OPEN ACCESS

Research Paper

DINAMIKA Jurnal Ilmiah Pendidikan Dasar, 2025, 17(1)
ISSN:2655-870X (online)
https://doi.org/10.30595/Dinamika/v17i1

Implementation of Tri Hita Karana-Based Education in Protecting the Environment in Schools

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Received 19 December 2024 ▪ Revised 13 January 2025 ▪ Accepted 25 January 2025

ABSTRACT

This study aims to explore the implementation of Tri Hita Karana-based education in protecting the environment in Elementary Schools. Conducted at SDS Methodist 10 Belawan, this study involved 35 students in grades IV and V as samples. The method used was classroom action research with a cycle approach, consisting of planning, implementation, observation, and reflection. In each cycle, pre-tests and post-tests were conducted to measure students' understanding of the Tri Hita Karana concept. The results showed that the implementation of this approach succeeded in increasing students' environmental awareness. In the first cycle, only 9% of students reached the "Good" category, while in the third cycle, although this percentage remained, there was a significant decrease in the "Poor" category. An in-depth discussion revealed that the values of Tri Hita Karana, which include a harmonious relationship between humans, God, and the environment, not only increase students' awareness of the importance of protecting the environment but also encourage collaboration in cleaning and greening activities. Although the results of the pre-test and post-test showed progress, challenges remain, especially in increasing the proportion of students in the "Good" category. This study concludes that Tri Hita Karana-based education is effective in forming environmentally conscious characters in students. Sustainable strategies are needed to ensure the active participation of students in preserving the environment in schools, as well as further development of this approach in other educational contexts

Keywords: Implementation, THK, Pawongan, Palemahan, Parahyangan, CAR

INTRODUCTION

Education is the main foundation in forming a young generation ready to face the challenges of the times. In the era of globalization filled with rapid changes, education is crucial so that everyone can face the various changes that occur, advance the country, and improve the quality of human resources [1]. As time goes by, everything experiences very rapid development, causing various impacts that are felt both in positive and negative aspects. Some of the positive impacts that are seen include the ease of communicating with people far away, fast access to information from all over the world, and the ability to shop online, among others.

In Indonesia, there are many problems faced, especially related to the environment. This environmental issue is not new. In landfills in various regions, excessive accumulation of garbage is often seen. This shows that public awareness of the importance of protecting the environment is still low. If the attitude of indifference to the environment is allowed to continue, it will have a serious impact, namely environmental damage. The main cause of environmental damage is human actions or activities [2]. One of the characteristics that need to be instilled and accustomed to from an early age is the character of caring for the environment. This is because there are still very few people who have an attitude of caring

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for their surroundings. Behavior that is less concerned about the environment is caused by a lack of knowledge about the impacts that will be caused [3]. This attitude of caring for the environment is closely related to Palemahan which is one part of Tri Hita Karana.

Tri Hita Karana is based on Sanskrit words consisting of tri, Hita, and Karana. Tri means three, Hita refers to a state of happiness or prosperity, while Karana means cause. Therefore, Tri Hita Karana describes three elements that are the cause of happiness. There are three components in tri hita karana, namely parhyangan, pawongan, and palemahan. Parhyangan symbolizes the relationship between humans and the Creator (God), Pawongan shows the relationship between humans, and Palemahan refers to the relationship between humans and the environment [4], [5].

The concept of Tri Hita Karana aims for humanity to maintain a harmonious relationship with God, fellow human beings, and nature to achieve happiness [6]. As a philosophy of life, Tri Hita Karana encourages individuals to increase their sense of devotion to God, help each other, and preserve the environment. The principle in implementing the teachings of Tri Hita Karana is to maintain balance and harmony between all these elements. By achieving a harmonious relationship between humans, God, and nature, humans can live a balanced, calm, and peaceful life. This philosophy contains universal values that are relevant in building holistic and effective education. This concept not only functions as a guideline for daily life but also has great potential to be implemented in the field of education. Tri Hita Karana is a philosophical principle that is the basis of the culture and life of the Balinese people, in Indonesia. This term means "three factors of happiness" or "three bases of well-being" which refers to the importance of maintaining harmony between the three main elements in life, namely humans, nature, and God [7].

In its implementation, what requires the implementation of the Tri Hita Karana teachings is humans. Because, if a harmonious relationship is established between humans and God, between fellow humans, and between humans and the environment, then humans will be the first people to enjoy that happiness. Therefore, the concept of Tri Hita Karana is very appropriate to be applied in the learning process. As an effort to improve the quality of learning, the application of approaches that follow the cultural context and local needs is becoming increasingly significant. One approach that is appropriate in education in Indonesia, especially in Bali, is Tri Hita Karana-based learning. This concept not only functions as a guideline for daily life but also has great potential to be implemented in the field of education.

Learning with the Tri Hita Karana approach combines spiritual, social, and ecological values into the educational process. In this context, the Tri Hita Karana concept provides a foundation for students to understand their relationship with God, fellow human beings, and the surrounding environment. The implementation of Tri Hita Karana in elementary schools is an effective means that not only instills local values in students, but also instills positive habits such as solidarity, social responsibility, and respect for the environment from an early age. In the context of environmental education, the implementation of Tri Hita Karana can be applied to practical tasks such as maintaining the cleanliness of classrooms, maintaining schoolyards, planting trees, and managing waste according to the 3R principle (Reduce, Reuse, Recycle) [8].

The concept of Palemahan in Tri Hita Karana emphasizes the harmonious relationship between humans and the environment. In the context of the title, the implementation of Tri Hita Karana-based education in schools can be realized through the

management of a friendly and sustainable school environment. This includes activities such as reforestation, sustainable waste management, the use of environmentally friendly energy, and the creation of green spaces as a means of learning and recreation. This implementation also involves the formation of ecological awareness in students and the entire school community, so that they not only maintain the cleanliness of the physical environment but also understand the importance of ecosystem sustainability. Thus, Palemahan becomes a foothold for forming a culture of love for the environment in schools, which is in line with the values of Tri Hita Karana-based education [9], [10].

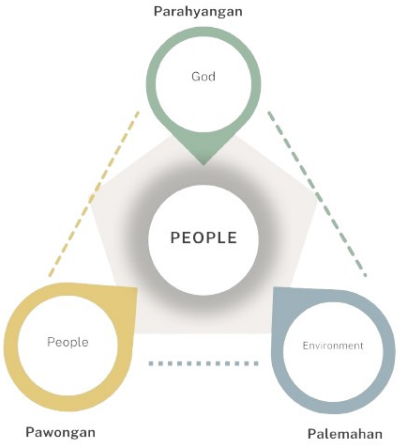

Figure 1. Tri Hita Karana concept

This activity is carried out to provide students with an understanding that not only practical skills are taught about cause-and-effect relationships. These activities not only teach practical skills but also understand the cause-and-effect relationship between human behavior and environmental balance. For example, by taking care of the school garden, students are invited to realize the importance of their contribution to maintaining the small ecosystem around them. In this way, you ensure cleanliness and increase awareness that simple actions can support the harmony of life as a whole.

This study aims to examine the implementation of Tri Hita Karana in maintaining environmental cleanliness in Elementary Schools. The main objective of the study is to examine how the values contained in this philosophy affect students' attitudes, especially in maintaining the sustainability of the school environment. In addition, this study also seeks to find the positive impact of this local wisdom-based approach in developing students' characters. By combining meaningful local values, it is hoped that education in Indonesia can become more relevant, and contextual, and provide a real contribution to environmental sustainability and the development of cultured humans.

MATERIAL AND METHODS

Methods

This research is a classroom action research. In the classroom, of course, various problems are often encountered that vary greatly and one way to overcome this is by conducting classroom action research. The main purpose of classroom education research is to improve and improve the quality of education so that learning objectives can be achieved [11]. This action research refers to the Kemmis and McTaggart model. The procedure for implementing the action according to the Kemmis and McTaggart model is shown in the

following figure [12], [13].

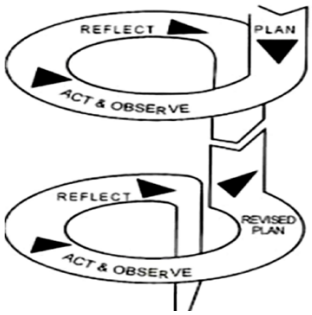

Figure 2. Kemmis and Mc Taggart model

In the Kemmis and McTaggart model, there are stages of activity, namely planning (plan), action (act), observation (observe), and reflection (reflect). These four stages are seen as a cycle. This action research was conducted in the even semester of the 2024/2025 academic year at SDS Methodist 10 Belawan. The subjects of this study focused on class V, totaling 35 students divided into two classes. In this action research, the researcher was present and directly involved in the research process from the beginning. This research was conducted for 3 cycles.

The classroom action research (CAR) method in the study entitled "Implementation of Tri Hita Karana-Based Education in Protecting the Environment in Schools" was carried out through a repetitive cycle approach, consisting of four main steps, namely planning, implementation, observation, and reflection. In the planning stage, researchers and teachers work together to design learning strategies that integrate Tri Hita Karana values (harmonious relationships between humans and God, humans with others, and humans with nature) into environmental education activities. In the implementation stage, the strategy is implemented through teaching and learning activities, such as group discussions, environmental projects, and the development of spiritual values in everyday life at school. During the implementation, observations were made to record student reactions, the effectiveness of the method, and its impact on students' environmental awareness. In the reflection stage, the results of the observations were analyzed to assess the success of the program and identify improvements needed. This cycle was repeated until the research objectives were achieved, namely the creation of student understanding and behavior that reflected the Tri Hita Karana values in caring for the school environment.

In our view, implementation analysis has an important role to play in understanding the factors that influence the achievement of the objectives of the law throughout this process. This can be grouped into three main categories: (1) the identification of the problems addressed by education; (2) the ability of education to support the implementation process; and (3) the overall impact of various variables such as "Tri Hits karana and Maintaining Cleanliness in the School Environment. In the following section, we will discuss each component variable and its potential impact. To see how Tri Hita Karana makes changes or helps preserve the environment.

Tri Hita Karana, which means “three causes of happiness,” is a Balinese philosophy of life that emphasizes the importance of harmony between humans and God (Parahyangan), between individuals (Pawongan), and with the environment (Palemahan). In elementary schools, the implementation of Tri Hita Karana plays an important role in preserving the environment. The Parahyangan aspect can be expressed by teaching

spiritual values, such as gratitude for God's creations, for example through simple ceremonies or prayers before tree planting activities. Pawongan encourages students to collaborate in maintaining the cleanliness of the school environment through community programs, such as tidying up the yard or sorting waste. Meanwhile, Palemahan teaches students the importance of a harmonious relationship with nature, such as through greening activities, creating school gardens, or learning to recycle. By implementing Tri Hita Karana, students are not only taught to care for the physical environment but also absorb moral values that foster environmental sustainability from an early age.

Instrument

The questionnaire instrument used in this study was designed to assess the implementation of education based on Tri Hita Karana in maintaining the environment in schools. Tri Hita Karana, which directly translates as "three factors of happiness," is a Balinese Hindu philosophy that emphasizes the balance between humans and God (Parhyangan), humans and others (Pawongan), and humans and nature (Palemahan). In education, the application of these values aims to foster environmental awareness as a whole through spiritual, social, and ecological activities.

The questionnaire instrument includes several indicators that are relevant to each aspect of Tri Hita Karana. The Parhyangan aspect includes spiritual activities such as joint prayers and religious activities that support environmental preservation. The Pawongan aspect emphasizes cooperation between teachers, students, and the community to maintain cleanliness and develop joint environmental programs. Meanwhile, the Palemahan aspect focuses on practices that support ecosystem balance, such as waste management, reforestation, and maintenance of green spaces in schools.

As stated by Supartha (2020), "Tri Hita Karana-based education not only increases environmental awareness but also strengthens students' character in maintaining harmonious relationships with nature, others, and God [14], [15] " Therefore, this instrument was designed to assess the extent to which these values are implemented in schools, using a Likert scale (Strongly Disagree to Strongly Agree) to facilitate analysis of respondents' views. The objective: To measure students' understanding and participation in the implementation of tri hita karana-based education. The data collection using Likert scale within (1) Strongly disagree; (2) Disagree; (3) Neutral; (4) Agree; (5) Strongly agree.

Procedures

Procedure for Distributing Questionnaires to Grade 5 Students at SDS Methodist 10. The stages of administering questionnaires to grade 5 students at SDS Methodist 10 regarding the implementation of education based on Tri Hita Karana to protect the environment in schools were carried out regularly. First, the researcher prepared a questionnaire that had been checked for accuracy, which included questions about students' understanding, attitudes, and actions related to the principles of Tri Hita Karana, which prioritize good relationships with God, fellow human beings, and the surrounding environment. Then, the researcher asked for permission from the school, including the principal and class teacher, to carry out this activity. After obtaining permission, students were given a brief explanation of the purpose of the study and how to fill out the questionnaire. The questionnaires were given directly to students in the classroom with the help of the teacher to ensure that each student understood and was able to fill out the questionnaire correctly. The questionnaire-filling process was carried out in a comfortable atmosphere, and students were given sufficient time to answer each question. After the students had

finished filling it out, the questionnaires were collected for further analysis to assess the extent to which the principles of Tri Hita Karana had been implemented in schools to protect the environment.

Data Analysis

The Implementation of Tri Hita Karana-Based Education in Protecting the Environment in Schools expresses an effort to incorporate local wisdom values into education to build environmental awareness. Tri Hita Karana, which consists of three main components, namely the balanced relationship between humans and God (Parhyangan), the relationship between humans (Pawongan), and the relationship between humans and nature (Palemahan), provides a strong philosophical basis for shaping student behavior. This implementation can be seen through various programs in schools, such as tree planting activities, waste management based on 3R (Reduce, Reuse, Recycle), and the implementation of traditional rituals to maintain the purity of the school environment. In the long term, this strategy not only supports environmental preservation but also strengthens students' spiritual and social values, thus creating a school ecosystem that is in line with the principles of sustainable development. Based on data analysis, the implementation of Tri Hita Karana has been proven to increase student involvement in environmental care programs, while also forming student characters who are more responsible for preserving nature. Table 1.

Table 1. Interpretation of Measures of Stability of Alpha Values

Interval Score	Category
90-100	Excellent
80-89	Very good
70-79	Good
60-69	Enough
50-59	Less
< 50	Very less

RESULTS AND DISCUSSION

Developing and Validating

Tri Hita Karana comes from the word Tri which means three, Hita which means happiness, and Karana which means cause. Thus Tri Hita Karana means three causes of happiness. The cosmological concept of Tri Hita Karana is a very strong Hindu philosophy of life. This philosophy has ideas that can preserve cultural and environmental diversity amidst the influence of globalization and homogenization. At the core of the Tri Hita Karana teachings, there is an emphasis on three types of human relationships during life in this world. These three relationships include interactions with fellow humans, interactions with the surrounding environment, and interactions with God.

Each relationship is equipped with life guidelines that respect the aspects that exist around. The principle that applies is that implementation must be balanced and in harmony with one another. Balance and happiness will be obtained if humans try and avoid all negative actions that can harm the environment.

The concept of Tri Hita Karana is divided into three values, namely: 1) morals towards God Almighty (Parahyangan); 2) morals towards fellow humans (Pawongan); and 3) morals towards the environment (Palemahan). This teaching instills values about

living together related to religiosity, social values, respect for gender, justice, democracy, honesty, increasing enthusiasm, responsibility, and respect for the environment [16]. Table 2.

Table 2. Results of the Pre-Test of Students' Critical Thinking Skills in Cycle 1

No	Interval Score	frequency	Percentage	Category
1	90-100	-	-	Excellent
2	80-89	-	-	Very good
3	70-79	3	9%	Good
4	60-69	14	40 %	Enough
5	50-59	8	23%	Less
6	< 50	10	28%	Very less

The data examined showed a distribution of scores across the categories. The "Excellent" (90-100) and "Very Good" (80-89) categories did not show any frequencies or percentages, which may mean that no one was scoring in those ranges. In contrast, the "Good" (70-79) category recorded 3 people, or 9% of the total, indicating that only a few people were at a better level. The "Fair" (60-69) category recorded the highest frequency with 14 people, comprising 40% of the total, indicating that most people were at a fairly good, though not satisfactory, level. The "Poor" (50-59) category had 8 people (23%), while the "Very Poor" (<50) category had 10 people, or 28%. This suggests that there is a significant proportion of people who need more attention, with a total of 51% of people falling into the "Poor" and "Very Poor" categories. Overall, these data indicate that there are challenges in improving individual performance to a better level. Table 3.

Table 3. Post-test Results of Students' Critical Thinking Skills Cycle 1

No	Interval Score	frequency	Percentage	Category
1	90-100	-	-	Excellent
2	80-89	1	3%	Very good
3	70-79	7	20%	Good
4	60-69	13	37%	Enough
5	50-59	11	31%	Less
6	< 50	3	9%	Very less

Table 3 The analyzed data shows the distribution of scores across categories. The "Excellent" category (90-100) has no frequency data, indicating that no individuals achieved a score in that range. In contrast, the "Very Good" category (80-89) recorded 1 individual, which is equivalent to 3% of the total, indicating that only a few are at a high level. The "Good" category (70-79) had a frequency of 7 individuals, or 20%, indicating that there are still several individuals achieving good performance. However, the "Fair" category (60-69) dominates with 13 individuals, covering 37% of the total, indicating that the majority are at an adequate level although not optimal. The "Poor" category (50-59) is represented by 11 individuals, or 31%, while the "Very Poor" category (<50) has 3 individuals, which is equivalent to 9%. The "Poor" and "Very Poor" categories combined cover 40% of the total, indicating that there are significant challenges in improving performance. Overall, these data indicate a need for remedial strategies for individuals in the lower categories. Table 4.

Table 4. Results of the Pre-Test of Students' Critical Thinking Skills in Cycle 2

No	Interval Score	frequency	Percentage	Category
1	90-100	-	-	Excellent
2	80-89	-	-	Very good
3	70-79	2	7%	Good
4	60-69	10	28%	Enough
5	50-59	17	48%	Less
6	< 50	6	17%	Very less

Data analysis shows a significant distribution of scores across categories. The "Excellent" (90-100) and "Very Good" (80-89) categories had no individuals listed, indicating that none were achieving high levels of performance. The "Good" (70-79) category recorded 2 individuals, equivalent to 7%, indicating that only a small proportion were at a good level. In contrast, the "Fair" (60-69) category had 10 individuals, or 28%, indicating that some participants were at a fair level, but still needed improvement. However, the "Poor" (50-59) category dominated with 17 individuals, accounting for 48% of the total, reflecting that nearly half of the participants were below the expected standard. The "Very Poor" (<50) category recorded 6 individuals, or 17%, adding to the number of participants who were struggling. Overall, these data indicate significant challenges in performance, with an urgent need for improvement strategies for those in the "Poor" and "Very Poor" categories. Table 5.

Table 5. Post-test Results of Students' Critical Thinking Skills Cycle 2

No	Interval Score	frequency	Percentage	Category
1	90-100	-	-	Excellent
2	80-89	3	9%	Very good
3	70-79	4	11%	Good
4	60-69	15	43%	Enough
5	50-59	12	34%	Less
6	< 50	1	3%	Very less

Data analysis shows a significant distribution of scores across categories. The "Excellent" (90-100) and "Very Good" (80-89) categories had no individuals listed, indicating that none were achieving high levels of performance. The "Good" (70-79) category recorded 2 individuals, equivalent to 7%, indicating that only a small proportion were at a good level. In contrast, the "Fair" (60-69) category had 10 individuals, or 28%, indicating that some participants were at a fair level, but still needed improvement. However, the "Poor" (50-59) category dominated with 17 individuals, accounting for 48% of the total, reflecting that nearly half of the participants were below the expected standard. The "Very Poor" (<50) category recorded 6 individuals, or 17%, adding to the number of participants who were struggling. Overall, these data indicate significant challenges in performance, with an urgent need for improvement strategies for those in the "Poor" and "Very Poor" categories. Table 6

Table 6. Results of the Pre-Test of Students' Critical Thinking Skills in Cycle 3

No	Interval Score	frequency	Percentage	Category
1	90-100	-	-	Excellent
2	80-89	-	-	Very good
3	70-79	3	9%	Good
4	60-69	9	26%	Enough
5	50-59	17	48%	Less
6	< 50	6	17%	Very less

Data analysis shows significant variation in scores across categories. The "Excellent" (90-100) and "Very Good" (80-89) categories have no individuals listed, indicating that no participants are achieving high performance. The "Good" (70-79) category has 3 individuals, or 9%, indicating that only a few participants are performing well. Meanwhile, the "Fair" (60-69) category has 9 individuals, equivalent to 26%, reflecting that one-third of the participants are at an adequate level. However, the "Poor" (50-59) category dominates with 17 individuals, accounting for 48% of the total, indicating that almost half of the participants are below the expected standard. The "Very Poor" (<50) category also has 6 individuals, or 17%, indicating that a significant proportion of participants are struggling. Overall, these data indicate significant challenges in performance, with the majority of participants falling into the "Poor" and "Very Poor" categories, indicating the need for interventions and remedial strategies to improve overall outcomes. Table 7

Table 7. Post-test Results of Students' Critical Thinking Skills Cycle 3

No	Interval Score	frequency	Percentage	Category
1	90-100	-	-	Excellent
2	80-89	3	9%	Very good
3	70-79	10	28%	Good
4	60-69	16	46%	Enough
5	50-59	6	17%	Less
6	< 50	-	-	Very less

Data analysis shows that there is a variation in scores between the categories. The "Excellent" category (90-100) has no individuals listed, indicating that no participants achieved the highest level of performance. The "Very Good" category (80-89) has 3 individuals, equivalent to 9%, indicating that only a few participants managed to achieve high scores. The "Good" category (70-79) has 10 individuals, or 28%, indicating that some participants performed well. The "Fair" category (60-69) dominates with 16 individuals, accounting for 46% of the total, indicating that most participants are at an adequate level, although not ideal. Meanwhile, the "Poor" category (50-59) has 6 individuals, or 17%, indicating that some participants are below the expected standard. The "Very Poor" category (<50) does not show any frequency data, indicating that no participants experienced extreme difficulties. Overall, these data indicate that while several participants performed well, the majority fell into the "Fair" category, indicating the need for more attention to improve participant performance.

DISCUSSION

Table 8. Pre-Test Results Cycle 1,2 and 3

Category	Interval Score	Frequency of pre-test per cycle			Percentage of pre-test per cycle		
		Cycle 1	Cycle 2	Cycle 3	Cycle 1	Cycle 2	Cycle 3
Excellent	90-100	-	-	-	-	-	-
Very good	80-89	-	-	-	-	-	-
Good	70-79	3	2	3	9%	7%	9%
Enough	60-69	14	10	9	40 %	28%	26%
Less	50-59	8	17	17	23%	48%	48%
Very less	< 50	10	6	6	28%	17%	17%

The data analysis in the table shows the variation in frequency and percentage of pre-test results in the three different cycles. In the "Excellent" (90-100) and "Very Good" (80-89) categories, no participants were registered in all cycles, indicating that no individual achieved a high level of performance. The "Good" (70-79) category showed a fairly constant frequency with 3 individuals in cycles 1 and 3, and 2 individuals in cycle 2, resulting in a percentage of 9% in cycles 1 and 3, and 7% in cycle 2. The "Fair" (60-69) category showed a decrease in frequency from 14 in cycle 1 to 9 in cycle 3, with the percentage also decreasing from 40% to 26%. The "Poor" (50-59) category showed a significant increase, from 8 participants in cycle 1 to 17 participants in cycle 2 and remaining at 17 in cycle 3, with the percentage increasing from 23% to 48%. The "Very Poor" category (<50) decreased in frequency from 10 in cycle 1 to 6 in cycles 2 and 3, with the percentage decreasing from 28% to 17%. Overall, these data show a difference in pre-test results, with an increase in the number of participants in the "Poor" category and a decrease in the "Fair" and "Very Poor" categories, indicating the need for further assessment of the strategies implemented in each cycle.

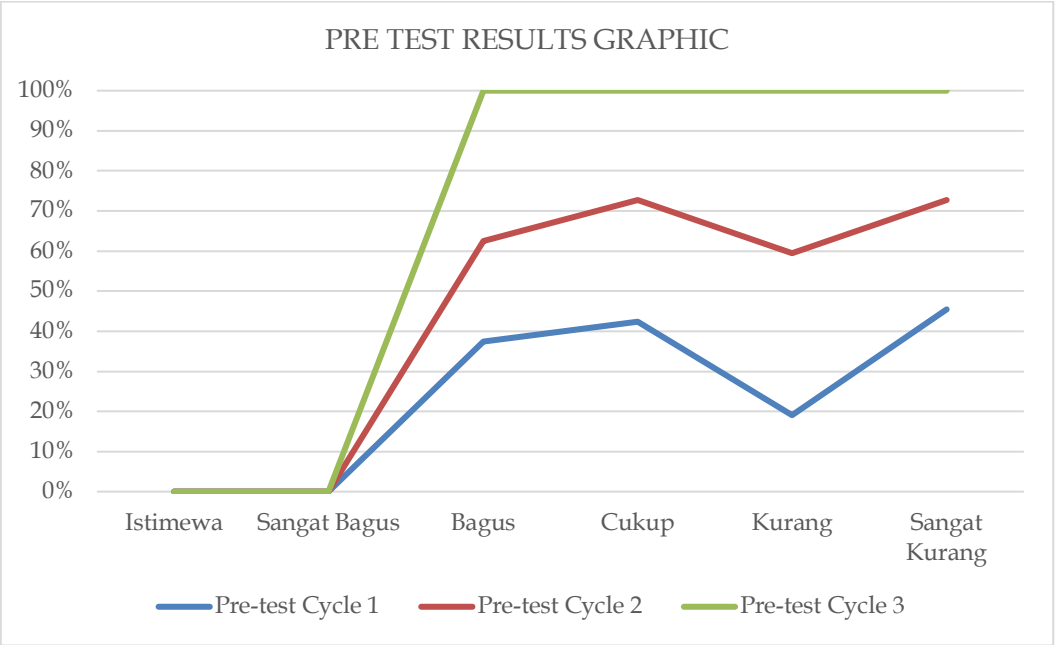

Figure 3. Chart Results of Pre-Test cycle 1, 2, and 3

Table 9. Results of Post-Test cycle 1, 2, and 3

Category	Interval Score	Frequency of pre-test per cycle			Percentage of pre-test per cycle		
		Cycle 1	Cycle 2	Cycle 3	Cycle 1	Siklus 2	Siklus 3
Excellent	90-100	-	-	-	-	-	-
Very good	80-89	1	3	3	3%	9%	9%
Good	70-79	7	4	10	20%	11%	28%
Enough	60-69	13	15	16	37%	43%	46%
Less	50-59	11	12	6	31%	34%	17%
Very less	< 50	3	1	-	9%	3%	-

Sumber: Data yang diolah (2024)

Analysis of the post-test results showed that student performance varied across the three different cycles. For the Excellent category (90-100), no students achieved this score. In the Very Good category (80-89), there was an increase, with 1 student in the first cycle and 3 students in the second and third cycles. The Good category (70-79) showed unstable changes, starting with 7 students in the first cycle, decreasing to 4 in the second cycle, but increasing sharply to 10 students in the third cycle. The Enough category (60-69) showed positive development, with the number of students increasing from 13 in the first cycle to 16 in the third cycle, which covered 46% of the total students. In contrast, the Less category (50-59) experienced a significant decrease, from 11 students in the first cycle to only 6 students in the third cycle. Finally, in the Very Less category (<50), only 3 students were registered in the first cycle and 1 student in the second cycle, with no students in the third cycle. Overall, the data shows improvements in student performance over time, especially in the higher categories.

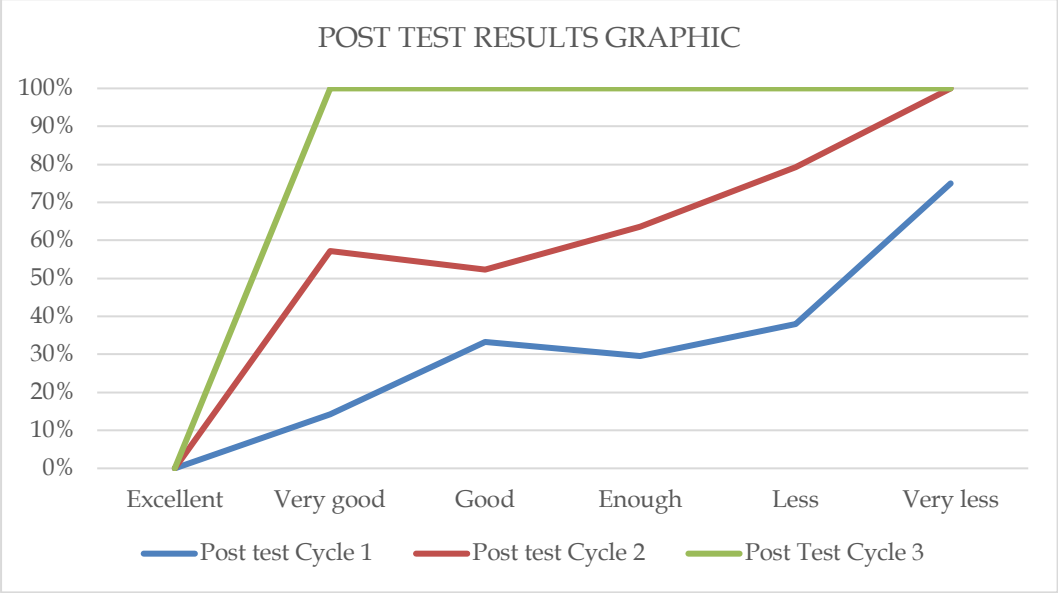

Figure 4. Chart Results of Post-test cycle 1, 2, and 3

Analysis of the post-test data displayed in the graph shows the development of student performance from cycle to cycle. In the Excellent category, no students achieved it in all cycles, indicating that the highest score has not been achieved. The Very Good category showed fluctuations, with the percentage increasing in cycle 2 but remaining stable in cycle 3. The Good category decreased in cycle 2 but managed to increase again in cycle 3, reflecting instability in student understanding. The Enough category showed consistent

improvement, indicating that more students achieved the minimum standard. Meanwhile, the Less category experienced a significant decrease in cycle 3, indicating that students managed to move to a better category. Finally, the Very Less category decreased, which is a positive indication that fewer students were below the standard. Overall, these data show a positive trend in improving student test results as the cycle progressed.

CONCLUSION

This study aims to examine the implementation of Tri Hita Karana-based education in preserving the environment in Elementary Schools. Through the classroom action research method implemented in three cycles, it was found that the implementation of Tri Hita Karana values contributed significantly to increasing students' environmental awareness. The results of the pre-test and post-test analysis showed a clear increase in students' understanding of the Tri Hita Karana concept. In the first cycle, only 9% of students reached the "Good" category, while in the third cycle, the percentage remained at 9%, but with a shift in the number of students in the "Fair" category decreasing. Although the "Less" and "Very Less" categories remained significant, there was a decrease indicating an improvement in students' understanding and actions towards the environment.

Overall, this study proves that the implementation of Tri Hita Karana-based education not only improves students' understanding of the environment, but also forms a better character of environmental care. Further strategies are needed to strengthen these results and ensure students' active participation in preserving the environment in schools.

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