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STRENGTHENING ENVIRONMENTAL CARE CHARACTER THROUGH "TEBA MODERN" BASED ON TRI HITA KARANA

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Abstract

The Teba Modern program represents a culturally based approach to organic waste management that integrates Balinese local wisdom with environmental education. This study aims to analyze the implementation of Teba Modern in strengthening students' environmental care character at SD Negeri 2 Celuk Sukawati from the perspective of Tri Hita Karana. A descriptive qualitative method was employed to explore the implementation process, students' behavioral changes, and the educational values embedded in the program. The findings indicate that Teba Modern contributes positively to the development of students' environmental responsibility and daily clean-living habits. The values of Tri Hita Karana—Parahyangan, Pawongan, and Palemahan—are reflected through students' spiritual awareness, social responsibility, and care for the environment. The program not only supports school cleanliness and sustainable waste management but also strengthens character education aligned with the 7 Habits of Great Indonesian Children and the Eight Graduate Profiles. This study highlights the contribution of local wisdom-based environmental programs in integrating ecological awareness with character education in elementary schools.

Keywords: Environmental Care Character, Local Wisdom, Elementary Education, Organic Waste Management, Tri Hita Karana

I. INTRODUCTION

Education plays an essential role in developing human potential through structured learning processes. According to the Indonesian National Education System Law No. 20 of 2003, education aims to develop students' spiritual strength, personality, intelligence, noble character, and life skills. In this context, character education has become increasingly important due to concerns regarding moral degradation and declining environmental awareness among younger generations (Suarningsih, 2024; Sutiawan, 2023). Character education is not limited to interpersonal ethics but also includes responsibility toward the environment as an integral part of human life.

Environmental problems, particularly waste accumulation, have become increasingly complex due to growing human activities. Organic waste, despite being naturally biodegradable, often contributes to environmental pollution when not properly managed (Ramadhani et al., 2025). Schools have a strategic role in addressing this issue by integrating environmental awareness into educational practices. Through contextual and participatory learning, students can develop environmental responsibility from an early age (Hidayah et al., 2025; Ilham et al., 2023; Ximenes et al., 2018).

One alternative that supports environmental character education is organic waste management through *Teba Modern*. Teba Modern is a local innovation that combines Balinese local wisdom with environmentally friendly waste management practices (Pratama et al., 2025). In schools, its implementation not only introduces technical skills such as waste sorting and composting but also encourages students to develop responsibility, discipline, and awareness of environmental sustainability. Direct student involvement in waste management activities has been shown to strengthen students' sense of ownership and ecological responsibility toward their surroundings (Lintang et al., 2024; Rudiyanto et al., 2021).

The implementation of Teba Modern is closely related to the Balinese philosophy of Tri Hita Karana, which emphasizes harmony between humans and God (*Parahyangan*), humans and others (*Pawongan*), and humans and nature (*Palemahan*) (Budhayana, 2024; Sari et al., 2024; Suryawan et al., 2022). Within this framework, environmental care is not merely viewed as a practical activity but as a moral, social, and spiritual responsibility. Therefore, integrating Tri Hita Karana into waste management practices allows environmental education to become more contextual and value-oriented. Students are encouraged not only to maintain environmental cleanliness but also to internalize cultural and ethical values in their daily behavior (Wimbawati et al., 2025).

Previous studies have examined environmental character education through waste bank programs, recycling activities, and the application of 3R principles (Reduce, Reuse, Recycle) in educational settings (Andini et al., 2022; Maryuni, 2024; Purnami, 2020) .These studies demonstrate that waste management activities can improve environmental awareness, critical thinking, and students' participation in sustainability programs. However, most previous studies focus primarily on recyclable inorganic waste and general environmental campaigns. Limited studies specifically examine organic waste management in elementary schools through culturally based approaches integrated with local philosophical values. In addition, the role of Tri Hita Karana as a philosophical foundation for strengthening environmental care character through organic waste management has not been widely explored.

This study addresses that gap by examining the implementation of Teba Modern-based organic waste management at SD Negeri 2 Celuk Sukawati from the perspective of Tri Hita Karana. Unlike previous studies, this research emphasizes the integration of local wisdom, environmental practices, and character education within the elementary school context. The study specifically investigates: (1) how Teba Modern is implemented in the school environment, (2) how Tri Hita Karana values are integrated into organic waste management activities, and (3) how these activities contribute

to strengthening students' environmental care character.

This study is expected to contribute to the development of contextual and local wisdom-based environmental character education models that are applicable in elementary schools and relevant to sustainable education practices.

II. METHOD

This study employed a descriptive qualitative approach aimed at gaining an in-depth understanding of the process and values underlying the formation of environmental care character through the implementation of the Teba Modern Program at SD Negeri 2 Celuk Sukawati. This approach was chosen because the phenomenon under investigation occurs naturally within the school context and involves the direct experiences of the principal, teachers, and students, which cannot be measured quantitatively.

The researcher acted as the key instrument, being directly involved in both data collection and analysis. Data were collected using three primary techniques: participant observation, in-depth interviews, and document analysis. Observations were conducted during routine cleaning activities and other school events to examine the behaviors and interactions of teachers and students in managing organic waste. Interviews were conducted purposively with the school principal, homeroom teachers of grades II, IV, V, and VI, as well as students from grades IV, V, and VI.

Data analysis followed the interactive model of Miles and Huberman, which consists of three stages: data reduction, data display, and conclusion drawing. Data reduction involved sorting and categorizing information into main themes. The data were then presented narratively, incorporating quotations from informants as empirical evidence. Conclusions were drawn inductively by linking field practices with the values of environmental care character. The trustworthiness of the data was ensured through source and technique triangulation, as well as member checking to verify the accuracy of interpretations.

III. RESULTS AND DISCUSSION

Implementation of the Teba Modern Program in Organic Waste Management at SD Negeri 2 Celuk Sukawati

Etymologically, the term *teba* originates from the Balinese word *teben*, which means the back or lower part of a household compound(Dwipayana et al., 2023). The concept of *Teba Modern* refers to an effort to preserve the traditional *teba* as a waste disposal site typically located behind Balinese houses. In its "modern" adaptation, the *teba* is redesigned to maximize the use of limited land areas. The *Teba Modern* initiative represents a significant step for both communities and institutions in urban areas, where land availability tends to be relatively restricted. Its main objective is to increase public awareness of the importance of organic waste management and to encourage active participation in compost production. Consequently, it is expected to create a clean, healthy, and sustainable environment while improving the quality of life (Pratama et al., 2025).

SD Negeri 2 Celuk Sukawati operates two *Teba Modern* facilities dedicated to collecting and processing organic waste. The utilization of these facilities has become part of the school's routine activities, integrating cleanliness and environmental awareness into students' daily lives. According to the principal, students take turns on daily cleaning duty under the supervision of their classroom teachers, helping them develop cleanliness habits and waste-sorting skills. Based on observations, every Saturday the school organizes a collective cleaning activity. Starting at 07:30 a.m., students, teachers, and the principal begin the day with a joint prayer, followed by a physical exercise session called *Senam Anak Indonesia Hebat*, motivational chants, and a collective clean-up around the school area.

Teachers explained that these cleaning activities are not merely routine tasks but part of character education through habituation and role modeling. One teacher stated, "We apply a habituation technique for students to sort waste every day. At first, they often forgot, but now they are getting used to it." Another teacher added, "We monitor their progress daily and give small rewards to keep them motivated." The principal also emphasized that the *Teba Modern* program is an innovation rooted in

local wisdom: “The background of this initiative is our intention to instill environmental awareness from an early age. The *Teba Modern* program adapts the traditional Balinese communal spirit known as *teba* and modernizes it within the school context.” These findings support previous studies indicating that strengthening character through habituation and teacher role modeling effectively fosters discipline, responsibility, and cooperation among students (Fatimah et al., 2024; Lestari & Mahrus, 2025).

Interviews with students also revealed positive responses to the program. A sixth-grade student shared, “Yes, we also have cleaning duties every day. There is a *Teba Modern* for organic waste.” Similarly, a fifth-grade student commented, “we do it together with our friends and teachers. We also do the same thing at home because our teacher said it can help prevent flooding.” This indicates a transfer of learning from school to home, aligning with previous research showing that ecological habits developed at school can influence children’s environmental behavior within their families (Boyak & Baldakova, 2023).

Figure 1 illustrates the physical design of the Teba Modern facility at SD Negeri 2 Celuk Sukawati. The accessible and open design allows students to participate directly in waste collection and processing activities. This physical arrangement supports experiential learning by creating opportunities for students to interact continuously with environmental practices in their daily school environment.



Figure 1. *Teba Modern* at SD Negeri 2 Celuk Sukawati
(Source: Researcher’s Documentation, 2025)

From a theoretical perspective, the implementation of Teba Modern reflects the integration of social learning theory, character education, ecological literacy, and ecopedagogy. Students learn environmental behavior through observation, imitation, habituation, and interaction with teachers and peers during waste management activities (Warini et al., 2023). Simultaneously, the program facilitates the development of moral understanding, environmental attitudes, and responsible actions, which are central elements of character education (Lickona, 2016; Shomad, 2023). The implementation process also represents value transfer, where students not only understand environmental values cognitively but also apply them in real-life contexts (Ardiansyah et al., 2025).

Furthermore, the program contributes to strengthening ecological literacy and environmental awareness among students (Bhoki & Are, 2024; Pravitasari & Nugraheni, 2024; Wachidah et al., 2024). Within the framework of ecopedagogy, environmental learning is connected to students’ real-life experiences and local cultural values, encouraging ecological awareness and social responsibility simultaneously (Adzani et al., 2024). Such learning experiences are important in developing students’ ecological intelligence, which supports environmental sustainability both within schools and in the wider community (Amaliati et al., 2024).

Therefore, the implementation of Teba Modern demonstrates that school-based organic waste management is not solely oriented toward reducing waste volume. More importantly, it functions as a culturally grounded educational process that strengthens students’ ecological character, environmental literacy, and social responsibility. The main contribution of this study lies in demonstrating how local wisdom-based environmental practices can integrate character education, ecological awareness, and sustainability values within elementary school education.

Strengthening Environmental Care Character through the Perspective of Tri Hita Karana

The values of *Tri Hita Karana* serve as the

philosophical foundation of the *Teba Modern* program. The three dimensions—*Parahyangan* (harmony with God), *Pawongan* (harmony among humans), and *Palemahan* (harmony with nature)—are reflected in the daily practices of this program. This demonstrates that the pursuit of harmony across various aspects of life has been thoughtfully integrated into the school's activities.

a. The *Parahyangan* Aspect

The *Parahyangan* aspect is reflected in the collective prayer conducted before the school's cleaning activities. The fourth-grade homeroom teacher emphasized, "We always begin with a prayer so that students realize that caring for the environment is part of our devotion to God." Through this habituation, students are guided to understand that environmental stewardship is an expression of gratitude and devotion to the Divine. This spiritual awareness strengthens students' religious character, consistent with the *Parahyangan* value in *Tri Hita Karana*, which emphasizes harmony between humans and God (Suminto & Kustiyanti, 2023).

The implementation of the *Parahyangan* aspect through prayer before cleaning activities illustrates the integration of spiritual values into environmental character education. This habituation serves a dual purpose: first, to cultivate religious awareness that maintaining cleanliness is not merely a social duty but an act of devotion to God; and second, to form a spiritual habitus that reinforces students' internal moral dimension.

The development of ecological awareness should be rooted in spiritual consciousness regarding the interconnectedness between humans, nature, and God. The practice of praying before environmental activities nurtures a transcendental sense of unity, ensuring that ecological actions are not mechanical but infused with ethical and spiritual significance. This context aligns with the concept of *spiritual ecology* or *eco-spiritual learning*, which promotes ecological preservation through spiritual pathways (Budhayana, 2024; Thomson, 2025).

Thus, the application of *Parahyangan* values through prayer before cleaning activities is not a mere ritual formality but an effective pedagogical strategy for cultivating religious awareness that perceives environmental preservation as an integral expression of devotion to God (Wimbawati et al., 2025).

b. The Pawongan Aspect

The *Pawongan* aspect is clearly demonstrated through the spirit of cooperation and mutual assistance among the school community. The principal explained, "We developed a cooperative system across classes and formed a waste-sorting team. Everyone participates—students, teachers, and staff." Teachers also mentioned that students have become more proactive and cooperative without being told to do so. Consistent with this, students reported, "We do the cleaning together in groups, sweeping and tidying up the classroom."

This demonstrates the growth of social character values such as cooperation (*gotong royong*), responsibility, and empathy, which align with the Pawongan dimension—harmony among human beings. *Pawongan* emphasizes harmony between individuals as an awareness that healthy social relationships are an integral part of both religious and ecological life. In social learning theory, the modeling provided by teachers serves as a reference for students. Learners acquire social values through the exemplary behavior of teachers and peers in collaborative activities, so that values such as empathy, solidarity, and social responsibility are not taught verbally but are practiced directly through interaction and collective engagement (Anggreni & Rudiarta, 2022; Warini et al., 2023).

From the perspective of Hindu education, *Pawongan* represents a manifestation of *Tat Tvam Asi*, the awareness that the self and others are essentially one within *Brahman*(Donder, 2021). Therefore, cooperation, mutual assistance, and respect for others are not merely social norms but spiritual expressions that reinforce the sense of universal brotherhood (*Vasudhaiva Kutumbakam*) (Widaswara et al., 2024). When students help one another in cleaning duties and maintaining environmental hygiene, they are, in essence, practicing Hindu ethical values that educate individuals to balance personal and collective interests.

c. The Palemahan Aspect

The *Palemahan* aspect is most evident in the practice of organic waste management. Students understand the difference between organic and inorganic waste and channel organic waste into the *Teba Modern* container. The teacher explained that the school had provided separated waste bins in every classroom (Figure 2). The purpose is to train students in waste sorting and environmental care. This was confirmed by a student's statement: "If it's organic, it goes into *Teba Modern*; if it's inorganic, it goes into the sorting bin.



Figure 2. Waste Bins Sorted by its Type
(Source: Researcher's Documentation, 2025)

The principal explained that the organic waste collected is still undergoing decomposition: "The collected waste cannot yet be fully utilized because the process is still ongoing; perhaps in a few months, it can become fertilizer for the school's plants." Although the final results are not yet visible, this process has instilled ecological awareness and environmental responsibility in students from an early age, which is the essence of the Palemahan value within the philosophy of Tri Hita Karana.

The Palemahan aspect in the practice of organic waste management reflects the real implementation of harmony between humans and nature, as taught in the Tri Hita Karana philosophy. Through activities of sorting and processing waste, students not only acquire ecological skills but also develop spiritual awareness that nature is an inseparable part of human existence that must be preserved. The organic waste management process within Teba Modern serves as an educational medium to cultivate moral responsibility toward environmental sustainability

The waste sorting and processing activities function as experiential learning, allowing students to understand the causal relationship between human actions and ecosystem balance (Daryani & Wijayanti, 2024). This aligns with David Kolb's experiential learning theory, which posits that learning occurs through engaging in new experiences, developing observations or reflections, constructing concepts, and applying theories to solve problems (Kemhuy, 2025).

Moreover, the implementation of organic waste management in schools reflects the principles of ecopedagogy, which emphasizes that education must foster critical awareness of the global ecological crisis and encourage learners to become agents of sustainable change (Matitaputty et al., 2022; Syah & Wibowo, 2022). Although the final composting results have not yet appeared, the most important value lies in the learning process itself—namely, the cultivation of environmental care and ecological responsibility from an early age.

Challenges in the Program Implementation

Based on interviews with the principal and teachers, several challenges were identified in the implementation of the Teba Modern program. First, there is a lack of habitual practice at home. The sixth-grade homeroom teacher stated, "The challenge is that students often forget because they are not used to sorting waste at home, so they tend to mix organic and inorganic waste." Second, maintaining consistent student behavior, particularly among lower-grade students, remains an issue. Some teachers noted, "Younger students often get confused if they are not supervised." Third, the waste processing phase requires a long time before it turns into compost. The principal explained, "Because the process is natural, it takes quite a long time. We just have to be patient; once it's ready, it will be used for the school's plants."

These challenges indicate that the success of the program does not solely depend on technical execution but also requires continuous mentoring, adequate facilities, and sustained internalization of values. The presence of such challenges in the implementation of Teba Modern shows that the success of ecological education depends not only on program design but also on the readiness of the school ecosystem. The three main challenges

identified—parental support, student behavioral consistency, and the lengthy waste processing time—reflect structural, cultural, and pedagogical obstacles in integrating Tri Hita Karana values into environmental learning practices.

First, the finding that some students often forget to sort their waste correctly can be attributed to habits at home. Parental involvement is essential to ensure that the practice of waste separation continues beyond school and extends to the home and community environments. Parents play a crucial role in shaping students' character (Hanafiah & Suparno, 2025)

Second, the issue of consistent student behavior, especially among lower-grade pupils, highlights that ecological behavioral change cannot be achieved instantly. Within the framework of Social Learning Theory, environmentally conscious behavior is developed through observation, repetition, and social reinforcement. Elementary-aged children are still in the imitation stage and require intensive guidance from teachers as role models (Anggreni & Rudiarta, 2022). Without consistent supervision, old habits tend to re-emerge, particularly when home environments do not reinforce similar practices.

Third, the lengthy composting process presents both technical and motivational challenges. From the perspective of experiential learning, meaningful learning through experience takes time for students to internalize and reflect upon outcomes (Wijnen-Meijer et al., 2022). The natural process of decomposing waste into fertilizer teaches values such as patience, perseverance, and respect for natural cycles. However, without sufficient philosophical and pedagogical understanding, students may lose motivation when immediate results are not visible. Therefore, the teacher's role as a facilitator of reflection is crucial to help students grasp the spiritual meaning embedded in ecological processes.

The challenges encountered are not signs of failure but integral parts of a continuous learning cycle. These difficulties underscore the need to strengthen teacher mentoring systems, integrate ecological values into the curriculum, and foster collaboration among schools, families, and communities. With consistent guidance and adequate facilities, *Teba Modern* has the potential to become a model of ecological education based on *Tri Hita Karana*, one that not only cultivates technical skills but also nurtures holistic awareness—religious, social, and ecological—within students.

Implications for Character Education in Elementary Schools

The *Teba Modern* program not only fosters the habit of maintaining environmental cleanliness but also directly contributes to character development in accordance with the 7 Habits of Great Indonesian Children (KAIH) and the 8 Graduate Profiles.

Through routine activities and contextual learning, students are accustomed to thinking, acting, and behaving in accordance with national values and Balinese local wisdom.

Based on the interviews and observations, the implications can be outlined as follows:

1. Strengthening discipline and responsibility

Through *Teba Modern* activities, students are accustomed to consistently maintaining personal and environmental cleanliness. A second-grade teacher stated, "We teach our children to be responsible for their own waste, to be independent, and to help each other." This routine activity fosters discipline in waste management and responsibility for the school environment.

2. Fostering a spirit of mutual cooperation and social awareness

The implementation of *Teba Modern* encourages students to work together to maintain a clean school environment. A fifth-grade teacher stated, "We connect it with the spirit of mutual cooperation and the children's responsibility for cleanliness. That is part of the habits of Great Indonesian Children." This activity fosters collective awareness that cleanliness is a shared responsibility, not just an individual one, thus strengthening the habit of mutual cooperation in daily life.

3. Internalizing the values of environmental stewardship and a sustainable lifestyle

The principal explained that *Teba Modern* activities are integrated into co-curricular activities and the Pancasila Student Profile Strengthening Project (P5), with a sustainable

lifestyle theme. He emphasized, "We integrated this program into P5's co-curricular activities, with a sustainable lifestyle theme. So, it's not just about cleanliness, but also about character and social responsibility." This demonstrates that *Teba Modern* not only fosters momentary hygiene behavior but also fosters environmental awareness and sustainable social responsibility.

4. Developing independence, creativity, and critical thinking

In addition to social values, this activity also fosters students' independence and critical thinking skills. The principal added, "Through *Teba Modern*, students also learn to think critically and creatively, as they must understand how to sort waste and find solutions to keep the environment clean." Therefore, *Teba Modern* contributes to the formation of reflective and creative thinking habits that align with the independent and innovative character of Indonesian children. *Teba Modern* activities also serve as concrete practices for implementing contextual character education that integrates national and local values. Philosophically, Tri Hita Karana provides spiritual, social, and ecological dimensions; while KAIH and the 8 Graduate Profiles provide direction for character development and student learning behavior in the Merdeka Curriculum era.

The *Teba Modern* program serves as a bridge between Balinese local wisdom and the national vision of character education, where values of togetherness, care, and environmental responsibility are internalized through students' real-life experiences at school.



Figure 3. Students' involvement
(Source: Reseracher's documentation, 2025)

From a contextual learning perspective, learning becomes meaningful when students connect new knowledge with real-life experiences (Santika et al., 2022). *Teba Modern* is a transformative medium where students not only learn the theory of cleanliness and environmental preservation but also live these values through direct practice. Meanwhile, from the perspective of Lickona's character education theory, programs like *Teba Modern* encompass three domains of character development: moral knowing, moral feeling, and moral action. Students understand the values of cleanliness and responsibility (knowing), feel concern and empathy for others and the environment (feeling), and then put these values into concrete actions such as sorting waste and maintaining cleanliness (action) (Lickona, 2016). The integration of local and national values is a superior philosophy for instilling a love of the environment in students.

IV. CONCLUSION

The *Teba Modern* program at SD Negeri 2 Celuk Sukawati is an innovative organic waste management program based on Balinese local wisdom that has been successfully integrated into school life in a sustainable manner. Through activities such as daily duty, community service, and waste sorting, students not only learn to maintain a clean environment but also develop character values such as discipline, responsibility, mutual cooperation, and independence. The Tri Hita Karana philosophy, which emphasizes spiritual (Parahyangan), social (Pawongan), and ecological (Palemahan) balance, provides a moral foundation for fostering environmental awareness among students.

Overall, *Teba Modern* demonstrates that character education based on local wisdom can be an effective approach to fostering ecological and social awareness from an early age. This program not only reinforces the implementation of the 7 Habits of Great Indonesian Children and the Pancasila Student Profile, but also demonstrates that Balinese cultural values can be implemented contextually to shape a generation that is intelligent, ethical, and environmentally conscious.

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