



## **THE ROLE OF STUDENTS IN MAINTAINING *TRI HITA KARANA* FOR EDUCATING KINDERGARTENS IN TRUNYAN VILLAGE**

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### ***Abstract***

*This study aimed at examining the role of students in community service in maintaining the Tri Hita Karana values for educating young learners in Trunyan Village, Bangli. Tri Hita Karana is described as 3 harmonious relations in human life consisting Parahyangan, Pawongan, and Palemahan. The study employed the qualitative research with narrative approach to retell the past experience or past events specifically the experience of students of community service in educating Tri Hita Karana to students in Kindergarten Prawidya Darma, Trunyan Village, Bangli. The data were collected to primary data by using the interview instrument. The setting of the research was in Trunyan Village, Bangli. The result showed that in Parahyangan, Pawongan, and Palemahan, the students of community service act as facilitator and example giver in educating students Tri Hita Karana values in Kindergarten Prawidya Darma. In Parahyangan Students of community service worship the God together with students in Kindergarten Prawidya Darma. In Pawongan, students of community service show respect and care when teaching the kindergarten students. In Palemahan, students of community service and kindergarten students clean up the Batur Lake and join a campaign of sorting rubbish. Thus, the implication of this study giving an insight about how to educate the values of Tri Hita Karana for kindergarten students in order to live in harmony and peace.*

**Keywords:** *Young Learners, Students Community Service, Tri Hita Karana*

### **INTRODUCTION**

*Tri Hita Karana* -one of the Balinese philosophies- explains that there are 3 elements of harmony that must be maintained in order to live in harmonious ways (Dalem in Dewi *et al.*, 2024). The first one is *Parahyangan*, it is about the harmonious relationship between human and The Almighty God. Next, *Pawongan*, the harmonious relationship among humans, and then, *Palemahan*, the harmonious relationship between human and nature or environment (Rai *et al.*, 2021). Generally, the harmonious relationship between human and God, *Parahyangan*, can be shown by expressing gratitude and devotion to the

Almighty God. This sense of gratitude and devotion may be manifested through acts of worshipping and praising that acknowledge the divinity of God. This devotion is cultivated through the study, internalization, and application of religious teaching in daily life (Asih, 2022). The harmonious relationship among humans can be shown by having mutual respect, compassion and maintaining good attitude and behavior among friends, family, and community members. These positive interactions in values of *Pawongan* contribute significantly to both physical and spiritual peace within society (Wimbawati *et al.*, 2025). The harmonious relationship between nature and humans, *Palemahan*, can be shown by taking care of the environment. The environment must be consistently protected, preserved, and guarded from any degradation. Humans must not pollute and damage the environment. An environment that is well-preserved and maintained in cleanliness will contribute to the beauty of the nature, in turn, it will be fostering a sense of inner peace and tranquility within individuals. Due to its definition and universal values, this philosophy has been well-known in the world and becomes the trademark of Bali Local Wisdom (Lestari *et al.*, 2024).

Educating students based on *Tri Hita Karana* values is really important. The values of *Tri Hita Karana* can be considered as local content and it is in line with the regulation of The Minister of Education and Culture No. 79 of 2014 concerning Local Content of The 2013 Curriculum. It is explained that THK or local content is local uniqueness aiming to provide attitudes, knowledge, and skill in knowing, loving, and preserving local wisdom (Putra *et al.*, 2023). These values of THK must be taught to students so that an understanding of students is formed that has the potential to preserve regional culture. In other words, educating students the values of THK makes the atmosphere and environment more attractive and enjoyable for teachers and students (Putra, *et al.*, 2023). Other researches also agreed with the previous explanation. Sholicha *et al.*, (2022) added that integration of *Tri Hita Karana* in education sector is very appropriate. The values of it certainly foster students' awareness about the importance of protecting the surroundings, thus it gives the students a role in preserving the environment and safety effort. It is suggested that the values of *Tri Hita Karana* in educating students will develop students' intelligence in ecological sector and be mindful of their surroundings. An empirical study conducted by Saputri *et al.*, (2025) found out that there was significant effect of *Tri Hita Karana* on students' achievement and character at SDN 3 Ubud. The experimental group underwent the improvement of average score, more than control group, specifically in subject material such as Math, Science, and Indonesian Language. In terms of character, *Tri Hita Karana* improved students; discipline, empathy, and responsibility to surroundings. They concluded that the implementation of *Tri Hita Karana* can be a relevant strategy to create better human resources in the future. Niraha *et al.*, (2019) in their experimental study also found out that a teaching model based on *Tri Hita Karana* in experimental group had significant effect or better than the control group in terms of social-care attitude and science competency. Thus, it indicates that the insertion of *Tri Hita Karana* gives a meaningful result in education.

Additionally, *Tri Hita Karana* is very relevant to be implemented in teaching early ages students or in other words, young learners. The values of *Tri Hita Karana* will create the character of the young learners (Utami, 2024). This character of young learners will be formed and shaped by the habituation process of the education. To gain and achieve this purpose, the teacher must apply some strategies and understand the point of action in

*Parahyangan, Pawongan, and Palemahan* (Redana & Mujiyono, 2023). Based on the Ministry of Education and Culture, 2018 there are five strategies a teacher must consider when educating young learners to maintain the Tri Hita Karana Values, first, knowing the good, meaning that young learners are introduced to good behavior, second, thinking good, meaning that young learners are invited to discuss to think about and understand why this is good or not. Third, feeling the good, meaning that young learners are invited to feel the benefits when their good behavior is applied. Fourth, acting the good meaning that young learners are invited to do good behavior. Fifth, habituating the good, meaning that young learners are accustomed to apply the good behavior in every occasion (Redana & Mujiyono, 2023). Research conducted by Dita et al., (2024) stated that a module based on Tri Hita Karana concepts is appropriate for young learners' characteristics. The illustration, real-life material, and example given are easy to understand for young learners and it suit the characteristic of young learners in which the stage is in concrete operational stage based on Piaget's theory. Other researchers, Suryaningsih et al., (2024) found that implementation of Tri Hita Karana is very effective in improving young learners' character and social ability. This approach creates awareness of the young learners to have harmonious relation with God, humans, and environment by introducing the values of Parahyangan, having a good interaction with collaboration, and taking a good care of environment or surroundings.

Based on the above explanation, it can be stated that maintaining Tri Hita Karana for educating young learners is very important and will affect the good behavior of the students. This situation must be applied by teachers or teachers' candidate in order to understand and implement the Tri Hita Karana in classroom. The teachers' candidate or it can be said the students majoring in Education Department in fifth or sixth semester are able to experience this situation in Students' Community Service or *Kuliah Kerja Nyata* (KKN). The experience in community service will help the students to act accordingly based on the situation given by the society, in this case the Tri Hita Karana in educating young learners. One of the programs offered by the students in community service is teaching subject material such as math, English, science, or basic literacy skills to young learners. When the students do this program, the values of Tri Hita Karana are needed because the students will teach the young learners contextually and local wisdom, such as Tri Hita Karana will create the teaching and learning situation more contextual for the young learners (Rasmini & Karta, 2024).

Trunyan, Bangli is one of the places that is included in Students Community Service (KKN) in many universities. Trunyan is unique to be a research setting because it offers a rare window into the intersection of ancient tradition and modernity within Balinese culture. Based on the above explanation, this study aims at exploring the role of students in community service in maintaining *Tri Hita Karana* for educating young learners in Trunyan Village, Bangli.

## METHOD

This study employed qualitative method with narrative approach. This method and approach helped the researcher to make the subject of the research able to retell the past experience or past events. In another words, the researcher must have a good connection and relation with the subject or the participants of the research (Setiawan & Sukanto, 2021). In this study, the participants of the research were the students doing the students'

community service (KKN) Nusantara V in June to August, 2025 (2 months). The participants (students) of KKN Nusantara V with 14 members and two specific participants as the main sources as the P1 and P2 would try to retell the situation, condition, and their role in maintaining *Tri Hita Karana* (*Parahyangan*, *Pawongan*, *Palemahan*) for educating kindergarten students of Prawidya Darma in Trunyan Village, Bangli.

The primary data were collected by using the interview instrument. Data analysis would be conducted by listening to the story of the participants and taking a note of the important points focusing on the “how” answer. Then the researcher read the data repeatedly to gain the understanding based on the phenomenon using the thematic analysis. The setting of the research was in Trunyan Village, Bangli while doing the Students’ Community Service (KKN). The setting was chosen due to the uniqueness of the Trunyan Village as the Origin Balinese People (*Bali Aga*) and the implementation of the *Tri Hita Karana* in this village was still able to be seen and discovered in every aspect of life. The stage of qualitative research with narrative approach could be elaborated as below (Setiawan & Sukanto, 2021).

1. Identification of the Phenomenon in *Tri Hita Karana* that would be conducted.
2. Choosing the participants that the researcher might find in order to study the phenomenon.
3. Gathering the information (experience) from the participants/research subjects.
4. Retelling the information (experience) from the participants/research subject).
5. Collaborating with the participants/research subjects.
6. Writing the narrative text based on the information (experience) of the participants/research subjects.

## RESULT AND DISCUSSION

The role of students in maintaining *Tri Hita Karana* for educating young learners while doing the students’ community service based on the participants interview could be described as below.

### **Parahyangan**

Parahyangan means the harmonious relationship between people and the Almighty God. Generally, the harmonious relationship between human and God, *Parahyangan*, can be shown by expressing gratitude and devotion to the Almighty God. This sense of gratitude and devotion may be manifested through acts of worshipping and praising that acknowledge the divinity of God. This devotion is cultivated through the study, internalization, and application of religious teaching in daily life. Based on the interview’s answer given by the participants, in *Parahyangan* context, the students of students’ community service acted as role model or example giver while worshipping and doing the good things in life. The students of community service educated the young learners from TK Prawidya Darma by giving the stage of making *canang* as a tool for worshipping the Almighty God.

P1 in community service stated that

“As an expression of devotion to The Almighty God (Ida Sang Hyang Widhi Wasa), we regularly conduct communal prayer sessions and actively involve the children of TK Prawidya Dharma. This practice aims to foster a harmonious relationship between the Creator and His creations. In addition, we prepare the necessary ceremonial offerings together with the children to teach

them that worship involves specific preparations. These offerings serve as a tangible form of devotion and help instill spiritual values from an early age.”.

This statement is supported by Redana and Mujiono (2023) agreeing that the harmonious relationship between God and human by the sense of *bhakti* to Hyang Widhi Wasa through activities, including: 1) Performing prayers according to the specified time. 2) Guarding and maintaining the sanctuary. 3) Doing *yadnya* according to the guidance of the scriptures. 4) Applying the teachings of religion. 5) Learning and practicing Vedic teachings. They also agreed that by educating young learners Parahyangan content, the young learners can improve the character education, specifically Love for God and The Universe and its contents, responsibility, discipline and independence, and compassion, care and cooperation. Utami (2024) also agreed that performing prayers together with teachers and friends before starting the class improves young learners’ spiritual awareness and religious behavior, thus it makes young learners more discipline and have good attitude such as politeness and manners.

The harmonious relationship between God and human to educate young learners is shown by pictures below.



Picture 1. Making *canang* for worshipping The Almighty God by children from TK Prawidya Dharma  
(source: the report of students’ community service, 2025)



Picture 2. Worshipping The Almighty God with Children of TK  
Prawidya Darma

(source: the report of students' community service, 2025)

### **Pawongan**

The harmonious relationship among humans can be shown by having mutual respect, compassion and maintaining good attitude and behaviour among friends, family, and community members. These positive interactions in values of *Pawongan* contribute significantly to both physical and spiritual peace within society. This concept aims at making human life harmonious and able to live in harmony among friends, family, etc. if a human can't maintain the harmonious relation among humans, there will be fight, disputes, and even wars. Thus, maintaining this concept is important to make this world a better place to live. *Pawongan* concepts can be implemented by some activities, such as respecting each other, carrying out obligations in the family, helping friends or family, and carrying out social activities. In the context of educating young learners the values of *Pawongan*, the students of community services act as a facilitator and example giver to encourage the young learners be able to maintain the harmonious relation among humans.

P2 in Community Service stated that

“to promote the harmony among individual, we conducted traditional dance training for the children of TK Prawidya Darma. This activity fosters interpersonal harmony by cultivating mutual respect between instructors and learners. Through collaborative practice, the children also learn to support one another, such as by offering reminders when dance movements are incorrect or lack proper ageman (gesture or expression).

Furthermore, maintaining interpersonal harmony requires individuals to be in good health, enabling meaningful and active social interaction. In this regard, we assisted in organizing the local health post (posyandu) activities for the children of TK Prawidya Darma. These efforts aim to ensure that the children's health and developmental progress are well-monitored and optimized.”

This statement is supported by Redana and Mujiyono (2023) who agree that respecting the teachers when studying a subject matter is a symbol of *Pawongan* that shows the character of respect and being courtesy. By performing the traditional dance and obligations assigned by the teacher, it creates the character of responsibility, discipline, and independence, thus it improves the students' confident, creative, and hard work.



They also agree that one of the *Pawongan* values is to showing care among humans. Giving service in health center in TK Prawidya Darma is one of the values that shows how humans care towards each other. This shows how humans are able to maintain the relation among humans from early ages. Heriyanti, (2024) also agreed that showing respect and being courtesy in Pawongan aspect are important maintain the unity of the society and creating a society that can avoid misunderstanding, dispute, and conflict. The harmonious relations among humans to educate young learners is shown by pictures below



Picture 3. Showing Respect to The Teacher  
(source: the report of students' community service, 2025)



Picture 4. Showing Care to Children  
(source: the report of students' community service, 2025)

### **Palemahan**

The harmonious relations between nature and humans, *Palemahan*, can be shown by taking care of the environment. The environment must be consistently protected, preserved, and guarded from any degradation. Humans must not pollute and damage the environment. An environment that is well-preserved and maintained in cleanliness will contribute to the beauty of the nature, in turn, it will be fostering a sense of inner peace and tranquility within individuals. Maintaining the harmony of environment is the obligation of humans in order to live peacefully in this world. Generally, the values of *Palemahan* are shown by taking care of plants, throwing the garbage in its right place, mutual cooperation to clean up the environment, and sorting the rubbish as it is to put

recycle afterwards. The students in community service act as the facilitator and example giver in showing the *palemahan* values to the young learner in TK Prawidya Darma.

P1 in Community Service stated that:

“To foster environmental awareness among young children, we engaged the students of TK Prawidya Darma in various activities aimed at preserving the natural surroundings of Trunyan Village. First, we invited them to participate in cleaning the shores of Lake Batur. The children were asked to collect small pieces of litter that they could safely carry to designated waste bins, with a particular focus on removing plastic waste that pollutes the lakeside area. Second, we involved the children in cleaning the village volleyball field, where they were guided to sort waste into organic and non-organic categories. This activity helped introduce basic waste management practices in a hands-on and age-appropriate manner. Third, we encouraged the children to attend a waste-sorting awareness session organized by the KKN student team, in collaboration with the Environmental Agency of Bangli Regency. This initiative aimed to instill early understanding of sustainable practices and the importance of environmental stewardship”.

This statement is supported by Harianti, (2021) who stated that in *Palemahan* aspects, it can be internalized by understanding the nature and learning the living creatures in it, knowing how to taking care the plants, no littering, and recycling the rubbish as it is. Redana and Mujiyono (2023) also agreed that taking care of surroundings, throwing garbage in its place, mutual cooperation to clean up the environment, and involving the young learners in a campaign of sorting garbage are the values of *Palemahan*. These activities are able to improve students' character in compassion, care, and cooperation. Thus, maintaining the values of *Palemahan* in *Tri Hita Karana* are important to live in harmony and cultivate the students' good characters. It is also in line with Widnyani et al., (2021) who found out that by practicing the *Palemahan* values, simultaneously, young learners are able to improve their cognitive skill. They are able to know many names of animals and plants, their characteristics, how to take care of them, and types of them. The harmonious relations between humans and environment to educate young learners is shown by pictures below.



Picture 5. Students of Community Service and TK Prawidya Darma are Cleaning the Batur Lake  
(source: the report of students' community service, 2025)





Picture 6. Students of Community Service and TK Prawidya Darma are Sorting Rubbish  
(source: the report of students' community service, 2025)



Picture 7. Students of Community Service, TK Prawidya Darma, and Their Parents are Taking Picture after Campaign of Sorting Rubbish  
(source: the report of students' community service, 2025)

## CONCLUSION

Tri Hita Karana serves as holistic and contextual educational framework that integrates spiritual, social, and ecological values into teaching practices. Through community service, students not only contribute to the local community but also embody and transmit the essence of Balinese philosophy to the next generation. Maintaining Tri Hita Karana for educating young learners in Trunyan effectively nurtures character development by instilling discipline, empathy, cooperation, and environmental awareness. Therefore, the implication for the teacher in Pratama Widya is using the Integration of Tri Hita Karana in educational settings through experiential learning like community service, is relevant and impactful approach to achieving the goals of character education in Indonesia

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