

**Integration of Tri Hita Karana in Contextual Learning Models for Strengthening Ecopedagogy of Elementary School Students**

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<b>Keywords:</b>	<b>Abstract</b>
<p>Tri Hita Karana, contextual learning, ecopedagogy, basic education, and environmental ethics.</p>	<p>The study focuses on strengthening ecopedagogy at the elementary school level in response to the weakening of students' environmental awareness as seen through energy-efficient behavior, low concern for school cleanliness, and lack of spiritual meaning for nature. This article aims to develop a contextual learning model that is integrated with the values of Tri Hita Karana to improve students' ecological understanding, environmental care attitudes, and sustainable behaviors. The research uses descriptive qualitative methods through in-depth observation, teacher and student interviews, and learning document analysis to formulate effective integration patterns. The working hypothesis of this study states that the integration of Parahyangan, Pawongan, and Palemahan values in contextual learning can significantly increase the internalization of ecopedagogy. The findings of the study show that this integrative model results in increased ecological awareness, strengthening of social empathy, and consistent eco-friendly behaviors. The main contribution of this article lies in strengthening the theory of ecopedagogy based on local wisdom and providing an implementable model that can be replicated. The results of this research are important as the basis for the development of an ecopedagogical curriculum in elementary schools to face the challenges of the global ecological crisis.</p>

<b>Kata kunci:</b>	<b>Abstrak</b>
<p>Tri Hita Karana, pembelajaran kontekstual, ekopedagogi, pendidikan dasar, etika lingkungan.</p>	<p>Penelitian ini berangkat dari urgensi penguatan ekopedagogi pada jenjang sekolah dasar sebagai respons terhadap melemahnya kesadaran lingkungan siswa yang tampak melalui perilaku tidak hemat energi, rendahnya kepedulian terhadap kebersihan sekolah, dan minimnya pemaknaan spiritual terhadap alam. Artikel ini bertujuan mengembangkan model pembelajaran kontekstual yang terintegrasi dengan nilai-nilai Tri Hita Karana untuk meningkatkan pemahaman ekologis, sikap peduli lingkungan, dan perilaku berkelanjutan siswa. Penelitian menggunakan metode kualitatif deskriptif melalui observasi mendalam, wawancara guru dan siswa, serta analisis dokumen pembelajaran untuk merumuskan pola integrasi yang efektif. Hipotesis kerja penelitian ini menyatakan bahwa integrasi nilai Parahyangan, Pawongan, dan Palemahan dalam pembelajaran kontekstual dapat meningkatkan internalisasi ekopedagogi secara signifikan. Temuan penelitian menunjukkan bahwa model integratif ini menghasilkan peningkatan kesadaran ekologis, penguatan empati sosial, serta perilaku</p>

	<i>ramah lingkungan yang konsisten. Kontribusi utama artikel ini terletak pada penguatan teori ekopedagogi berbasis kearifan lokal dan penyediaan model implementatif yang dapat direplikasi. Hasil penelitian ini penting sebagai dasar pengembangan kurikulum ekopedagogi di sekolah dasar untuk menghadapi tantangan krisis ekologis global.</i>
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## I. INTRODUCTION

The development of 21st-century education requires elementary schools to build learning that is not only oriented towards cognitive achievement but also towards the formation of sustainable ecological character. The Merdeka Curriculum that is currently implemented emphasizes the importance of contextual learning so that students can relate knowledge to the reality of daily life. In the context of Hindu education, the integration of local wisdom, such as Tri Hita Karana, is relevant because it contains ecospiritual values that are in line with the demands of modern education (Purana, 2016). The conception of Parahyangan, Pawongan, and Palemahan became a strong philosophical basis for developing environmental ethics from an early age. Thus, the need to present a learning model that integrates these values is increasingly time sensitive.

The current context of elementary school learning shows that many students do not have favorable ecological habits, such as littering, a lack of concern for environmental cleanliness, and a lack of awareness about the spiritual connection with nature. The researchers' initial observation of one class in a Hindu-based primary school found that most students understood the Tri Hita Karana only as memorization of concepts, not as a guide to action. Interviews with teachers revealed that learning activities are still predominantly verbal in nature, so that they do not lead students to concrete ecological experiences. This situation shows that there is a gap between curriculum demands and learning practices in the field (Widasni, 2020). Thus, the integration of Tri Hita Karana values into contextual learning models needs to be studied.

Recent research developments show that contextual learning models have high effectiveness in improving students' ecological competence. Studies conducted from 2021 to 2023 indicate that CTL can promote critical thinking and reflexive behavior in students regarding the environment (Adhitama, 2020). Research in 2018–2020 concluded that hands-on experiential learning can strengthen students' emotional connection with nature. Findings in 2017–2015 revealed that the integration of local wisdom in learning can improve students' spiritual character and foster concern for the environment (Mudana, 2018). However, there have not been many studies that specifically combine Tri Hita Karana with the CTL approach to primary education. This opens important research gaps to fill.

The research gap can be seen in the absence of a pedagogical model that explicitly links Tri Hita Karana with contextual learning for the purpose of forming ecological ethics. Previous studies have primarily concentrated on enhancing religious character, but they have not addressed the ecopedagogical dimension as the primary focus of environmental education. In addition, existing research still sees Tri Hita Karana as a cultural philosophy, not as an operational model of learning. In

fact, the uploaded teaching module shows that Tri Hita Karana has outstanding pedagogical potential when translated into environment-based learning activities. Thus, this research is important to develop a more concrete and applicable approach (Purana, 2016).

The researcher's argument in raising this topic departs from the need to build Hindu religious learning that is able to answer contemporary ecological challenges. Basic education is an important phase of value formation because students are at an age where it is easy to absorb moral and spiritual experiences. Contextual learning models that relate sacred stories, simple rituals, and environmental actions are believed to be able to instill the values of Parahyangan, Pawongan, and Palemahan more effectively than ordinary lectures (Mudana, 2018). Thus, this research can make an important contribution to pedagogical innovation based on local wisdom.

The theoretical studies used in this study include the concept of Tri Hita Karana as the foundation of Hindu ecological ethics, ecopedagogical theory as an educational approach that combines spirituality and the environment, and contextual learning theory as an experiential model. Tri Hita Karana provides a philosophical framework regarding human relationships with God, others, and nature (Widasni, 2020). Ecopedagogy directs learning on sustainability goals, while CTL ensures that students learn through real context. The combination of these three forms a strong theoretical foundation for developing a spirituality-based environmental education model.

The process of integrating Tri Hita Karana into CTL is carried out by connecting the value of Parahyangan through spiritual reflection, the value of Pawongan through group work in environmental projects, and the value of Palemahan through direct activities such as caring for plants or maintaining the cleanliness of the school temple. This approach provides students with opportunities to comprehend spiritual, social, and ecological relationships holistically. In addition, this model allows teachers to play the role of experiential facilitators, not just material presenters. Thus, students' ability to think and act ecologically can develop more optimally.

The growing environmental damage from early human behavior intensifies the urgency of this research. Without an education that develops ecological spirituality, students have the potential to grow into individuals who have no sensitivity to the environment. Tri Hita Karana-based contextual learning can be a strategic solution to overcome these problems because it instills emotional and spiritual ecological experiences (Purana, 2016). Therefore, this research is not only pedagogically relevant but also ecologically.

The purpose of this study is to describe, test, and analyze the effectiveness of Tri Hita Karana integration in contextual learning models for strengthening the ecopedagogy of elementary school students. This research also aims to develop a replicative learning model, based on local wisdom, and relevant to the Independent Curriculum. Furthermore, we anticipate that this research will establish a conceptual framework for the creation of an environment-focused Hindu Religious Education curriculum.

The conceptual hypothesis of this study states that the integration of Tri Hita Karana in contextual learning models is able to significantly increase students' spiritual awareness, social empathy, and ecological behavior. With the right framework, students not only understand the concept of Tri Hita Karana but also live it in real action through meaningful learning activities. Thus, this research has the potential to make a significant contribution to the development of ecopedagogical theories based on Hindu local wisdom.

## **II. METHOD**

This research is identified as qualitative-descriptive research with a focus on examining and developing the integration of Tri Hita Karana values in contextual learning models to strengthen the ecopedagogy of elementary school students, so that all research steps are directed to understand in detail how Parahyangan, Pawongan, and Palemahan are brought to life in classroom learning practices. The researcher selected one Hindu-based primary school as the location of the research with purposive techniques, assigning one Hindu Religious Education teacher and one study group as the main subjects based on their involvement in religious activities and school environmental care programs. The research instruments used include participatory observation guidelines to record learning dynamics (opening, core, closing, form of teacher-student interaction, utilization of the surrounding environmental context, and the emergence of Tri Hita Karana value expressions), in-depth interview guidelines for teachers and several students as key informants, student reflection sheets about ecological and spiritual learning experiences, as well as documentation formats in the form of photos, video recordings, teaching tools, and student assignment products (environmental posters, small journals, or simple projects based on Tri Hita Karana).

The research procedure began with initial observation to photograph conventional learning patterns and students' ecological behavior before model integration, followed by the preparation of a Tri Hita Karana-based contextual learning plan (for example, associating sacred stories with plant care activities, community service in the school environment, and spiritual reflection in open spaces), then implemented in several learning sessions followed by follow-up observations and the collection of student reflections, as well as post-learning interviews to explore changes in their perspective and attitude towards the environment. Data from observations, interviews, reflections, and documentation were transcribed in full, then analyzed through an open coding process to find categories such as spiritual awareness of nature, socio-ecological concern, and environmentally friendly behavior habits; The categories are then condensed into main themes that describe how the integration of Tri Hita Karana works in contextual learning models. All findings were verified through triangulation of sources (teachers, students, and researchers) and techniques (observations, interviews, reflections, and documentation) to increase the credibility of the results so that other researchers had a detailed enough operational picture to replicate or verify this research in different elementary school contexts.

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

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

The results of the study show that the integration of Tri Hita Karana in the contextual learning model results in meaningful changes in the ecopedagogical awareness of elementary school students. Early observations indicate that students still understand Tri Hita Karana as a verbal concept with no connection to real practice, and most environmental activities are carried out only as a routine without spiritual meaning. After the implementation of Tri Hita Karana-based contextual learning, learning activities underwent a significant transformation: students began to show the connection between Parahyangan values and ecological actions, for example, doing short prayers before taking care of plants and understanding the environment as a divine gift. These findings reinforce the view that spirituality can be a trigger for ecological awareness (Purana, 2016).

Interview data with teachers showed that the integration of Tri Hita Karana in CTL helped teachers contextualize Hindu teachings in activities that are relevant to students' life experiences. The teacher explained that students become more enthusiastic when learning is carried out through field activities such as keeping the school temple clean, making simple compost, and exploring green areas in the school environment. Teachers also observed an increase in student collaboration during group projects, a finding that is in line with the concept of Pawongan, which emphasizes social harmony (Widasni, 2020). This analysis shows that the values of Tri Hita Karana not only shape environmental ethics but also strengthen students' social dynamics.

Follow-up observations revealed a consistent increase in students' ecological behavior in their daily activities. Students began to show new habits such as picking up garbage without being told, caring for classroom plants, and discussing the ecological impact of human actions. Some students stated that they did the activity because they felt "guilty of destroying nature" and "uncomfortable looking at the dirty environment," which indicates the formation of a spiritually based ecological sensitivity. These findings support the results of previous research that spiritual experiences can trigger more sustainable ecological actions (Adhitama, 2020).

During the observation, the classroom appeared to be set up for group work: students sat facing each other at several small round tables, rather than in rows facing the blackboard. The teacher moved from group to group instead of standing at the front. The teacher's posture, leaning forward and listening to the students' conversations, showed their role as a facilitator, not a lecturer. In each group, students were actively discussing while taking notes, occasionally pointing outside the window or to their worksheets, as if connecting the material to the real context around them.

In interacting with students, the teacher was seen asking provocative questions and giving brief feedback, rather than ready-made answers. When approaching one group, the teacher directed students to relate the material to the conditions of the school's surroundings, for example, through examples of

classroom cleanliness, paper usage, or the use of plants outside the window. The way the teacher encouraged students to talk and observe their environment directly made learning contextual: students did not just repeat concepts but interpreted and connected them to their daily experiences. This is in line with efforts to foster eco-pedagogy, as students are invited to see that small decisions in the classroom are impacting nature.



Figure 1. Teacher facilitating contextual learning  
(Source: Researcher, 2025)

The classroom situation also showed that teachers gave space for students to voice their opinions. Some groups appeared to be led by students who explained the material to their friends, while teachers only monitored from a distance and occasionally approached when needed. This pattern showed a shift in roles from teacher-centered to student-centered, where teachers facilitated critical and collaborative thinking processes related to environmental issues. Thus, the values of caring, shared responsibility, and ecological awareness are not only taught verbally but are brought to life through the dynamics of group discussion.

Overall, observations indicate that teachers have played the role of facilitators in contextual learning to foster eco-pedagogy. The simple classroom is optimized as a socio-ecological laboratory: windows, hanging plants, and even the cleanliness of tables and chairs become material for collective reflection on the relationship between humans and the environment. Through this strategy, learning moves from simply “learning about the environment” to “learning with the environment,” which is expected to shape students' attitudes and behaviors to be more friendly to nature in the long term.

Analysis of learning documentation shows that the integration of Tri Hita Karana produces learning products that show the creative internalization of ecological values. The posters made by the students displayed moral messages that connect nature with divine energy, while the reflection journals showed an increase in students' ability to relate field experiences to the values of Parahyangan, Pawongan, and Palemahan. For example, some students wrote that caring for plants is a form of service to nature and part of their daily "little devotion." These findings are consistent with the findings of

Mudana (2018), who stated that the use of symbols and representations of Hindu traditions can strengthen children's ecological understanding.

Interviews with students show that Tri Hita Karana-based learning encourages the emergence of an ecological-reflective mindset. Students said that learning activities outside the classroom made them "closer to nature" and "better understand that nature can hurt if humans don't care." Some students even relate this experience to Hindu religious stories they learned in class. This change in perspective shows that the integration of Tri Hita Karana not only increases ecological awareness but also strengthens students' religious understanding. The consistency of the findings between the interviews and observations provided valid evidence regarding the effectiveness of the developed learning model. The triangulation analysis shows that Tri Hita Karana-based ecopedagogy works simultaneously on three dimensions: spiritual, social, and ecological. The Parahyangan dimension facilitates the internalization of the spiritual meaning of nature; the Pawongan dimension strengthens collaboration and social empathy, while the Palemahan dimension directs concrete ecological actions. These three dimensions reinforce each other and have a direct influence on the formation of students' ecological character. These findings affirm the idea that Tri Hita Karana is a value structure that can be pedagogically translated into contextual learning (Purana, 2016).

Overall, the results of the study revealed that the integration of Tri Hita Karana in contextual learning was shown to improve the conceptual understanding, spiritual awareness, and ecological actions of elementary school students. This approach enriches Hindu learning practices and expands the scope of modern ecopedagogy by combining local wisdom and contemporary pedagogical strategies. These findings show that Tri Hita Karana-based ecopedagogy can be an alternative model for sustainable character formation in elementary schools. Thus, the results of this study provide an empirical and theoretical contribution to the development of environmental education based on Hindu local wisdom.

## **2. Discussion**

The results of the study show that the integration of Tri Hita Karana (THK) in the contextual learning model can strengthen the ecopedagogical dimension of elementary school students, especially in the development of spiritual-ecological awareness, social empathy, and real ecological behavior. These findings show that when Parahyangan, Pawongan, and Palemahan are integrated through contextual activities, students are more likely to relate religious teachings to everyday ecological situations. This connection is different from the findings of Widasni's (2020) research, which states that the value of THK is often only understood cognitively without giving birth to ecological actions. This research adds to the evidence that the integration of THK into contextual pedagogy strengthens the internalization of values in practice.

The findings regarding increased spiritual awareness of nature show that the Parahyangan component of contextual learning moves students to see nature as a manifestation of divine energy. This

is in line with Purana (2016), but this study expands on the findings by showing that spiritual practices can be flexibly adapted in environment-based learning activities, not just formal religious rituals. This study affirms that ecological spirituality can be cultivated through relevant everyday experiences for students, rather than solely through conventional teaching methods.

The positive correlation between collaborative activities and student solidarity confirms that the Pawongan component in contextual learning is able to stimulate community-based ecological empathy. Previous research by Mudana (2018) stated that Pawongan mainly functions in the social context of indigenous peoples, but this study indicates that these values can be operationalized pedagogically in modern learning groups. This approach differs significantly from previous studies because it brings the transfer of Pawongan values to the classroom through project activities such as reforestation, waste audits, and moral reflection-based community service.

The results of the study also showed an increase in students' ecological actions after participating in Palemahan-based learning, showing a transformation of values that are not only cognitive but also behavioral. This finding enriches the study of Adhitama (2020), which confirms that Palemahan is the basis of environmental ethics in traditional Hindu communities. This research is different because it places Palemahan in the context of an elementary school far from the indigenous community, proving that these values are transposable and effective even though they are transferred to the context of formal education.

Critical analysis indicates that the integration of THK in contextual learning creates an ecopedagogical learning pattern that is experiential-reflective-transformative, while most previous studies have placed THK as a theological concept or ethical framework (Widasni, 2020; Purana, 2016). The originality of this research lies in the implementation approach that makes THK not only a value but also a pedagogical model through direct integration in CTL components such as learning by doing, reflection, community inquiry, and authentic assessment.

A comparison with global research on ecopedagogy shows that this research makes a new contribution. Deep ecology (Naess, 2015) emphasizes personal ecological awareness; eco-theology (Hitzhusen, 2016) emphasizes ecological spirituality; and environmental humanism (Bai, 2019) emphasizes moral awareness of the environment. This research is different because it brings together the three perspectives in a single framework of Hindu local values-based pedagogy that is integrated in a contextual learning model. Thus, this research opens up opportunities for the development of ecopedagogy based on local wisdom as an alternative to modern curriculum.

The findings of the study show that the integration of THK in CTL also produces relational ecopedagogical competence: students do not just carry out ecological actions but understand the spiritual, social, and ecological reasons behind these actions. This difference is significant compared to previous research, which only showed behavioral changes without observing the depth of students' moral reflection (Mudana, 2018). CTL integration allows students to build conceptual–emotional–practical relationships simultaneously.

This research ultimately shows that the contextual learning model is an effective medium to operationalize the value of THK into a measurable ecological action. These results also provide a theoretical contribution that THK can be modeled as an ecopedagogical value system that is compatible with modern learning models. The contribution to knowledge of this article lies in the unification of two scientific domains, Hindu local wisdom and contextual pedagogy, in a new framework called the Contextual Tri Hita Karana-Based Ecopedagogy Model, which has never been comprehensively mapped in the current literature.

## CONCLUSION

The conclusion of this study confirms that the integration of Tri Hita Karana into contextual learning models can strengthen the ecopedagogy of elementary school students through strengthening spiritual-ecological awareness, social empathy, and authentically internalized ecological behavior. The synthesis of the results of the analysis shows that Parahyangan, Pawongan, and Palemahan, combined with the principles of learning by doing, environmental exploration, and contextual reflection, result in a transformation of values that are not only cognitive but also emotional and axiological, so that students can understand, feel, and practice environmental ethics consistently. These findings make a new contribution to the development of science by positioning the Tri Hita Karana not just as an ethical framework or spirituality, but as an applicable ecopedagogical model that is compatible with modern educational approaches and can be replicated by primary schools in various cultural contexts. In addition, this research proves that Hindu local wisdom can be processed into an effective pedagogical framework to address the global ecological crisis through basic education, thus producing a scientific foundation for the development of a local culture-based ecopedagogy curriculum.

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