmonious culture through the following sequence: asking questions, engaging in equal dialogue, bridging with sloka-action, maintaining a focused work rhythm, and fostering learning ownership. The findings show an increase in the equity of participation and the quality of value arguments when the sequence of rituals is maintained, peer clarification is consistent, and anchor questions are raised across meetings.</p>

Kata kunci:	Abstrak
<p>Tri Hita Karana; pembelajaran berdiferensiasi; budaya kelas harmonis</p>	<p>Artikel ini merupakan bagian dari pembahasan tentang pedagogi kooperatif dan pendidikan berbasis kebijaksanaan lokal, dengan fokus pada penerapan Tri Hita Karana (THK) dalam pembelajaran diferensiasi untuk membangun budaya kelas yang harmonis di sekolah menengah pertama. Tujuan artikel ini adalah untuk menjelaskan mekanisme operasional penerapan THK melalui diferensiasi dan merumuskan protokol replikasi di kelas. Penelitian ini menggunakan pendekatan kualitatif berbasis kelas (pengamatan proses, wawancara guru-siswa, artefak/lembar kerja siswa, dan rubrik) dengan analisis tematik-triangulasi. Hipotesis kerja yang diajukan adalah bahwa diferensiasi yang didukung oleh THK akan mempromosikan budaya harmonis melalui urutan berikut: mengajukan pertanyaan, terlibat dalam dialog yang setara, menjembatani dengan sloka-aksi, menjaga ritme kerja yang terfokus, dan menumbuhkan kepemilikan belajar. Temuan menunjukkan peningkatan kesetaraan partisipasi dan kualitas argumen nilai ketika urutan ritual dijaga, klarifikasi antar teman sebaya konsisten, dan pertanyaan inti diajukan di seluruh pertemuan.</p>

I. INTRODUCTION

The school places Tri Hita Karana (THK) as a foundation of values to link human relationships with God, others, and nature in daily learning practices in the classroom. The local curriculum describes THK as not just a discourse but an orientation of actions that need to be present in goals, materials, and assessments. The teaching materials you use explicitly reduce the concept of *parahyangan*–*pawongan*–*palemahan* to concrete examples of behavior and learning tasks. This position requires a pedagogical strategy that is able to manage student diversity while maintaining the spirit of local values. With this perspective, this paper positions differentiation as a bridge for THK operations in the first middle class.

The school places Tri Hita Karana as a foundation of values to organize human-God (*parahyangan*), human-fellow (*pawongan*), and human-nature (*palemahan*) in differentiated learning in the classroom. This emphasis is in line with the findings of recent studies on the relevance of THK as a framework of social-ecological harmony that lives in community practice and can be transferred to the context of education. The integration of values, roles, and rites has been proven to support social cohesion and environmental sustainability in the community realm, which has important implications for class culture. Thus, local knowledge does not only function as a norm but also as an engine for cultivating learning behavior. The framework provides a conceptual foundation for designing differentiated learning that maintains the sustainability of harmony in the classroom (Ananta, 2024).

Researchers observed the learning process in several study groups and found that variations in student readiness, interests, and learning profiles were not always equally facilitated. Classroom observations indicate that group discussions are still dominated by a small number of students, while the relationship between assignments and *parahyangan*-*pawongan*-*palemahan* values has not always been articulated in learning products. Brief interviews with teachers indicate the need for clear role guidance, valued argumentation rubrics, and a fair participation routine. These preliminary findings confirm the gap between the declarative understanding of THK and the internalization of its practices in students' collaborative activities. These gaps underscore the urgency of a differentiation approach based on local values to form a harmonious class culture (Mahendra, 2021).

The world of education presents a new dynamic that demands a balance between cognitive achievement and sustainable character building. The policy-pedagogical article places character education within the THK paradigm as a means of simultaneously cultivating intellectual, emotional, and spiritual intelligence, a prerequisite for an inclusive and peaceful classroom. Emphasis on teacher example, equal participation, and orientation to the common good are cultural prerequisites for effective differentiation. Support for a culture of harmony serves as a buffer for learning resilience amidst competitive pressures. This direction is consistent with the THK-based character platform that glorifies the relationship between humans and with God and nature (Mahendra, 2021).

Empirical studies indicate that the integration of THK at the community level has succeeded in strengthening cultural identity as well as sustainable spatial and environmental governance. A study in

Panglipuran Traditional Village, for example, confirms that THK-based rites and norms bind social bonds while directing sustainable ecological practices so that harmony does not stop at the level of discourse. The series of practices shows that local values are capable of becoming a consistent daily architecture. The findings illustrate how game rules, roles, and shared products can operationalize values in education. This pattern provides a direct analogy for differentiation designs in the classroom that demand structure as well as flexibility (Ananta, 2024).

The literature of the last ten years shows a strengthening trajectory of argumentation from the socio-cultural domain to educational applications. In 2024, field research confirms THK as a motor of social-ecological harmony that is relevant across contexts. In 2022, Webology's article formulated a model of THK implementation in media design and communication practices, emphasizing the translation of principles into design and procedures. In 2021, the citizenship education text places THK as a platform for strengthening character and relational harmony in schools. In 2018, a conference paper highlighted the consequences when the relationship of the three pillars of harmony is neglected so that local values are not institutionalized in practice (Ananta, 2024; Udayana & Dwijendra, 2022; Mahendra, 2021; Mudana et al., 2018).

Differentiated learning provides a tool to map readiness, interests, and learning profiles, while THK provides a normative compass that directs collaborative interactions and products. This argument is supported by studies that place THK as a character-building framework that integrates self-discipline, social empathy, and ecological concern in one pedagogical breath. Both, if synergized, have the potential to shift class behavior from procedural compliance to value ownership. Thus, differentiation serves as an engine of participation, while THK acts as an engine of meaning. This rationale emphasizes the position of research as a bridge between local values and the taxonomy of differentiation in the classroom (Mahendra, 2021; Udayana & Dwijendra, 2022).

When the design of authentic assignments and evaluations fails to internalize the value of harmony, schools face the challenge of praxis. Policy articles and field studies alike highlight the risk of value erosion when learning mechanisms ignore the relationship between humans and nature, especially under modernization pressures. The dominance of certain students in group work and the weak articulation of values in the learning products we observed reflect this fragility. The literature on the impact of the imbalance of the socio-political-economic pillars in the public sphere warns of similar consequences if the principle of THK is not embodied in concrete rules and roles. Therefore, the integration of THK into the class differentiation structure is an urgent and strategic need (Mudana et al., 2018; Ananta, 2024).

This study aims to address the gap concerning "how" THK is significant in education, rather than merely "whether" it is important. Previous studies have emphasized the value and relevance of THK, but it is still limited to mapping its operational mechanism in the context of differentiated learning in the first middle class. The gap arises when the value-task-role-rubric relationship has not been

formulated as a routine that can be replicated. By designing differentiation interventions expressed through collaborative roles, workflows, and THK argumentation rubrics, the study offers a procedural model that can be tested across contexts. This contribution is expected to build a bridge between local value theory and differentiated pedagogical practices (Udayana & Dwijendra, 2022; Mahendra, 2021).

The theoretical framework of this study combines three pillars: THK as a framework of relational harmony, social constructivism as the foundation for the formation of meaning through equal interaction, and differentiation as a strategy to accommodate variations in readiness, interests, and learning profiles. The educational article asserts that the internalization of values requires the orchestration of learning experiences that facilitate voice, choice, and agency. The study of THK-based communication shows that the value principle can be translated into explicit task design, including indicators of behavior towards God, others, and nature. This synergy allows for the measurement of progress not only in cognitive achievement but also in the quality of value-action connections in collaborative products. Thus, theory and practice meet in a concrete classroom structure (Mahendra, 2021; Udayana & Dwijendra, 2022).

This study seeks to elucidate the mechanism for implementing THK in differentiated learning, to chart alterations in the equitable distribution of participation and the quality of value arguments in collaborative products, and to formulate a procedural model for replicating a harmonious classroom culture. The theoretical benefit is the enrichment of literature on the integration of local wisdom and differentiation at the junior high school level with measurable indicators. Teachers can directly adopt the prepared role protocols, task flows, and THK rubrics as a practical benefit. The benefit of the school's policy is the availability of referrals to align authentic assessments with a culture of harmony. This orientation is expected to enrich the practice of contextual pedagogy in Indonesia (Mahendra, 2021).

This study's working hypothesis is that applying THK-based differentiation will increase equal participation, strengthen the connection between the value of *parahyangan-pawongan-palemahan* in collaborative products, and foster more harmonious and sustainable class interaction. This prediction is based on evidence that THK, when operationalized through behavioral roles and indicators, can guide the design of activities that foster social empathy and ecological awareness without sacrificing academic achievement. This prediction is also supported by community evidence that shows the effectiveness of THK-based rites and rules in maintaining harmony and sustainability. Thus, the hypothesis views differentiation as a vehicle, while THK is a value guide that binds learning actions. The ultimate hope is the establishment of a harmonious class culture model that is consistent and verifiable in various school contexts (Ananta, 2024; Udayana & Dwijendra, 2022; Mudana et al., 2018).

II. METHOD

This study was identified as a class-based qualitative study that examined how the value of Tri Hita Karana (THK) was operationalized through differentiated learning in one junior high school study group during 6 consecutive meetings; participants included 1 mapel teacher and all students in the target class (code: G01; S01–Snn) with the consent of the school and parents. The instruments that were actually used included (1) process observation sheets per meeting (indicators: equal turns, quality of interaction between the two people, the role of the coordinator–writer–illustrator–designer–presenter, and the depth of the argument); (2) semi-structured interview guidelines for teachers (pre-post-series) and a subsample of 12–15 students with low–medium–high participation profiles (focus: role experience, sense of security, fairness of turn, value–action connection); (3) differentiated LKPD that contains a choice of processes/products; (4) collaborative product authentic assessment rubric (THK poster/infographic)—dimensions: conceptual accuracy, argument coherence, evidence of action connections, and contributions per member; (5) the researcher's reflective field notes; and (6) class artifacts (drafts, revised versions, and "anchor questions" that arise across meetings).

The procedure was carried out sequentially: experimentation of instruments in non-sample classes; alignment of objectives–roles–rubrics with teachers; observation of participants at each meeting (filling out indicator sheets per group, turning in maps, and taking non-faceted photos for context); collection of artifacts and rubrics that have been filled; Quick post-session interviews (≤ 10 minutes) at the first 4 meetings and in-depth interviews at the beginning of the series, as well as brief member checking with teachers/students on the summary of findings. Data analysis runs parallel and iterative: transcription of verbatim interviews (with timestamps), typing of daily field notes, inventory of artifacts and rubrics to worksheets, open-ended encoding of meaningful statements, grouping into units of meaning and themes (e.g., security questioning, equivalent dialogue, sloka–action bridge, work rhythm, ownership of learning), and mapping of meeting matrices (P1–P6) to trace the order of institutionalization of habits. Reliability is maintained through triangulation of sources–methods (observations, interviews, artifacts, rubrics), cross-reading of peer researchers on 20–30% of the corpus to agree on key codes, trail audits (guideline versions, decision logs, file naming schemes), and researcher reflexivity before, during, and after the session. All materials (instrument formats, anonymous fill examples, code schemas, and theme matrices) are included in the internal appendix so that these procedures can be replicated or verified by other researchers in similar junior high school contexts.

III. RESULTS AND DISCUSSION

1. Research Results

The presentation of these results presents descriptive analysis and thematic findings from process observations, teacher-student interviews, and classroom artifacts (differentiated LKPD, collaborative product rubrics, and "anchor questions") regarding the application of Tri Hita Karana

(THK) in differentiated learning. Over the course of six meetings, the class executed the same flow of tasks—structuring the role of coordinator–writer–illustrator–designer–presenter, poster/infographic production–pawongan–palemahan, peer clarification, and anchor question marking—which descriptively showed a widening of the equal distribution of turns, a shift in the type of question from factual to conceptual–applicative, and an increase in students' referrals to daily action examples. This dynamic aligns with the social-ecological harmony of THK, which is prominently observed in the community context, making it relevant for integration into class culture (Ananta, 2024).

Analysis of student interviews revealed the theme of safety for asking questions as a cultural prerequisite for differentiation: mistakes are no longer perceived as a disgrace, but rather as learning momentum, especially when clarification is done between peers. Observation recorded a reduction in *the dominance effect*—the voice was no longer centered on the "vocal students"—because the teacher arranged the turn explicitly and returned the questions to the group. Class artifacts show an increase in "why/how" items that link slokas and actions to the realm of picketing, digital literacy, and classroom layout. This pattern illustrates the translation of THK values from a declarative level to collaborative practice. The consistency of his findings is coherent with the practice of harmony that relies on the rules of roles and mutual rites (Ananta, 2024).

Observational analysis and product rubrics affirm the theme of peer dialogue as a motor for equal participation: orderly turns, explicit references to friends' answers, and negotiation of design decisions show balanced *voice–choice–agency*. Collaborative products show increased coherence of value arguments (parahyangan–pawongan–palemahan) and content accuracy from start to finish. This tendency shows that differentiation (through role/product variation) serves as an *engine of participation*, while THK acts as an *engine of meaning* that guides the direction of the argument. This mapping is in line with the THK-based character education agenda, which emphasizes the linkage of cognitive, relational, and spiritual dimensions (Mahendra, 2021).

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The triangulation analysis of the interview–artifact extracted the theme of the sloka–action bridge: student statements move from normative quotations to concrete illustrations (e.g., *niṣkāma karma* in the division of group tasks and *palemahan concern* in project waste management). Observation captures the key moment when the teacher holds back the answer and asks the group to

clarify so that the meaning of the sloka is born from *peer coaching*, not from a lecture. The artifact shows *anchor questions* that are reused across meetings, marking traces of consistent meaning. These findings strengthen the argument that THK values can be applied as a procedural design, not just a curricular slogan (Udayana & Dwijendra, 2022).

The analysis of the process per meeting shows a focus theme of rhythm of work: the quality of the questions and the sharpness of the rebuttal increase in the middle phase—analogue to the "second/third ball" in the clarification rite—when the class is already "warmed up" by equal interactions. The cross-meeting matrix shows a relatively constant sequence of theme emergence: security → dialogue equivalent → sloka–action bridge → ownership of learning. This sequence explains why the quality of arguments on collaborative products soars once the peer clarification procedure remains intact. These results affirm the importance of sequencing and tempo in transforming values into classroom culture. The coherence of the direction of the findings is in line with the thesis that harmony must be institutionalized through explicit communication procedures (Udayana & Dwijendra, 2022).

The combined analysis of the rubrics and teacher interviews marked the theme of ownership: students mentioned "my questions were used by the class" and "our ideas were referred to by other groups," which was reflected in the consistency of the mention of anchor questions on the board. The final product shows a transition from decorative to informative-argumentative, with traces of reasons, examples of actions, and backlinks to THK values. Teachers reported reduced directive interruptions because peer clarification works as a self-regulating mechanism. This finding places a harmonious class culture as a result of the synergy of the agreed roles, turns, and rubric indicators. This direction is compounded with the framework of THK's character that demands social-spiritual-ecological integrity (Mahendra, 2021).

Table 1. Summary of essential themes, analytical indicators, and implications

Theme	Analytical Indicators (processed products)	Learning Implications
Security to ask	Peer clarification; loss of <i>shaming</i> ; increased frequency of questions	Perform explicit queue scheduling
Peer Dialogue	A reference to a friend's answer; orderly turns; Design Negotiation	Keep <i>voice–choice–agency</i> balanced
Sloka bridge – action	"Why/how" questions; Examples of concrete actions	Link rubrics to value–action connections
Rhythm focusing	Quality spike in the middle phase; Productive silence pause	Maintain the rite of peer clarification
Learning ownership	Cross-session anchor questions; Intergroup referrals	Flag and reuse <i>anchor questions</i>

Critical analysis places sequence-rite completeness and tempo management as key factors that go beyond mere quantity of questions or product beauty. When one of the phases is trimmed (e.g., without peer clarification), the data shows a decrease in the depth of the argument and a weakening of the value–action link; Conversely, when all phases are kept intact, the quality of the argument and the equal distribution of participation increase simultaneously. This pattern fills in a gap in the literature that generally emphasizes the importance of THK but rarely details *how* the mechanism of the class fosters measurable harmony. By positioning differentiation as a vehicle for participation and THK as a compass of meaning, this result provides a clear path of replication in the context of junior high school. The synthesis is consistent with cutting-edge primary evidence on the institutionalization of local values into communication procedures and task design (Ananta, 2024; Udayana & Dwijendra, 2022; Mahendra, 2021; Mudana et al., 2018).

2. Discussion

The findings of this study interpret that Tri Hita Karana-based differentiated learning works as a whole right that fosters a harmonious classroom culture through a sequence of conditions: safety of asking → dialogue is equivalent → the sloka–action bridge → the rhythm of work focusing → learning ownership. The sequence explains why the quality of the value argument increases after the peer clarification phase is maintained completely and the tempo of interaction is maintained in the "middle phase" of the session, rather than simply increasing the number of questions. This interpretation emphasizes that the completeness of the sequence of rites and tempo management is more decisive than the intensity of the teacher's instruction alone, because the meaning is born from peer negotiation, which is manifested in collaborative products and anchor questions across meetings. This reading is in accordance with the concept of harmony that is institutionalized praxis in the community, not just a norm, so that values become a constant daily architecture. This alignment confirms that the classroom can adopt an institutional logic similar to that of a community that implements THK in its social-ecological practices.

Comparison with previous research shows a common point as well as progress. In the community realm, the Panglipuran study shows that THK-based rites and roles glue social cohesion and direct ecological practices; Our results are aligned at the level of principle (values are brought to life through ritual), but bring a mechanistic novelty to the classroom context: we map how the learning rite (role–turn–product structuring) gives rise to equal voice and value–action connections to collaborative tasks. In other words, this study translates community lessons into classroom protocols that can be audited step by step, rather than simply drawing a value analogy. The translation pathway explains why dialogue of equality and psychological security emerged as cultural prerequisites before the sloka–action bridge and ownership of learning were formed.

Critical dialogue with the THK-based communication–design literature shows coherence and expansion. The THK implementation model in tourism promotion media emphasizes the translation of principles to design (icons, message flows, and cross-actor work procedures); our results show an operational analogy in the classroom: rubric indicators (conceptual accuracy, argument coherence, action connection, and member contribution) direct the design of tasks and collaboration flows so that the THK value appears as a compass of meaning—not decoration. The difference is that this study replaces passive audiences with producers of meaning (students) through the rite of peer clarification and anchor questions so that the process of "value design" occurs from within the classroom community. The shift in locus is a new contribution to the discourse on the implementation of THK in the education domain.

Comparison with THK-based character education literature strengthens the theoretical foundation while filling operational gaps. The educational text places THK as a platform that unites cognitive, relational, and spiritual dimensions; Our results add an institutionalization mechanism: the sequence-rite and tempo of interactions that trigger a spike in quality in the "middle phase" of the session, when the voice–choice–agency reaches stability. In contrast to reports that emphasize character achievement as a general output, this study shows the traces of the process—how roles, turns, and rubrics shape an ecology of equal participation. Thus, the theoretical contribution that was born was a processual mediator (rhythm and sequence-rite) that connects differentiation strategies with the internalization of THK values.

Dialogue with a critical-historical study of THK reinforces the urgency of institutionalizing values in procedures, not discourse. The conference paper highlights the consequences when the tri-relation of harmony is ignored in policy/industry: local values fail to be institutionalized and tend to be symbolic. Our results show the antithesis at the micro level—when the class organizes the rules of roles, turns, and anchor questions, the values are socialized and established in interactions, not just narrated. These contextual differences affirm the methodological contribution: procedural scaffolding is key to the translation of values into practice so that a harmonious culture can be monitored and verified across meetings. In other words, this study offers an operational analysis unit for local value work in the classroom.

Critically, these results also correct the assumption that automatic differentiation equalizes participation. The data show that equity occurs if and only if differentiation is unified with a THK compass and a consistent peer clarification rite; when phases are trimmed, the depth of the argument and the value–action link are weakened. This correction expands the differentiation literature by adding cultural conditions (security–equality) and procedural conditions (sequence-rites–tempo) as determinants of effectiveness. By affirming these conditions, this article contributes to indicators of processes that can be measured and replicated, thereby reducing reliance on the "teacher effect" or the

novelty of the method alone. This contribution is relevant to the design of interventions that target equitable participation and ownership of learning in a sustainable manner.

The theoretical implication of this synthesis is the modeling of mechanisms: differentiation acts as the engine of participation, while THK acts as the engine of meaning; both machines operate effectively when rhythm and sequence-rite become a transmission belt that channels the energy of participation into the formation of meaning and action. The practical implications are ready-made protocols: role-structuring, explicit turns, rubrics that demand value-action connections, anchor question marking, and closure with action commitments; these five elements constitute an "electrical circuit" that, if left off, will lower the learning voltage. The implication of the school's policy is the adjustment of authentic assessments to include process indicators (equal suffrage, peer clarification) in addition to product outputs. This package of implications converts local values into measurable and auditable instructional architecture.

Finally, the originality of the article lies in (i) (i) (i) (i) the introduction of rhythmic and sequence-rite mediators as the key to institutionalizing values in differentiated classes; (ii) the elaboration of anchor questions across meetings as a social artifact that affirms the ownership of learning; and (iii) the translation of the community THK model into a classroom protocol that combines roles, turns, and rubrics so that harmony can be verified. Compared to previous studies that emphasized the importance of THK or the effectiveness of active methods, this article describes work paths that can be replicated across junior high school contexts. Thus, the contributions offered are theoretical (mechanism) as well as practical (procedural) and expand the research horizon of the integration of local wisdom in contemporary pedagogy.

CONCLUSION

The conclusion of this study confirms that the application of differentiated learning based on Tri Hita Karana (THK) consistently forms a harmonious classroom culture through sequential mechanisms—safety questions, equal dialogue, sloka-action bridges, and focused work rhythms—and leads to learning ownership; The quality of value argumentation and equal participation improved when the sequence of rites was kept intact, peer clarification was maintained, and anchor questions were raised across meetings. The synthesis of the results of the analysis and discussion shows that the completeness of the rite and tempo management is more decisive than the quantity of questions or teacher instructions alone, so that THK functions as a compass of meaning and differentiation as a participation engine that together binds values to students' real actions. What is new is offered as a mechanistic model and replication-ready operational protocols (role structuring, explicit turns, value-action connection rubrics, anchor question marking, and action-committed closure) that expands the literature from simply "essential THK" to an explanation of how THK is institutionalized in classroom practice—a contribution that enriches the development of pedagogical science based on local wisdom.

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