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A CONCEPTUAL MODEL OF TRI HITA KARANA IN EDUCATIONAL GLOCALIZATION: TOWARD ETHICAL CULTURAL COMMODIFICATION

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Abstract

This study examines the repositioning of Tri Hita Karana (THK) within the context of educational glocalization in Bali. Previous studies have predominantly treated THK as a normative and ceremonial value system, with limited attention to its potential as a strategic epistemic and educational framework. Using a qualitative conceptual approach based on documentary analysis and a critical interpretive perspective, this study aims to develop a conceptual model of THK implementation in educational glocalization and to explore how ethical cultural commodification may function as a strategy for cultural empowerment rather than mere commercialization. The study develops a three layer conceptual model consisting of: (1) a value foundation layer that positions THK as the ontological and epistemic basis of education; (2) an educational transformation layer that conceptualizes glocalization as a mechanism for integrating local values into curriculum, pedagogy, and cross-cultural learning processes; and (3) an empowerment and cultural bargaining layer that frames education as a space for cultural diplomacy, community collaboration, and ethically grounded cultural commodification. These layers are operationalized into six strategic phases, including institutional legitimation, value internalization, cross-cultural negotiation, curriculum glocalization, cultural dissemination, and value-based commodification. The findings indicate that THK can function not only as a framework for cultural preservation but also as strategic cultural capital capable of strengthening educational identity, cultural agency, and local-global negotiation within contemporary education. The study contributes a conceptual framework that repositions THK from a symbolic cultural philosophy into a dynamic educational model relevant to multicultural and globalized learning environments.

Keywords: Bali, cultural capital, educational glocalization, ethical cultural commodification, multicultural education, Tri Hita Karana

I. INTRODUCTION

The Balinese cultural ecosystem recognizes Tri Hita Karana (THK) as a philosophy of harmony comprising *parahyangan* (human–divine relations), *pawongan* (human–human relations), and *palemahan* (human–nature relations). Broadly, THK may be defined as the harmonious relationship among humans, God, and nature (Widhiasthini et al., n.d.). Prior studies have primarily positioned THK within the domains of cultural preservation, spiritual harmony, and character education (Pramerta, 2023). While these perspectives remain important, THK is still predominantly treated as a normative and ceremonial value system. As a result, its potential as a strategic cultural resource within contemporary education remains underexplored. In the context of globalization and increasing cross-cultural interaction, local values are no longer only preserved but also negotiated and reinterpreted within educational spaces. However, limited studies have examined THK as strategic cultural capital capable of supporting educational transformation through educational glocalization. This study therefore seeks to reposition THK beyond symbolic preservation toward a dynamic educational framework that enables ethical forms of cultural empowerment. In this study, cultural commodification is not understood as unrestricted commercialization driven by market interests. Instead, it refers to a value-based process through which local culture is strategically represented, negotiated, and empowered within broader educational and global contexts. When guided by THK ethics and community control, commodification may function as a form of cultural revitalization and cultural diplomacy rather than cultural exploitation (Indrianto, 2005). Previous studies on Balinese cultural tourism also indicate that commodification can contribute to cultural sustainability when local communities retain authority over cultural meaning and representation. Pitana (2010) asserts that cultural commodification can evolve from a negative connotation into an empowering strategy when supported by value systems such as THK.

Today, Bali functions not only as a world tourism destination but also as a strategic cultural arena entering a new phase in the global educational ecosystem. Public schools historically designed as state instruments for national identity formation are increasingly becoming spaces of cultural encounters and negotiations of meaning due to the rising mobility of people across regions and nations (Wirawan & Rosalina, 2024). Interactions among students of diverse cultural backgrounds in Balinese public school's position education not merely as a space of cultural preservation but also as a potential arena for cultural diplomacy, an aspect rarely explored in THK-related studies.

In the educational sphere, the notion of glocalization has become increasingly relevant. Within contemporary education, globalization is increasingly understood not as a one-way transfer of values, but as a process of negotiation between global standards and local cultural identities. In this context, educational glocalization becomes relevant as an approach that adapts global educational demands while maintaining meaningful integration of local values within curriculum, pedagogy, and school culture. Chou et al. (2022) argue that localized implementation of global standards requires frameworks accommodating local expression and needs. Patel (2017) critiques the dominant and asymmetrical nature of internationalization in education, which often prioritizes Western norms while positioning local cultures as passive recipients. As an alternative, Patel proposes educational glocalization, an approach that modifies global standards to fit local cultural contexts, enabling schools and communities to act as active participants rather than mere followers. Likewise, Tolgfors and Barker (2023) highlight the visible dialectic between global and local interests within educational assessment practices: while there is pressure to align with global benchmarks, local educational traditions remain vital and meaningful. The interaction between these forces should not be avoided but rather consciously and strategically managed to achieve harmony without forced uniformity.

Within this context arises a critical question: how can local cultural values be managed not only symbolically but strategically, to gain real bargaining power in the global flow of education? Here, cultural commodification becomes relevant, not as mere

commercialization but as a mechanism for adapting local values within a competitive global ecosystem. At the same time, Karpov (2013) warns of the risks of educational commodification when commercialization logic becomes dominant, reducing education to a commodity relation and eroding its intrinsic values. Building on this critique, the present study repositions cultural commodification not as educational commercialization but as a deliberate value-based strategy for cultural adaptation, governed by the ethical framework of THK. Hence, commodification is understood as a means to enhance the global bargaining power of local cultures while maintaining the authority and authenticity of their educational values.

Previous studies on THK in education have largely focused on formal rituals and symbolic expressions (Divayana et al., 2020), without addressing the epistemic process of value negotiation that occurs in cross-cultural classroom interactions. Yet, the global movement in multicultural education is increasingly oriented toward the co-creation of cultural meaning rather than one-way value transfer. This principle forms the new epistemic standpoint of this research. Accordingly, this study contributes by reconceptualizing THK as strategic cultural capital within educational glocalization. Rather than positioning THK solely as a symbolic cultural identity, this study frames it as a dynamic educational framework that can be negotiated and contextualized through multicultural interaction. In addition, the study develops a conceptual pathway for understanding how ethical cultural commodification may emerge through value-based educational practices grounded in THK. The study thus moves beyond the preservation paradigm, positioning public schools as active agents in advancing Bali's global presence through education that is conscious of identity, economic value, and cultural negotiation.

Although earlier studies have remained largely normative and symbolic, emerging empirical findings reveal that THK has begun to manifest in operational forms within educational and cultural, economic practices. Empirical evidence from the field demonstrates concrete implementation pathways. Parwati and Trianasari (2016), for example, show that THK-based educational tourism has been realized through the use of local learning resources such as traditional houses, natural agricultural laboratories, and cultural, artistic practices, validated both as learning ecosystems and as cultural promotion media. This demonstrates that THK function as a pedagogical and cultural, economic platform relevant to glocalization. Similarly, at the level of early childhood and primary education, studies indicate that THK values can be integrated through modern learning media and activities that effectively strengthen children's affective and character dimensions (Suryawan et al., 2022). These findings confirm that THK value transmission can occur through innovative instructional design rather than solely traditional methods. Therefore, both empirical and conceptual foundations are in place for developing more systematic implementation model, positioning THK as the value foundation, glocalization as the educational transformation, and cultural commodification as the empowerment and bargaining mechanism. This framework enables THK to function not merely as a symbol of local heritage but as a strategic instrument for navigating global currents, strengthening cultural identity, and generating educational value.

II. METHOD

This study employed a qualitative conceptual research design using documentary research as the primary approach. Documentary research was considered appropriate because the study focused on interpreting philosophical, cultural, and educational meanings embedded in academic literature, policy documents, and socio-cultural discourses related to Tri Hita Karana (THK) and educational glocalization (Bowen, 2009). Rather than measuring variables quantitatively, the study aimed to construct conceptual relationships and develop a theoretical framework for understanding THK as a strategic educational model within global-local educational dynamics.

The data for this study were derived entirely from secondary sources, including: (1) national and regional education policy documents such as curricula, the Governor of Bali Regulation on local content, and official records from the

Department of Education; (2) peer-reviewed journal articles indexed in Scopus and SINTA that discuss THK, glocalization, cross-cultural education, and cultural commodification; and (3) publicly available digital documents such as official websites of public schools in Bali and international reports from institutions such as UNESCO. The reliance on secondary data follows Johnston's (2014) view that well-structured documentary and literature-based studies are capable of producing critical analyses comparable in depth to field research when conducted systematically and purposefully.

The collected documents were analyzed through qualitative content analysis and thematic interpretation. These approaches were used to identify recurring concepts, interpret relationships among key ideas, and organize the findings into broader thematic categories relevant to THK, educational glocalization, and ethical cultural commodification (Krippendorff, 2018; Braun & Clarke, 2021). The analytical process began with data reduction, involving the selection of materials relevant to the research objectives, followed by thematic categorization into three principal themes: (1) THK as a foundational value framework, (2) glocalization as an educational transformation strategy, and (3) cultural commodification as empowerment and cultural bargaining. The final phase involved interpretation and conceptual model construction, aligning with the nature of constructive conceptual qualitative research, which, as Snyder (2019) emphasizes, goes beyond literature review to generate new conceptual models through systematic synthesis.

III. RESULTS AND DISCUSSION

3.1 Reconceptualizing *Tri Hita Karana* as Strategic Cultural Capital in the Glocalization of Education

Most studies on Tri Hita Karana (THK) have primarily positioned it as a normative and ceremonial philosophy for maintaining social and spiritual harmony (Pramerta, 2023). Although this perspective remains important within Balinese social ethics, it often limits THK to symbolic cultural preservation. As a result, its potential role within contemporary educational transformation and global cultural negotiation remains insufficiently explored. Contemporary cultural theory increasingly understands culture not merely as inherited tradition, but as cultural capital that can be strategically mobilized within global interactions (Bourdieu, 2018). In educational contexts, cultural values may function as resources that shape identity, strengthen institutional distinctiveness, and support local participation within global educational dynamics. This perspective signals a shift from mere preservation toward activation of values, whereby THK is no longer viewed solely as a moral principle but evolves into living, utilitarian cultural capital shaping ways of thinking and informing concrete applications in social life and education (UNESCO, 2024).

Within a globally competitive educational ecosystem, cultural capital functions as a strategic resource influencing the positioning and mobility of educational actors across borders (Kim, 2016). Local culture, within educational glocalization, can transform into a strategic narrative with greater bargaining power than culture preserved only symbolically. Recent evidence shows that cultural capital correlates with students' global competencies, reinforcing the argument that it operates as a strategic asset in education (Teng & Cosier, 2024). Patel underscores that educational models importing global standards without dialogue with local cultures risk reproducing hegemonic asymmetries; thus, a paradigm of local agency is needed, one in which local culture is not merely protected but acts as an epistemic agent and adaptive strategy (Patel, 2017). This perspective creates space for repositioning THK beyond a preserved cultural legacy toward a dynamic framework that enables local identity to interact productively with global educational demands. Through educational glocalization, THK may therefore function as a locally grounded yet globally adaptive educational resource.

In an increasingly competitive global educational ecosystem, local cultures that can present themselves as strategic cultural capital will be respected not only as traditions but also recognized as epistemic authorities capable of shaping discourse and knowledge formation. Accordingly, THK should not be positioned merely as ritualized local wisdom, but as active cultural capital with a repositional function, adaptable and capable of negotiating global meanings through a dignified local perspective. The glocalization approach confirms that local culture must not be a mere object of adaptation to globalization, but an active subject co-determining the direction of that adaptation (Patel, 2017).

Accordingly, THK can be reconceptualized as a strategic educational framework that connects local cultural values with contemporary global educational dynamics. Rather than functioning solely as a symbolic philosophy of harmony, THK may contribute to educational transformation through curriculum development, institutional identity formation, and culturally grounded learning practices. In this sense, THK operates not only as a preserved tradition but also as a dynamic cultural resource capable of strengthening cultural continuity and local agency within globalization (Pitana, 2010).

3.1.1 National Foundations as a Space for Glocalizing THK Values

The Merdeka Curriculum explicitly streamlines content to create room for student-centered learning, character strengthening, and local contexts. This opens channels for integrating cultural values, including THK, substantively rather than ceremonially. Official Merdeka Curriculum documents emphasize improving the quality of learning and allocating dedicated time for character development (guided by the Pancasila Student Profile) (Wahyudin et al., 2024).

With its deep learning orientation, the Merdeka Curriculum articulates eight graduate profiledimensions, faith and piety, citizenship, critical reasoning, creativity, collaboration, independence, health, and communication as the foundation for cultivating holistic Indonesians who are values-based and adaptive to global dynamics. Each dimension resonates philosophically with THK. Faith/piety and spiritual well-being correspond to parahyangan; citizenship, collaboration, and communication align with pawongan and the harmonization of social relations; critical reasoning, creativity, independence, and ecological awareness relate to palemahan as the manifestation of human responsibility to nature and sustainable life.

The deep learning approach, now framed by the Ministry of Education, Culture, Research, and Technology's academic brief emphasizing olah pikir, olah hati, olah rasa, olah raga holistically, epistemically aligns with the THK structure. This positions THK not as a local ornament but as a value framework that deepens meaningful learning, relevance, and school sustainability. In other words, deep learning provides a methodology for rendering THK an epistemic resource rather than mere symbolic identity (Kemdikbudasmen, 2025). At the national level, therefore, the Merdeka Curriculum, the eight graduate dimensions, and deep learning create a policy space for THK to function as strategic cultural capital by guiding project design, assessment, and school culture; fostering co-creation of meaning rather than one-way transfer; and binding local values to global competencies (glocalization).

These policy directions indicate that the Merdeka Curriculum does not merely provide administrative flexibility for local content integration, but also creates epistemic space for local philosophies such as THK to shape educational meaning and learning orientation. Consequently, THK becomes relevant not only as cultural content but as a framework capable of supporting value-based educational glocalization.

3.1.2 Provincial Policy Framework on THK in Bali

At the provincial level, Bali's legal framework consistently enshrines THK as a governing principle for socio-cultural development. The Regional Regulation on Cultural Tourism situates cultural tourism as animated by Hindu values through the application of the THK philosophy. This signals normative standards that extend beyond ceremonialism and encourages the integration of values into public services, including education and cultural literacy (*Peraturan Daerah Provinsi Bali Nomor 2 Tahun 2012 Tentang Kepariwisataan Budaya Bali, 2012*). Further provisions on contributions to cultural and environmental protection affirm the province's orientation toward honoring nature, humanity, and Balinese culture—fully congruent with the THK structure. These instruments provide formal legitimacy for infusing local wisdom into cross-sectoral policy and programs, including schools (*Peraturan Daerah Provinsi Bali Nomor 7 Tahun 2023 Tentang Kontribusi Pelindungan Kebudayaan Dan Lingkungan Alam Bali Dari Sumber Lain Yang Sah Dan Tidak Mengikat, 2023*).

In sum, at the regional level, Bali's policy apparatus positions THK as an operational norm across sectors. For public schools, this constitutes an institutional legal basis to integrate THK across curricula, school culture, and partnership networks, thereby making it strategic cultural capital that is negotiable across local, national, and global arenas.

The provincial policy framework therefore demonstrates that THK has moved beyond symbolic recognition toward institutional legitimization within Bali's educational and socio-cultural governance. This institutionalization strengthens the possibility for THK to operate as strategic cultural capital that is formally recognized, educationally applicable, and adaptable within broader global-local interactions.

3.1.3 Institutional Evidence of THK Implementation in Bali

A number of educational institutions in Bali explicitly embed THK within their official documents, not merely as decorative identity markers but as a philosophical foundation integral to institutional development. Ganesha University of Education (Undiksha), for example, states in its vision that it aspires to be an excellent institution grounded in the THK philosophy. Likewise, Universitas PGRI Mahadewa Indonesia has developed Guidelines for THK Implementation that systematically integrate THK values into its vision, mission, and the tridharma of higher education, rendering them formal governance documents to ensure values are operationalized institutionally. At the secondary level, *SMA Negeri 2 Denpasar* explicitly cites a THK-based vision, and *SMA Negeri 6 Denpasa*r articulates a mission to cultivate a school culture imbued with THK, implicitly opening space for value integration into school culture. Even non-urban schools such as *SMA Negeri 1 Rendang in Karangasem* include the phrase "Based on the Concept of THK" in their vision, indicating broad penetration of THK across districts beyond urban or tradition-centric institutions. These institutional examples demonstrate that THK has increasingly been integrated into formal educational governance rather than functioning merely as symbolic rhetoric. The incorporation of THK into institutional visions, missions, and governance documents indicates an ongoing transformation of local philosophy into an operational educational framework. This trend strengthens the argument that THK is progressively functioning as strategic cultural capital within Bali's educational ecosystem.

3.2 A THK-Based Orientation to Cultural Commodification as a Strategy for Empowerment and Global Bargaining Power

Within capitalist frameworks, commodification is commonly associated with the transformation of culture into market-oriented products, often raising concerns regarding the

loss of spiritual meaning and cultural authenticity. In educational and cultural studies, such concerns emerge when market logic dominates cultural representation without ethical or community-based regulation. This concern is highlighted by Karpov, who warns that education can become trapped in commodity relations when market logic dominates without value-based constraints (Karpov, 2013). However, this perspective mainly reflects passive commodification, in which cultural meaning is externally controlled and primarily directed toward commercial consumption. This study instead proposes a THK-based orientation of active or reclaimed commodification, where local communities retain authority over how cultural values are interpreted, represented, and integrated into educational practices. In this view, culture is not merely what is sold but what is negotiated and positioned. Within this framework, commodification operates not merely through economic exchange, but through educational processes that transform local culture into learning experiences, institutional identity, collaborative projects, and cross-cultural interaction. THK therefore functions as a cultural framework that guides how local values are communicated and negotiated within broader global contexts. So long as the process is oriented toward spiritual (*parahyangan*), social (*pawongan*), and ecological (*palemahan*) harmony, culture does not lose its sacredness; rather, it ascends into the realms of advocacy, sustainability, and global positioning. This framework aligns with perspectives on cultural capital and the experience economy, wherein cultural value is not archived but activated into experiences, narratives, and symbolic capital with global bargaining power. Accordingly, this study positions THK not as a passive cultural object within globalization, but as a locally grounded framework capable of shaping how globalization is interpreted and adapted within educational settings.

3.2.1 Applying THK-Based Cultural Commodification in the Glocalization of Education in Bali's Public Schools

Value-based commodification rooted in THK is emerging not only in cultural tourism but also within the educational ecosystem, particularly following the implementation of the Merdeka Curriculum and the Pancasila Student Profile (P5) Projects. The Merdeka Curriculum mandates that schools develop P5 projects drawing on local cultural wealth, including themes such as Local Wisdom, Sustainable Lifestyles, and Entrepreneurship (Satria et al., 2024). These constitute direct entry points for construing THK as productive and adaptive cultural capital rather than merely ceremonial. In many Balinese public schools, P5 projects have increasingly been implemented through culture-based experiential learning activities. These include collaborations with desa adat and local arts communities, student-led cultural exhibitions, ecological projects inspired by THK values, and entrepreneurship initiatives based on local products and cultural narratives. Through these activities, students do not only learn cultural knowledge theoretically, but also participate in the production, interpretation, and communication of cultural meaning within contemporary educational contexts. Consistent with this, scholarship on THK implementation in education shows growing attention to THK as a pedagogical framework shaping identity, ethics, and the spirituality of learning in Balinese schools (Kumara et al., 2025; Parwati et al., 2017; Pramerta, 2023).

Within this educational structure, THK operates not only as learning content but also as a framework shaping school culture, collaborative interaction, and project-based learning. This process enables local cultural values to generate educational relevance, institutional identity, and socially grounded forms of cultural value creation. This approach aligns fully with Bali's regional policy, which since Regional Regulation No. 5/2020 and Governor Regulation No. 52/2021 has

established THK as a mandatory principle in the development of cultural tourism and local creative industries, including those based in education and community settings.

These practices demonstrate that THK-based commodification within education does not primarily function through commercial exchange, but through the transformation of local cultural values into educational experiences, collaborative projects, and socially recognized competencies. In this sense, commodification becomes embedded within pedagogical processes rather than separated as purely economic activity.

3.2.2 Commodification within a Framework of Co-Creation rather than Cultural Consumerism

The implementation of THK-based educational practices in Bali indicates a shift from viewing culture as static heritage toward understanding culture as an active source of educational meaning and social engagement (Pramerta, 2023). Under the Merdeka Curriculum, educational practice not only teaches culture but also encourages students to rework culture into new meanings and experiences relevant globally. Within this framework, education functions as a space for co-creation, where students, teachers, customary communities, and external educational networks collaboratively reinterpret local culture within contemporary contexts. Cultural meaning is therefore produced through interaction and participation rather than transmitted in a one-way manner. Consequently, the resulting cultural commodification is characterized by local communities defining how their culture is presented, exchanged, and empowered.

This model aligns entirely with the glocalization framework articulated by Patel, who argues that cultural strength lies not in static purity but in the capacity to adapt without losing authority of meaning (Patel, 2017). In this regard, THK is not "sold for tourism" but managed as strategic cultural capital that is negotiated with dignity, protecting meaning while creating added economic value, identity, and global influence. Accordingly, the proposed model of THK-based commodification within education is characterized by four interrelated principles:

1. Cultural representation remains locally and community regulated.
2. Educational activities are guided by THK ethical values and social responsibility.
3. Cultural practices generate educational, social, and identity-based value alongside economic relevance.
4. Schools function as spaces for cultural production, collaboration, and meaning-making rather than merely transmitting information.

3.3 A Conceptual Model of THK Implementation Based on a Cross-Cultural Perspective, Oriented toward Cultural Commodification through Educational Glocalization

The model developed in this study positions THK not as a defensive heritage value, but as strategic cultural capital consciously activated through mechanisms of educational glocalization and value-based cultural commodification. The model comprises three interconnected systemic layers that operate simultaneously within educational practice in Bali, particularly in public schools.

Layer 1: Value Foundation

In the first layer, THK functions as the underlying current of values guiding the entire orientation of education. It is not read solely as a principle of spiritual, social, and ecological harmony, but as an epistemic architecture determining how knowledge, learning, and meaning are produced. In the Balinese context, THK acts as a cultural compass ensuring that education remains rooted in spirituality (parahyangan), social balance (pawongan), and environmental sustainability (palemahan). Thus, THK speaks not only to morality but also to structures of thought, methods of reflection, and relations of knowledge. Correspondingly,

case studies and literature reviews show that THK values have transformed from ethical principles into an epistemological framework integrated within educational practice. These values now function as conceptual and procedural bases in curriculum design, learning strategies, and pedagogical models in Balinese schools (Sahar et al., 2024).

At the policy level, this layer gains formal legitimacy through various institutional documents, such as the explicit inclusion of THK in public schools' vision and mission statements, the THK Implementation Guidelines at Universitas PGRI Mahadewa Indonesia, and regional regulations like Bali Provincial Regulation No. 5/2020 on Cultural Tourism affirming THK as a foundation for human development in Bali. THK therefore possesses clear legal and institutional standing as an "authority of values," enabling it to serve as an official basis for locally grounded education. This first layer ensures that Balinese education does not lose its roots and spiritual orientation even as it engages global values.

Further, this normative core affirms that education is not merely a process of knowledge transfer but the cultivation of ontological awareness concerning human relations with the divine, with others, and with nature. Here THK operates as an epistemology of Balinese education: it not only orders behavior but also directs how humans understand the meaning of life, work, and knowledge. Hence, the first layer is not a static foundation but a point of departure for value innovation that flows into subsequent layers.

Layer 2: Educational Transformation

The second layer explains how THK operates not only as value but as a mechanism of adaptation amid educational globalization. Glocalization, the process of adjusting global standards to local contexts, opens space for THK to serve as an epistemic mediator between globality and local wisdom. Within the Merdeka Curriculum, this materializes through co-curricular activities embedded across subjects, which allow schools to develop themes such as Local Wisdom, Sustainable Lifestyles, and Entrepreneurship. Through these projects, THK can be internalized in learning processes that cultivate ecological awareness, social ethics, and active spirituality. Robust evidence supports these claims: Selamet et al. (2025) show THK's potential to create harmonious learning environments that enhance spiritual and ecological awareness; Ristanti (2024) validates THK's role in integrating local wisdom with global perspectives, enabling schools to become sites of cultural negotiation; and Sahar et al. (2024) provide concrete evidence of THK's implementation within the Merdeka Curriculum, demonstrating support for holistic character development across spiritual, social, and environmental dimensions. Collectively, this scholarship indicates that THK is not a cultural artifact but a dynamic framework for educational transformation in a globalizing context.

Together with deep learning, this creates opportunities for THK to function not as ornament but as a living pedagogical framework. Students do not merely memorize the meaning of pawongan; they experience it through cross-cultural collaboration in class and community-based social projects. Teachers become facilitators of cultural dialogue who convene global perspectives with local practice. Here the adaptive mechanism operates as THK becomes an epistemic bridge linking local spiritual values with the critical, reflective, and collaborative skills demanded by a global world.

This layer enables the co-production of cultural meaning within educational spaces. Through glocalization, THK is not merely preserved but transformed into a universal language intelligible across cultures. Consequently, Balinese schools serve not only as sites of value preservation but as arenas for cultural and global identity negotiation, where students

act as active agents in bridging tradition and modernity.

Layer 3: Empowerment and Cultural Bargaining Power

The third layer is the model's most strategic dimension. After values (Layer 1) and adaptation (Layer 2) are in place, Layer 3 articulates how THK becomes a tangible empowering force in social, economic, and cultural domains. Here, commodification is not understood as shallow commercialization but as the transformation of culture into bargaining power and a vehicle for global diplomacy. Under THK, economic and cultural processes proceed according to principles of harmony, every economic activity must be rooted in spiritual values and in social–ecological balance. This model aligns with literature on cultural sustainability and community-based tourism emphasizing community involvement, local control, and ethical principles in the commercialization of culture (Zhang et al., 2025).

In Bali, concrete manifestations of this layer include collaborations among public schools, desa adat, banjar, subak, and cultural studios to develop THK-based edu-tourism activities, student cultural exhibitions, and partnerships with local MSMEs grounded in cultural creativity. Such a model enables ethical commodification whereby local culture becomes an economic resource without losing its authenticity and sacred value. Schools function as cultural hubs, drivers of social innovation connecting education with the lived realities of Balinese society.

This layer also serves as a platform for global cultural diplomacy. When Balinese public schools integrate THK into internationalization programs, student exchanges, or global cultural festivals, they project soft power that brings Bali's philosophy of harmony onto the world stage. At this point, commodification is not exploitation but a strategy for affirming existence and advocating local values amid globalization. THK operates as both a value system and a cultural instrument negotiating Bali's position not as an object of tourism but as a subject of civilization.

This three-layer model signals a fundamental paradigm shift, from preservation to activation, from local wisdom to global strategy. It not only offers a new way of understanding THK but also reframes education itself as a site for cultivating strategic cultural capital. By establishing THK as the core value, glocalization as adaptation, and THK-based commodification as empowerment, Balinese education attains a robust foundation for negotiating modernity without losing identity. Thus, the model concerns not only THK as a spiritual value, but THK as a dynamic educational and cultural system for Bali—rooted in tradition, adaptive to the world, and empowered within the global knowledge economy. The following table presents the corresponding implementation model

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Tabel 1. The Developed Conceptual Model

Layer	Phase	Main Strategic Focus	Objective	Concrete Activities	Assessment / Evaluation Instruments
Layer 1: Value Foundation	Phase 1 Legitimation & Officialization of THK	Establish THK as the school's official identity	THK is recognized as an operational philosophy, not merely a ceremonial	Explicitly include THK in school vision, mission, School Operational Standards (KOSP), and school rules	Document audit of school policies, alignment of practices with declared vision/mission

			symbol		
	Phase 2 Internalization of THK & School Habitus	Make THK part of everyday school behaviour and culture	THK lives in everyday interactions, spaces, and attitudes of school members	Interfaith prayers/reflection, culturally respectful greetings, environmental care activities	Observation checklist, THK indicators, student reflection journals
Layer 2: Educational Transformation	Phase 3 Cross-cultural Negotiation	Encounter and negotiate identities and values	THK is examined and negotiated, not only taught as content	Cross-cultural dialogue/discussions among Hindu, Muslim, NTT, Chinese students (e.g., cultural exchange sessions)	Empathy rubric, identity narrative records, video reflection logs
	Phase 4 Glocalization of Curriculum	Adapt negotiated outcomes into the Merdeka Curriculum using deep-learning approaches	Curriculum is modified so THK becomes a framework for thinking, not rote content	Integration of THK values and cross-cultural experience into each subject's modules and co-curricular projects	Project portfolios, assessment rubrics, THK evaluation rubrics
Layer 3: Empowerment & Cultural Bargaining Power	Phase 5 Cultural Dissemination & Value Diplomacy	Project THK outward as narratives of civilization	Schools become producers of cultural narratives rather than mere repositories of folklore	Educational cultural festivals, student exhibitions, international collaborations, digital storytelling	Measurement of public impact (engagement), recognition at national/international level, cultural influence indicators
	Phase 6 Value-based Cultural Commodification (Explicit)	Culture becomes a marketable strength while retaining ethical grounding in THK	THK is capitalized in ethically controlled cultural products and soft-power initiatives	Joint edu-tourism programs with *desa adat* (traditional villages); production of culturally valuable products; school programs showcasing THK domestically and abroad	Evaluation rubric including cultural impact and sustainability indicators, student cultural literacy surveys, external stakeholder feedback forms

To clarify the interrelationships among the various components, the following illustration presents a model for implementing Tri Hita Karana (THK) based on a cross-cultural perspective, oriented toward cultural commodification through the glocalization of education.

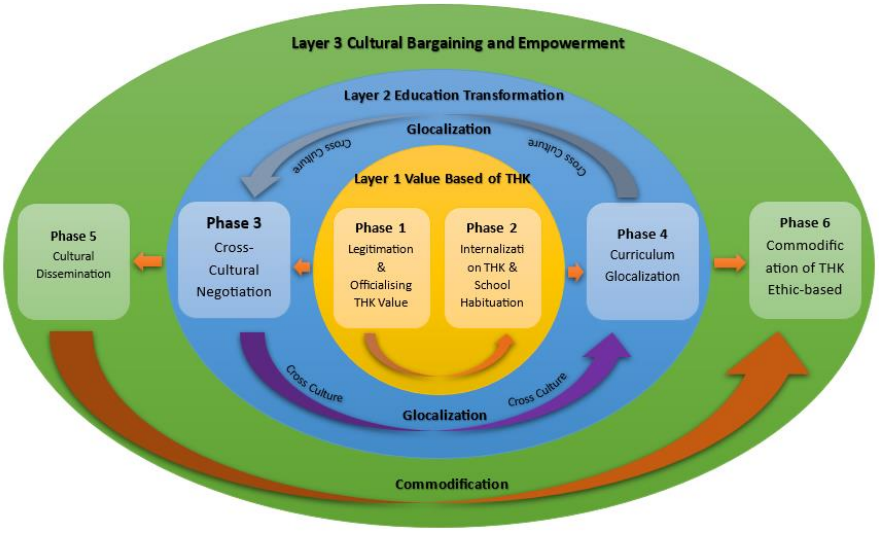


Figure 1. Conceptual Model for Implementing Tri Hita Karana Based on a Cross-Cultural Perspective Oriented Toward Cultural Commodification Through Educational Glocalization

This model asserts that the glocalization of education grounded in Tri Hita Karana (THK) is not a one-way adaptation from global to local, but rather a bidirectional negotiation that is reflective and equitable between local values and global realities. Consequently, the outcome is not merely curriculum localization or the exotic display of cultural elements, but the emergence of meaningful value hybridization an authentic synthesis of local wisdom and global challenges that retains its philosophical roots. Conceptually, this model implies that:

1. THK functions as an epistemic driver, not merely a cultural ornament. It is not positioned as ceremonial decoration, but as a foundational framework guiding the substantive direction of education.
2. Balinese education is redefined not solely as a guardian of local culture, but as a generator of cultural intelligence capable of actively engaging in encounters and negotiations with global cultures.
3. Cultural commodification within this model is not passive commercialization, but a conscious and value-driven strategy for cultural mobilization, while maintaining the ethical integrity of THK as a safeguarding principle.
4. Educational glocalization in this perspective is value-based rather than market-driven. Thus, culture is not tailored to market preferences, but is mobilized to extend the dignified influence of local values within the global arena.

IV. CONCLUSION

Based on the findings and discussion, this study concludes that Tri Hita Karana (THK) extends beyond its conventional role as a symbolic cultural philosophy and has the potential to function as a dynamic framework within contemporary education. In the context of educational glocalization, THK may contribute to shaping culturally grounded educational practices while supporting local engagement within global educational dynamics. The study demonstrates that THK can be interpreted not only as inherited local wisdom, but also as an adaptable educational resource that gains relevance through ongoing social, cultural, and educational interaction. The findings further suggest that cultural commodification, when guided by THK ethical values and community participation, may

function as a culturally grounded strategy for educational engagement, identity formation, and cultural sustainability within global-local interaction. These findings are synthesized into a three-layer conceptual model consisting of: (1) the foundational value layer, (2) the educational transformation layer, and (3) the cultural empowerment and negotiation layer.

Collectively, these layers indicate that THK may support the development of educational practices that are culturally rooted while remaining responsive to contemporary global challenges. In this regard, public schools in Bali have the potential to function not only as spaces of cultural preservation, but also as environments for intercultural learning and cultural engagement. Accordingly, this study contributes a conceptual perspective that frames THK as a dynamic educational framework within multicultural and glocalized learning contexts. The resulting THK glocalization model offers a novel approach to cultural diplomacy in public education extending beyond the exclusive domain of international schools. In light of these conclusions, several recommendations are proposed:

- Schools may consider strengthening educational approaches that integrate local cultural values into collaborative, project-based, and globally relevant learning activities.
- Character education programs, cross-cultural projects, and digital learning exhibitions could be further developed through ethically grounded THK-based cultural approaches.
- Teachers may play an expanded role in facilitating intercultural dialogue and contextualizing local cultural values within contemporary educational settings.
- Educational policymakers in Bali could further explore the integration of THK as part of a contextual and adaptive curriculum framework.
- Future studies may expand this discussion into vocational, tourism-based, and community-oriented educational settings, including the exploration of THK-based educational models for cultural sustainability and local-global educational engagement.

Ultimately, this study highlights the possibility of positioning local philosophy not merely as cultural heritage to be preserved, but as a meaningful educational resource capable of contributing to culturally responsive and globally connected education.

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