



Tri Hita Karana as an Ecopedagogy Model in Hindu Religious Education at the Elementary School Level

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Keywords:	Abstract
Tri Hita Karana, ecopedagogy, Hindu Religious Education, elementary school, environmental ethics	This research departs from the ecopedagogical discourse and the importance of integrating local wisdom in religious education to build environmental ethics at the elementary school level. The purpose of this research is to develop and test the effectiveness of Tri Hita Karana as an ecopedagogical model in Hindu Religious Education learning. The method used is qualitative-descriptive research through observation, interviews, documentation, and reflection of students to uncover the process of internalizing the values of Parahyangan, Pawongan, and Palemahan in learning activities. This study does not establish a statistical hypothesis but departs from the theoretical assumption that Tri Hita Karana is able to increase students' ecological awareness and behavior. The results of the study showed a significant increase in spiritual awareness of nature and social cooperation in environmental projects, as well as real ecological actions taken by students after the model was implemented. The contribution of this article lies in the development of an ecopedagogical framework based on Hindu local wisdom that can be replicated in the context of basic education. These findings underscore the importance of spirituality as a foundation for more meaningful and sustainable environmental learning.

Kata kunci:	Abstrak
Tri Hita Karana, ekopedagogi, Pendidikan Agama Hindu, sekolah dasar, etika lingkungan	Penelitian ini berangkat dari diskursus ekopedagogi dan pentingnya integrasi kearifan lokal dalam pendidikan agama untuk membangun etika lingkungan pada jenjang sekolah dasar. Tujuan penelitian ini adalah mengembangkan dan menguji efektivitas Tri Hita Karana sebagai model ekopedagogi dalam pembelajaran Pendidikan Agama Hindu. Metode yang digunakan adalah penelitian kualitatif-deskriptif melalui observasi, wawancara, dokumentasi, dan refleksi siswa untuk mengungkap proses internalisasi nilai Parahyangan, Pawongan, dan Palemahan dalam kegiatan belajar. Penelitian ini tidak menetapkan hipotesis statistik, tetapi bertolak dari dugaan teoretis bahwa Tri Hita Karana mampu meningkatkan kesadaran dan perilaku ekologis siswa. Hasil penelitian menunjukkan adanya peningkatan signifikan dalam kesadaran spiritual terhadap alam, kerja sama sosial dalam proyek lingkungan, serta tindakan ekologis nyata yang dilakukan siswa setelah model diterapkan. Kontribusi artikel ini

	terletak pada pengembangan kerangka ekopedagogi berbasis kearifan lokal Hindu yang dapat direplikasi dalam konteks pendidikan dasar. Temuan ini menegaskan pentingnya spiritualitas sebagai fondasi pembelajaran lingkungan yang lebih bermakna dan berkelanjutan.
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I. INTRODUCTION

The current structure of basic education in Indonesia shows the urgency of strengthening environmental education through a more contextual approach rooted in local wisdom, especially when the trend of ecological degradation has continued to increase in the last two decades. The development of the ecopedagogy paradigm emphasizes that environmental learning is not sufficiently focused on cognitive aspects but must emphasize spiritual awareness and ecological ethics from an early age (Widasni, 2020). In the context of Hindu education, the concept of Tri Hita Karana is one of the relevant models because it integrates the harmonization of human relationships with God, others, and nature. The implementation of these values has the potential to form more basic ecological behaviors in elementary school children. Thus, the development of education requires a learning model that can combine spirituality and ecology systematically.

Initial observations by researchers in several Hindu-based elementary schools show that religious learning activities still focus on memorizing materials and have not led to integrated ecological practices. Interviews with teachers revealed that most students do not understand the sacred meaning of nature and still view environmental care activities as routine tasks, not part of spirituality. In observational activities, researchers also found that religious practices such as worship have not been explicitly associated with environmental conservation. The data shows that there is a gap between curriculum objectives and learning practices that take place in the field. Thus, more meaningful and contextual pedagogical interventions are needed.

The learning gap is also seen from the lack of integration of Parahyangan, Pawongan, and Palemahan values in classroom and non-classroom learning activities. Researchers found that students still consider the relationship with nature to be only limited to school cleaning programs without religious significance (Observation, 2024). The lack of integration of the Tri Hita Karana concept into learning materials and methods makes it difficult for students to connect religious teachings with real ecological actions. This shows that Hindu-based ecopedagogy has not run optimally at the elementary school level. Therefore, the integration of spiritual-ecological pedagogy is considered essential to bridge the gap.

Recent research studies show that over the past five years, there has been an increase in attention to the integration of ecology in religion-based education. Recent research confirms that Tri Hita Karana has a strategic function in building students' environmental ethics, but it has not been widely developed for the elementary school level (Adhitama, 2020). Research in 2018 shows the effectiveness of Palemahan values in building environmental behavior, but it is still limited to conceptual studies

(Mudana, 2018). The 2016 findings show that Hindu ecological spirituality is able to build a compassionate character towards nature, but it has not yet been operationalized into formal pedagogical practice (Purana, 2016). Research over the past ten years has shown increasing academic attention, but it also shows a gap in the implementation of Hindu ecopedagogy for primary school-aged children.

The development of ecopedagogical theory emphasizes that environmental education must be built through direct experience, appreciation of values, and emotional connection with nature (Widasni, 2020). However, previous research has not integrated much Hindu local wisdom as the foundation of ecological pedagogy. Tri Hita Karana in this context, provides a conceptual structure that allows children to understand ecology not only as knowledge but also as a spiritual obligation. The connection of this concept with character education makes it relevant to be applied since elementary school. Therefore, the researcher views that this integrative study can make a theoretical and practical contribution.

This condition shows that research on the integration of Tri Hita Karana in elementary school ecopedagogy is still minimal and has not touched the operational aspects of learning. Without a clear pedagogical design, teachers tend to teach textual understanding without an ecological practice approach that is in line with Hinduism. This creates a gap between the goals of religious learning and the ecological behavior of students that should be strengthened through the integration of spiritual values. Therefore, this research is directed to answer the urgent need in Hindu religious education. Thus, this research has high relevance in the context of modern education.

The researcher's theoretical argument confirms that Tri Hita Karana is not only a normative teaching but also an ecological pedagogical model that can be applied in contextual learning. The integration of the harmonious relationship of Parahyangan, Pawongan, and Palemahan in learning activities is believed to form a deeper ecological understanding. This model allows students to understand that religious, social, and ecological practices are a whole. This approach also answers the needs of a curriculum that emphasizes character formation and environmental awareness. Thus, this research seeks to enrich the discourse of ecopedagogy based on Hindu spirituality.

The purpose of this research is to develop a Tri Hita Karana-based ecopedagogy model in Hindu learning in elementary schools and analyze the effectiveness of the model in shaping students' environmental ethics. The research also aims to identify strategies for integrating spiritual-ecological values in learning activities that are concrete and in accordance with children's development. Research benefits include theoretical contributions to ecopedagogical studies and practical benefits for teachers in developing learning based on local wisdom. This research is also expected to enrich environmental education literature rooted in Balinese Hindu culture. Thus, the results of the research can be a reference for the formulation of locally based education policies.

The theoretical study of this research refers to the meaning of Tri Hita Karana as three harmonizations of human relations with God, others, and nature as the basis of Hindu life (Purana, 2016). From the perspective of ecopedagogy, this relationship becomes a pedagogical structure that

guides ecological awareness as part of faith and morality. Contextual education theory supports the integration of these teachings because it emphasizes the importance of the relationship between learning experiences and the realities of students' lives (Widasni, 2020). By combining these two approaches, a strong theoretical foundation is formed to build a learning model that is both spiritual and ecological. Therefore, theoretical study provides a comprehensive basis for this research.

The initial hypothesis of this study states that the integration of Tri Hita Karana in contextual learning will significantly improve the environmental ethics of elementary school students compared to conventional Hindu religious learning. This hypothesis departs from the assumption that ecological spirituality is more effectively built through symbolic meaning, direct practice, and students' emotional involvement with nature. Thus, the Tri Hita Karana-based ecopedagogy model is believed to be able to create a stronger and more sustainable ecological behavior transformation. This study seeks to test the hypothesis through qualitative and contextual approaches. Thus, this research makes a new contribution to Hindu education and ecopedagogy.

II. METHOD

This research is identified as qualitative-descriptive research with a focus on developing and testing the application of Tri Hita Karana as an ecopedagogical model in Hindu Religious Education learning at the elementary school level, so that all research steps are directed to fully photograph the process of integrating the values of Parahyangan, Pawongan, and Palemahan in teachers' teaching practices and student learning experiences. The researcher selected one Hindu-based elementary school as the location of the research with purposive techniques, assigning one Hindu Religious Education teacher and one class of students as the main subjects based on their active involvement in religious activities and school environmental care programs. The research instruments used included participatory observation guidelines to record learning dynamics (time allocation, teacher-student activities, media use, and students' responses to ecological content), in-depth interview guidelines for teachers and several students selected as key informants, student reflection sheets on learning experiences related to Tri Hita Karana and the environment, as well as field records and documentation formats (photos, video recordings, teaching tools, and student assignment products such as posters, small journals, or simple environmentally themed projects).

The research procedure was carried out in stages, starting with initial observation to photograph the practice of Hindu learning before the intervention, followed by the development and implementation phase of the Tri Hita Karana-based learning design (for example, associating Hindu prayer materials and stories with real actions of maintaining cleanliness, planting activities, or caring for the school temple environment), then followed by follow-up observation, reflection collection, and re-interviews to capture changes in students' views, attitudes, and behaviors towards nature. Data from observations, interviews, reflections, and documentation were transcribed in full, then analyzed through an open coding process to find initial categories (such as spiritual awareness of nature, socio-ecological concern,

and environmentally friendly behavior habits), followed by the grouping of categories into major themes that represent the work of the Tri Hita Karana ecopedagogical model in the classroom; All findings are then verified through triangulation of sources (teachers, students, and researchers) and techniques (observations, interviews, reflections, and documentation) to increase credibility so that other researchers have a detailed picture to replicate or verify in different elementary school contexts.

III. RESULTS AND DISCUSSION

1. Research Results

The results of the study show that the learning process of Hindu Religious Education in elementary schools has integrated the values of Tri Hita Karana, but its implementation has not been carried out systematically before the ecopedagogy model is developed. Initial observations showed that teachers often emphasized cognitive aspects such as memorizing prayers and moral stories, while Palembang's content related to environmental ethics was not yet the focus of learning. Interviews with teachers revealed that the limitations of media and learning design make it difficult for teachers to associate religious values with concrete ecological practices for students. This condition is in line with the finding that many teachers at the elementary level have difficulty developing contextual learning approaches based on local wisdom (Widasni, 2020). Thus, a more structured ecopedagogical model is needed to guide teachers to implement the Tri Hita Karana holistically.

The research data show that after the Tri Hita Karana-based ecopedagogy model was implemented, there was a significant increase in students' ecological awareness. Classroom observations showed that students began to show behavioral changes, such as being more orderly in disposing of garbage, taking care of school plants, and actively maintaining the cleanliness of the puja room after understanding the relationship between Parahyangan and nature conservation. This change came about because teachers associated prayers and sacred stories with real actions such as "simple Bhuta Yajña," i.e., feeding birds, cleaning temple areas, or caring for plants in the schoolyard. These results reinforce the view that ecopedagogy is effective when students engage in direct experience with the environment (Mudana, 2018). Thus, emotional and spiritual engagement has been shown to improve students' ecological understanding.

Interviews with students revealed that they felt learning activities became "more meaningful" because they not only heard stories but also took real actions. One student said that he felt "closer to nature" after learning that plants and animals are considered part of divine energy according to Hinduism. This shows that the value of Parahyangan is able to strengthen ecological behavior because students place nature as a sacred entity that must be respected (Purana, 2016). The findings also show that contextual learning becomes much more effective when combined with spirituality.

An analysis of documentation of student products, such as posters, reflection journals, and small projects with environmental themes, showed that students were able to interpret Tri Hita Karana creatively. Many students describe the relationship between humans and nature with sacred symbols

such as the tree of life, mountains, and the sun. They also wrote down a moral message about the obligation to take care of the environment as part of the dharma. These findings are consistent with previous research that states that spiritual symbol-based approaches help form a deeper ecological awareness (Adhitama, 2020). Thus, aesthetic and symbolic elements in learning have been proven to strengthen the internalization of values.

Analysis of teachers' practices before and after the intervention showed a significant pedagogical transformation. Before the application of the model, teachers tended to convey material textually and separately from the reality of students' lives. However, after the implementation of the Tri Hita Karana model, teachers began to combine the methods of sacred storytelling, discussion, environmental project assignments, and spiritual reflection. This change shows an increase in pedagogical capacity, as teachers can integrate religious, social, and ecological aspects at the same time. These findings are in line with the idea that Tri Hita Karana can be developed as a transformative pedagogical framework (Widasni, 2020). Thus, this study not only reveals changes in students but also in teacher competence.

In addition, field observation analysis showed an increase in students' social dynamics through Pawongan scores. Students become more cooperative in group work, help each other in ward projects, and show an empathetic attitude toward friends who have difficulty completing tasks. Teachers recognize that the ecopedagogical approach makes students more compact and oriented towards common goals. This phenomenon is in line with the conception of Tri Hita Karana, which emphasizes the importance of harmonious relationships between humans as the foundation of natural balance (Mudana, 2018). Thus, social values are proven to provide additional reinforcement to environmental ethics.

The results of further analysis showed that Palembang learning was the element that had the most impact on changes in students' ecological behavior. Activities such as caring for plants, making simple compost, and cleaning the temple grounds provide a concrete experience of the importance of taking care of the environment. Students show high enthusiasm when learning directly outside of the classroom because they can see the impact of their actions on the environment. These findings strengthen the argument that hands-on experience is a key component of ecopedagogy (Purana, 2016). Thus, the Palembang aspect has proven to be a bridge between ecological theory and practice.

Triangulation data from observations, interviews, and reflections show that the Tri Hita Karana model serves as a "pedagogical tool" capable of connecting spirituality, morality, and ecological action. Students learn about environmental ethics and live it as part of their culture and religion. These changes show that religious learning can play an important role in shaping an environmentally friendly generation. These findings support the idea that ecological spirituality is an effective strategy in environmental education (Widasni, 2020). Thus, this research offers an important contribution to the development of ecopedagogy based on local wisdom.

Overall, the results of the study show that the Tri Hita Karana-based ecopedagogy model improves students' spiritual awareness, social ethics, and ecological behavior in an integrated manner. Students become more aware of the environment, understand the meaning of nature's blessings, and can translate Hindu values into daily actions. This improvement was proven to be consistent across various data instruments, thus demonstrating the validity of the findings. These findings make it clear that local wisdom can be operationalized into a modern pedagogical model that is relevant to global ecological challenges (Adhitama, 2020). Thus, this study confirms that Tri Hita Karana has great potential as a foundation for ecopedagogy in basic education.

2. Discussion

The discussion of the results of this study indicates that Tri Hita Karana has been proven not only to function as a framework of religious ethics but also to be operationally pedagogical as an ecopedagogical model at the elementary school level. The finding that students began to interpret nature as a sacred space and not just a physical setting for learning activities strengthens the assumption that the Parahyangan dimension plays a role as an entrance to ecological awareness changes. These results confirm Purana's (2016) view that Tri Hita Karana has transformative potential for behavior, but this study goes further by showing how that transformation occurs in the classroom through concrete, planned, and replicable learning designs. Thus, this research provides a new meaning that spirituality does not stop at the conceptual level but can be engineered into a systematic pedagogical strategy.

Comparison with previous research shows a shift in focus from a normative approach to a practical-pedagogical approach. Previous studies have placed Tri Hita Karana as the basis of Balinese ethics or cultural ecology paradigms without explaining in detail how these values are taught to children in the classroom (Purana, 2016; Young, 2018). This research fills this gap by describing the learning steps ranging from value perception to direct experience to reflection that result in real changes in students' ecological behavior. This distinction is important because it bridges the gap between value theory and educational practice, thus enriching the ecopedagogical literature based on local wisdom.

The finding that students experienced increased ecological awareness and empathy after participating in Tri Hita Karana-based learning also showed a new nuance compared to Widasni's (2020) research, which emphasized the need for long-term habituation to form environmental character. In this study, habituation is still important, but what is interesting is the acceleration of behavior changes when the habit is framed spiritually. Students no longer see the activity of keeping clean as a "routine task," but rather as part of the practice of dharma and respect for divine manifestations in nature. Thus, religious and environmental learning do not run in parallel but reinforce each other in one ecopedagogical framework.

The results of this study also challenge the assumption that elementary school-age children are too young to be invited to enter abstract ecospiritual discourse. Through symbolic approaches and concrete experiences, for example, caring for plants in the school temple, feeding birds, or cleaning

sacred areas, children can connect sacred stories and teachings of Tri Hita Karana with real actions. These findings expand on the findings of Adhitama (2020), who stated that local wisdom is effective for character education, by showing that such effectiveness can be extended to the realm of environmental education when religious symbols are directly linked to ecological action. Here, the originality of the research is seen: ecopedagogy is not only based on "environmental science," but also on grounded religious experience.

Another contribution that should be underlined is the discovery of the strategic role of teachers as spiritual ecopedagogue mediators. Teachers not only function as conveyors of material but also as links between the teaching text, the local cultural context, and the ecological conditions around the school. The interviews showed that after compiling and using the Tri Hita Karana-based learning plan, teachers experienced a shift in perspective on Hindu subjects: from simply completing basic competencies to overseeing the process of forming environmental ethics. This adds a new dimension to the findings of Mudana (2018), which was previously more centered on the role of community and ritual. This research shows that the classroom can also be an important locus of ecopedagogy when teachers are equipped with the right model.

In terms of ecopedagogical theory, this research contributes by emphasizing that Tri Hita Karana can be understood as a three-layer structure of learning: Parahyangan as a base of spiritual awareness, Pawongan as strengthening socio-ecological solidarity, and Palemahan as an orientation of ecological actions. The results of data triangulation show that these three dimensions do not stand alone but rather reinforce each other in the learning process: spiritual awareness encourages concern for others and nature, harmonious social relationships facilitate joint work in environmental projects, and repeated ecological actions deepen students' spiritual meaning of nature (Purana, 2016; Widasni, 2020). This dynamic interaction pattern has not been extensively described empirically in previous research, so it is an original aspect that adds to the theoretical weight of this article.

Critically, these findings also show that the Tri Hita Karana-based ecopedagogy approach can be an alternative to environmental education models that are too technocratic and cognitive. When learning contains only data, dangers, and scientific solutions, students tend to respond superficially; Conversely, when learning touches on the dimensions of meaning and spirituality, students are encouraged to rearrange their personal relationship with nature. This is where the conceptual contribution of the research lies: it shows that religion-based environmental education—which is often suspected of being merely dogmatic—can be a strong and action-oriented ethical foundation when designed with reflective and participatory ecopedagogical principles (Adhitama, 2020).

Thus, the results of the analysis as a whole confirm the originality of this article on two levels: first, at the practical level, this article offers an operational model of ecopedagogy based on Tri Hita Karana that is tested in the context of learning Hindu Religious Education in elementary schools and can be replicated; second, at the theoretical level, this article expands the meaning of Tri Hita Karana from just a cosmological-ethical concept to a pedagogical framework that explains how spirituality,

sociality, and ecology are intertwined in the learning process. These two contributions have the potential to enrich the discourse of religious education, ecopedagogy, and environmental education based on local wisdom, as well as open opportunities for further development in different contexts and levels of education.

CONCLUSION

The conclusion of this study confirms that Tri Hita Karana can be effectively operationalized as an ecopedagogical model in Hindu Religious Education in elementary schools, characterized by increasing spiritual awareness, social solidarity, and ecological behavior of students after participating in learning that systematically integrates the values of Parahyangan, Pawongan, and Palemahan. The findings of the study show that learning experiences that link sacred stories, religious symbols, and real environmental actions can produce faster and more profound behavioral changes than environmental education approaches that are informative and technical. Teachers transform into ecospiritual mediators who connect religious teachings with ecological practices, while students demonstrate the internalization of ecological values through concrete actions such as caring for plants, cleaning sacred spaces, and managing waste properly. The synthesis of analysis and discussion shows the original contribution that Tri Hita Karana is not only relevant as a traditional ethical concept but also as a modern pedagogical framework that can be replicated to build ecological character at the elementary school level. These findings make an important contribution to the development of science by expanding the scope of ecopedagogy based on local wisdom and showing that spirituality can be a strong foundation for more transformative and sustainable environmental education.

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