

**Eco-Spiritual Learning Through Tri Hita Karana: Developing Environmental Ethics in Secondary Education**

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<b>Keywords:</b>	<b>Abstract</b>
<p>ecospiritual learning, Tri Hita Karana, environmental ethics, and Hindu local wisdom.</p>	<p>This article is in the discourse of environmental education and ecospirituality based on Hindu local wisdom, with a focus on ecospiritual learning through Tri Hita Karana for the development of environmental ethics in secondary education. This research aims to examine how the values of Parahyangan, Pawongan, and Palemahan are integrated in the learning process and how these integrations shape students' awareness, empathy, and ecological behavior. The research uses a qualitative approach with participatory observation, in-depth interviews, students' written reflections, and activity documentation as the main data sources. The research departs from the hypothesis that Tri Hita Karana-based ecospiritual learning is more effective in fostering environmental ethics than the cognitive-conventional approach. The findings suggest that spiritual experiences contextualized with environmental activities are able to change students' perceptions of nature as sacred spaces, strengthen collective ecological concerns, and encourage the emergence of voluntary ecological actions. This article contributes by operationalizing Tri Hita Karana as a systematic and replicative ecospiritual pedagogical model in environmental education. Substantially, the results of the study confirm the importance of integrating local spirituality in learning design to shape the ecological character of adolescents more profoundly and sustainably.</p>

<b>Kata kunci:</b>	<b>Abstrak</b>
<p><i>pembelajaran ekospiritual, Tri Hita Karana, etika lingkungan, kearifan lokal Hindu.</i></p>	<p><i>Artikel ini berada dalam diskursus pendidikan lingkungan dan ekospiritualitas berbasis kearifan lokal Hindu, dengan fokus pada pembelajaran ekospiritual melalui Tri Hita Karana untuk pengembangan etika lingkungan di pendidikan menengah. Penelitian ini bertujuan mengkaji bagaimana nilai Parahyangan, Pawongan, dan Palemahan diintegrasikan dalam proses pembelajaran serta bagaimana integrasi tersebut membentuk kesadaran, empati, dan perilaku ekologis siswa. Penelitian menggunakan pendekatan kualitatif dengan observasi partisipatif, wawancara mendalam, refleksi tertulis siswa, dan dokumentasi kegiatan sebagai sumber data utama. Penelitian berangkat dari prahipotesis bahwa pembelajaran ekospiritual berbasis Tri Hita Karana lebih efektif menumbuhkan etika lingkungan dibanding pendekatan kognitif-konvensional. Temuan menunjukkan bahwa pengalaman spiritual yang dikontekstualkan dengan aktivitas lingkungan</i></p>

	<i>mampu mengubah cara pandang siswa terhadap alam sebagai ruang sakral, memperkuat kepedulian ekologis kolektif, dan mendorong munculnya tindakan ekologis sukarela. Artikel ini berkontribusi dengan mengoperasionalkan Tri Hita Karana sebagai model pedagogis ekospiritual yang sistematis dan replikatif dalam pendidikan lingkungan. Secara substansial, hasil penelitian menegaskan pentingnya integrasi spiritualitas lokal dalam desain pembelajaran untuk membentuk karakter ekologis remaja secara lebih mendalam dan berkelanjutan.</i>
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## I. INTRODUCTION

The development of education in the 21st century demands the birth of a learning model that focuses not only on cognitive aspects but also on ecological awareness that is integrated with spiritual values. Global challenges such as climate change, environmental degradation, and ecological ethical crises encourage the world of education to develop an approach that is able to foster moral sensitivity and concern for nature from the middle level (Widasni, 2020). Ecospiritual learning is one of the relevant approaches because it combines religious meaning with ecological awareness. In the Hindu context, the teachings of Tri Hita Karana provide a cosmological foundation that the harmonious relationship between humans, God, and nature is the essence of the preservation of life (Purana, 2016). This ecological-spiritual framework is then considered to be able to answer the needs of modern learning that demand the development of ecological character holistically.

The phenomenon of an increasingly widespread environmental crisis shows that the younger generation is experiencing a disconnect between spirituality and ecological concern. The results of initial observations in one of the secondary schools showed that students understood environmental issues theoretically but did not apply them in their daily behavior, for example, by still throwing garbage carelessly, not caring about classroom cleanliness, and not understanding the function of natural spaces as sacred spaces. Interviews with Hindu teachers reveal that learning is still predominantly lecture-based and rarely connects spiritual teachings with concrete ecological actions. These preliminary findings show a gap between environmental knowledge and habituation of ecological behavior. This emphasizes that ecological learning requires an approach that touches on the religious and affective aspects of students.

Mapping of recent research shows an increase in academic interest in ecospirituality in the past decade. Adhitama's research (2020) shows that Tri Hita Karana can be a relevant ecological paradigm for modern education. The Widasni study (2020) emphasizes that the integration of religious values in learning is able to strengthen students' environmental ethics. Mudana's research (2018) highlights that Hindu spirituality has a direct connection to nature conservation through rituals and cultural actions. Meanwhile, Purana research (2016) explains that Tri Hita Karana has transformative power in shaping ecological behavior in a sustainable manner. This mapping shows that although many studies have

examined the philosophical and social aspects of Hindu ecology, the research that operationalizes the Tri Hita Karana as an ecospiritual learning model in secondary education is still very limited.

The research gap is increasingly apparent when many previous studies have focused on community-based conservation and cultural practices, but have not provided a structured pedagogical model for school contexts. Research conducted in the realm of formal education generally only highlights the integration of cultural values without showing how students build ecological awareness through everyday spiritual experiences. The absence of an explicit Tri Hita Karana-based ecospiritual learning model causes teachers to have difficulty in translating the values of Parahyangan, Pawongan, and Palemahan into classroom activities. This gap provides academic urgency to present a systematic and replicable learning model.

The researcher considers that Tri Hita Karana-based ecospiritual learning can be a pedagogical solution to overcome the gap between ecological understanding and students' ecological practices. Tri Hita Karana not only emphasizes knowledge of nature but also inner awareness and spirituality that bind humans to their environment. When students engage in learning experiences that present religious, social, and ecological elements simultaneously, they gain the opportunity to understand the value of the environment as part of their spiritual identity. This approach makes a new contribution to secondary education because it is able to unite cognitive, affective, and moral aspects in a single learning framework.

The ecospiritual approach is considered relevant because it goes beyond conventional learning methods that focus only on factual knowledge. Students learn the definition of the environment and experience ecological values through practices such as nature meditation, Bhuta Yajña rituals, or reflective activities that connect humans with nature's cosmic energy (Mudana, 2018). This approach can strengthen students' emotional connection to nature so that ecological actions are no longer seen as a rule but rather as part of their religious practices. This integration makes learning more meaningful and has the potential to result in sustainable behavior change.

This research aims to develop an ecospiritual learning model through Tri Hita Karana that can strengthen environmental ethics in secondary education. Another goal is to describe how the integration of Parahyangan, Pawongan, and Palemahan values is applied in learning activities and how students internalize these values through hands-on experience. This research also aims to map the dynamics of students' reflection on the environment when they are given a spiritual space in the learning process. Thus, the study not only describes practice but also analyzes students' cognitive-affective changes.

The benefits of this research include theoretical and practical contributions to the world of education. Theoretically, the research enriches the ecospirituality literature by introducing a pedagogical model based on Tri Hita Karana, which was previously more studied philosophically. Practically, the research offers learning alternatives that teachers can apply in the face of low environmental ethics of students. Teachers can obtain measurable and systematic implementable

guidance in integrating local values in modern learning. In addition, the results of the research can be used by schools to develop ecological character education policies based on local wisdom.

The theoretical study of Tri Hita Karana emphasizes that the harmonious relationship between humans, God, and nature is the essence of a balanced life. The value of Parahyangan teaches spirituality as a moral foundation, the value of Pawongan encourages social ethics, while the value of Palemahan emphasizes the ecological responsibility of humans (Purana, 2016). These three values, if integrated into learning, can form an ecospiritual framework that balances religious and ecological aspects. Ecospirituality theory reinforces the idea that ecological awareness is inseparable from the cultivation of moral and spiritual values. Therefore, the integration of these two concepts is a logical approach in secondary education.

The theoretical hypothesis of this study states that Tri Hita Karana-based ecospiritual learning is able to significantly improve students' environmental ethics through an internalization process based on spiritual and social experiences. When spiritual values are applied through contextual and reflective activities, students will experience changes in the way they think, feel, and act in relation to the environment. This research tests these assumptions by presenting a learning model that allows students to build an emotional and moral connection with nature. Thus, this research has the potential to make a new contribution in developing ecological education practices rooted in local wisdom.

## **II. METHOD**

This research is identified as qualitative research with a focus on the development of an ecospiritual learning model based on Tri Hita Karana to strengthen students' environmental ethics at the secondary education level, so that the entire series of activities is designed to describe in depth the process of integrating the values of Parahyangan, Pawongan, and Palemahan in classroom learning practices. The researcher selected one secondary school with the subject of Hindu Religious Education and the potential development of environmental projects as the research location, with the main subjects being one teacher and one class of students who were purposively selected based on the consistency of their involvement in religious activities and the school environment.

The research instruments used include participatory observation guidelines to record learning dynamics, students' interaction with the environment, and their responses to ecospiritual activities; in-depth interview guidelines for teachers and some students selected as key informants; students' written reflection sheets on ecological learning experiences; as well as documentation in the form of photos, learning video recordings, teaching tools, and activity products such as environmental conservation projects around the school. The research procedure was carried out through several stages, starting from initial observation to photograph students' learning patterns and environmental behavior before the intervention, followed by the design and implementation of a series of ecospiritual learning based on Tri Hita Karana (e.g., nature reflection activities, simple contextualized rituals, value discussions, and

real actions to protect the environment), and ended with follow-up observation, reflection collection, and interviews to see changes in students' perspectives and behavior towards the environment. The collected data is then transcribed and analyzed through open coding, grouping into themes such as spiritual awareness of nature, ecological empathy, and responsibility for action, as well as tracing patterns of relationships between themes. All findings were further verified through triangulation between sources (teachers, students, and researchers) and between techniques (observations, interviews, reflections, and documentation) to ensure their credibility, so that other researchers had a detailed enough picture to replicate or verify this research in different high school contexts.

### **III. RESULTS AND DISCUSSION**

#### **1. Research Results**

The results of observations show that the application of Tri Hita Karana-based ecospiritual learning results in a real improvement in students' ecological awareness, especially in the way they interpret nature as a spiritual entity. At the beginning of the study, students tended to view environmental activities as routine school assignments with no religious value, but after attending a learning session involving nature reflection and light meditation, students began to refer to nature as a "sacred space" and an "energizing place," as they stated in the reflection journal. This change is in line with the view that Palembang awareness will be easier to grow when students are given direct experiences that connect the mind with the environment (Mudana, 2018). The final observation showed that students were more careful when interacting with the environment around the school and more consistently kept the learning area clean. These findings show that the ecospiritual approach is able to encourage the deep internalization of ecological meaning.

The results of in-depth interviews with teachers confirmed that the integration of Parahyangan values in learning has a significant influence on the way students understand the relationship between spirituality and the environment. The teacher said that students who were previously passive in religious learning began to be more enthusiastic when the material was associated with natural experiences, for example, through simple rituals or reflective prayers before starting environmental activities. Teachers also emphasize that students become more open to expressing their feelings about nature, including gratitude and guilt when it comes to destroying the environment. This perspective supports Widasni's (2020) finding that spirituality can be an effective gateway to cultivate ecological morality in adolescents. Interview data showed that teachers felt a more stable change in behavior than before the implementation of ecospiritual learning.

The results of documentation in the form of field notes and photos of activities showed that ecospiritual learning that combined value discussion, sensory experience, and physical involvement was able to increase students' ecological empathy. In one learning session, students were asked to observe a tree in the schoolyard while recording the emotional changes they felt. SSerenityrecords show

that most feel "serenity," "closeness," or "a sense of being appreciated by nature," a finding consistent with the concept of ecological spirituality in the Tri Hita Karana that emphasizes the affective relationship between humans and nature (Purana, 2016). The discussion circle after the activity showed that students began to interpret interaction with nature as a reciprocal relationship, not an exploitative relationship. These findings reinforce the argument that ecospiritual approaches can build ecological awareness based on emotional and spiritual experiences.

The results of students' written reflections show an increase in understanding of the value of Pawongan in the context of the environment, especially related to the collective responsibility of maintaining the school ecosystem. At the beginning of the study, students tended to position environmental care actions as individual tasks; however, after participating in Tri Hita Karana-based learning activities, they began to see ecological concern as a form of social cooperation. This is evident in student statements such as "taking care of nature should be done together" or "I can't just wait for another friend to clean the yard." Adhitama (2020) found that communal spirituality can enhance collective awareness of environmental conservation, which aligns with this reflection. Thus, the value of Pawongan has been proven to not only influence social relationships but also encourage community-based ecological action.

The results of triangulation between observations, interviews, and reflections showed a consistent pattern those students experienced an increase in ecological competence in three main dimensions: spiritual awareness, ecological empathy, and responsibility for action. These three dimensions are in line with the structure of Tri Hita Karana, where Parahyangan forms spiritual awareness, Pawongan strengthens socio-ecological relationships, and Palemahan directs ethical actions towards the environment (Purana, 2016; Young, 2018). The data shows that students not only understand concepts but also begin to express ecological values through voluntary actions, such as rearranging plant pots, cleaning school areas without instruction, or advising friends who are damaging the environment. This pattern shows that ecospiritual learning is able to build environmental ethics that are not only cognitive but also affective and practical.

The results of a critical analysis of the overall data show that the Tri Hita Karana-based ecospiritual learning model has stronger effectiveness than the conventional material-based approach. By making room for spiritual experiences, reflection on values, and direct interaction with nature, students more easily build a lasting moral awareness. This finding is different from previous research that only focused on physical conservation without paying attention to the dimension of spirituality (Widasni, 2020). This research provides a new contribution in the form of evidence that the incorporation of spirituality and ecological experience can strengthen the development of environmental ethics in an integrative manner. Thus, the results of this study strengthen the position of Tri Hita Karana as a relevant pedagogical framework for environmental education at the secondary level.

## **2. Discussion**

The results of the study show that Ecospiritual learning based on Tri Hita Karana produces significant changes in students' ecological awareness, empathy, and behavior, and this means that the integration of spirituality with ecology is able to shape environmental ethics more deeply than conventional approaches. These findings are in line with the view of Mudana (2018), who asserts that Hindu spirituality has a direct relationship with nature conservation, but this study provides more concrete empirical evidence—namely that contextualized spiritual experiences in the classroom can trigger stable ecological reflection in adolescents. The change in students' mindset towards nature as a "sacred space" shows that emotional engagement is an important entry point for developing ecological awareness, an aspect that has been underemphasized in previous environmental education approaches.

When the results of the study are compared with the findings of Widasni (2020), it is seen that there are essential differences in the mechanism of internalizing values. Widasni found that ecological values are difficult to embed without strengthening behavior through habituation, while this study found that spiritual internalization can actually accelerate ecological habituation. Students are quicker to change behavior when environmental activities are linked to Parahyangan (spirituality), not just disciplinary rules. This distinction is important because it shifts the paradigm of environmental learning from behavior reinforcement to spiritual-emotional engagement, a theoretical contribution that expands the approach to ecopedagogy based on local wisdom.

The findings regarding the increase in students' ecological empathy have made an important contribution to Pawongan's theory, which has been more often associated with social ethics. Previous research by Adhitama (2020) emphasized that Pawongan forms social-harmonious relations between humans, but this study expands the meaning of Pawongan by showing that these social relationships can develop into ecological collectivity. When students understand that protecting nature is a collective practice, not an individual activity, a community-based environmental ethics space is created. The development of this concept is a new finding that has not been widely discussed in the literature, confirming that the value of Pawongan has a stronger ecological dimension than initial estimates.

Changes in students' physical behavior towards the environment, for example, tidying up school areas without instruction and advising friends who are damaging the environment, present evidence that Palemahan can be a driver of ecological behavior change that is pragmatic. Purana's (2016) research previously only placed Palemahan as a conceptual aspect in Hindu cosmology, while this study showed that Palemahan can be translated into operational pedagogical strategies in the classroom. This difference strengthens the claim of originality of the research because it succeeds in translating cosmological concepts into measurable educational actions.

In terms of the learning process, this study shows that sensory and spiritual experiences have a fundamental role in the formation of ecological awareness. In many previous studies, environmental education has tended to focus on factual knowledge and physical conservation action, but this study

shows that spiritual experiences can be emotional mediators that deepen students' bond with nature. In other words, ecospirituality serves as a catalyst that reinforces behavior change. This enriches Mudana's (2018) findings on the human–nature relationship by providing empirical evidence that spiritual experiences can be pedagogically engineered in schools.

In addition, the pattern of behavior change found in this study shows that Tri Hita Karana works as a value system that reinforces itself. Parahyangan awakens inner awareness, Pawongan builds ecological cooperation, and Palemahan guides ecological actions; These three aspects reinforce each other in one integrative learning flow. This pattern of value interaction is a new contribution to the ecospiritual literature because previous studies have tended to address the three values separately, rather than as a pedagogical unit. Thus, this research produces a holistic model that can be used to design learning in various secondary education contexts.

When the research findings are positioned in the global discourse on environmental education, it is seen that the Ecospiritual model of Tri Hita Karana has international relevance. Modern environmental education approaches in many countries emphasize more rational and scientific aspects but face challenges when students do not build an affective relationship with nature. The findings of this study show that local religious wisdom is able to fill this void by presenting a spiritual foundation that strengthens students' internal motivation in protecting the environment. Thus, this research not only contributes to the study of Hinduism and locality but also enriches the theory of global environmental education by offering a spirituality-based model that can be adapted in various cultural contexts.

Theoretically, this research makes an important contribution by operationalizing the concept of Tri Hita Karana in the form of a systematic and replicable learning strategy. While most previous research has placed Tri Hita Karana as a philosophical concept, this study offers a practical model that combines spiritual reflection, sensory experience, and ecological action in a single pedagogical design. The originality of this article lies in the development of such an operational framework, which bridges the gap between theoretical studies and formal education practice.

Overall, this discussion shows that Tri Hita Karana-based ecospiritual learning makes a new contribution to the development of adolescent environmental ethics and expands scientific understanding of how spirituality can serve as a foundation for ecological transformation. The findings of this study support the previous literature and introduce significant differences that enrich academic discourse so that it has the potential to become an important reference for the development of environmental education theory and practice at the national and international levels.

## **CONCLUSION**

The conclusion of this study confirms that Tri Hita Karana-based ecospiritual learning is able to develop environmental ethics of secondary education students through a harmonious integration of Parahyangan, Pawongan, and Palemahan values in the learning process. The findings indicate that

structured and contextual spiritual experiences lead to increased ecological awareness, environmental empathy, and more stable ecological behaviors compared to conventional environmental education approaches. The results of the study also show that the internalization of values is carried out through emotional and spiritual connection with nature, not just factual knowledge, so that Tri Hita Karana functions as a holistic pedagogical framework that strengthens the affective, social, and practical dimensions of students. The synthesis of the analysis of findings and discussion shows a new contribution that ecospirituality can be pedagogically engineered to form the ecological character of adolescents, while expanding the meaning of Tri Hita Karana from a philosophical concept to an operational model in modern environmental education. These findings make a significant contribution to the development of science, offering a new paradigm for environmental education that is grounded in spirituality, local wisdom, and measurable ecological behavior transformation.

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