

DESIGNING ETNOPELAGOGY: THE PHILOSOPHY OF TRI HITA KARANA AS THE FOUNDATION OF EDUCATIONAL VALUES

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Abstract

Education based on local wisdom plays an essential role in shaping students' character in alignment with cultural values. The Tri Hita Karana philosophy, a fundamental concept in Balinese society, emphasizes the balance of relationships between humans and God (Parahyangan), humans and their fellow beings (Pawongan), and humans and nature (Palemahan). This research aims to design and develop an ethnopedagogical concept based on Tri Hita Karana as the foundation of educational values. The research method used is qualitative descriptive with a constructive approach, involving literature studies, interviews with cultural figures and educators, as well as observations of educational practices in Bali. The findings indicate that the implementation of Tri Hita Karana values in education can be carried out through three main approaches: developing a curriculum based on local wisdom, integrating Tri Hita Karana values into existing subjects, and implementing educational programs oriented toward social, environmental, and spiritual balance. By incorporating the Tri Hita Karana philosophy into the education system, students not only acquire academic knowledge but also develop an awareness of the importance of maintaining harmony in life. In conclusion, ethnopedagogy based on Tri Hita Karana has great potential in strengthening character education and shaping a generation with balanced intellectual, social, and spiritual intelligence.

Keywords: Ethnopedagogy, Tri Hita Karana, Education Based on Local Wisdom, Character, Harmony

Introduction

Education in Indonesia is facing a severe identity crisis. The current education system predominantly adopts Western pedagogical models that are instrumental and technocratic, distancing students further from their cultural roots and local values (Karsidi, 2017; Mir'atussolihah et al., 2023; Panjaitan et al., 2014; Suradi, 2018). Under the pretext of modernization and globalization, schools teach fragmented knowledge,

neglecting the holistic aspects that shape a complete human being. Educational values are directed towards capitalist goals, disregarding local values that are religious and cultural. Education has been reduced to merely a tool to meet labor market demands, rather than a means of character formation and social awareness.

In this context, traditional values that have long guided the lives of the Indonesian people, particularly the Balinese Hindu community, are increasingly marginalized. The establishment of internationally-based educational institutions in Bali is undoubtedly a positive development. However, there is also a growing concern that local educational values may be neglected. A researcher from Bali, I Ketut Sudarsana Sudarsana (2018), argues that international schools are crucial for their existence. However, locally-based education is equally urgent to develop. Nadlir (2016) explicitly states the urgency of prioritizing local-based education. In reality, local concepts and philosophies regarding education can serve as the foundation of the education system, making the idea of ethnopedagogy more realistic. One local philosophy that holds potential for contributing to education is the Tri Hita Karana philosophy.

Tri Hita Karana is a fundamental concept in Balinese society that emphasizes the balance between Parahyangan (the relationship between humans and God), Pawongan (the relationship between humans and their fellow beings), and Palemahan (the relationship between humans and the environment). This philosophy is not merely a belief system but also serves as a foundation that governs ways of thinking, acting, and interacting in daily life (Lilik & Mertayasa, 2019). Neglecting these values in the education system means uprooting individuals from their cultural foundations, creating a generation that is alienated from its own identity and more vulnerable to moral crises and environmental degradation.

This is why ethnopedagogy, as an educational approach based on local wisdom, offers a solution to this issue. This approach emphasizes that every community has its own system of values, knowledge, and educational methods that have been tested over time in shaping character and fostering harmonious social life (Muzakkir, 2021; Sugara & Sugito, 2022). Rather than imposing a homogeneous and foreign educational model, ethnopedagogy proposes an education system rooted in local wisdom, where education does not merely produce workers but also individuals with ecological awareness, deep spirituality, and a commitment to social solidarity.

However, to this day, national education policies have not provided adequate space for the ethnopedagogical approach. The national curriculum prioritizes cognitive aspects with a rigid academic orientation, neglecting more organic and contextual culture-based educational approaches. This reflects a failure to recognize that education is not merely the transmission of knowledge but also a means of shaping individuals holistically, embedding local values with strong religious and cultural character.

This article will explore how the Tri Hita Karana philosophy can serve as the foundational value in an ethnopedagogical education system. By integrating the values of spiritual, social, and ecological balance into educational practices, a more humanistic, contextual, and sustainable education paradigm is expected to emerge. Culture-based

education is not a mere romanticization of the past, but a strategic effort to build a more harmonious and civilized society amid globalization, which increasingly erodes local identities.

Research Methods

This research employs a qualitative research method with a descriptive conceptual analysis approach to design an ethnopedagogical framework based on the Tri Hita Karana philosophy as the foundation of educational values. Data collection is conducted through literature studies and observations of local wisdom-based educational practices in Bali. The analysis is carried out inductively, interpreting the Tri Hita Karana concept—which emphasizes the harmonious relationship between humans and God (*Parahyangan*), humans and others (*Pawongan*), and humans and nature (*Palemahan*)—within the context of education. The findings of this study are expected to provide a conceptual model for local values-based education that remains relevant to contemporary developments while also enriching ethnopedagogical theory within the national education system.

Results and Discussion

Educational Values of Tri Hita Karana

Tri Hita Karana is a philosophy of harmonious living embraced by Hindu followers in Bali. This philosophy of life is rooted in Hindu religious teachings, interacting with local culture and the cultures brought by migrants to Bali because Hindu teachings are flexible and do not reject culture. The term Tri Hita Karana comes from Sanskrit. Tri means three. Hita means happiness. Karana means cause. Tri Hita Karana means three relationships that cause happiness. The three causes referred to are as follows.

First, *Parahyangan* comes from the word *para* (highest) and *hyang*, which means God. *Parahyangan* means divinity or matters related to religion in the context of worshiping Ida Sang Hyang Widhi Wasa. In relation to the philosophy of life *Tri Hita Karana*, *Parahyangan* as one of the elements of the *Tri Hita Karana* philosophy means a harmonious relationship between humans and God to achieve happiness.

Second, *Pawongan* comes from the word *wong* (*wwang* in Javanese/Kawi), which means person. *Pawongan* refers to matters related to people in a community life. In a narrow sense, *pawongan* refers to a group of people who live together in one area. In relation to the *Tri Hita Karana* philosophy of life, *Pawongan* as one of the elements of *Tri Hita Karana* means a harmonious relationship among humans to achieve happiness.

Third, *Palemahan* comes from the word *lemah* (Javanese), which means land. *Palemahan* also means *bhuwana* or nature. In a narrow sense, *palemahan* refers to the area of a settlement or dwelling place. In relation to the *Tri Hita Karana* philosophy of life, *Palemahan* means a harmonious relationship between humans and nature to achieve happiness.

By maintaining a balance in these three relationships, Balinese Hindus believe that they can achieve happiness, prosperity, and harmony in life, in accordance with the goal

of Hindu life, *moksartam jagadhitaya ca iti dharma*, which means attaining happiness and liberation from material attachments.

The *Tri Hita Karana* philosophy is indeed a philosophy of harmony. However, in societal reality, harmony does not always exist. There are always elements of disharmony. The *Tri Hita Karana* philosophy does not provide a mechanism for handling disharmonious elements. Therefore, in Balinese Hindu society, the *Tri Kona* philosophy is also known to complement the *Tri Hita Karana* philosophy, consisting of *Utpti* (creation), *Stiti* (preservation), and *Prelina* (dissolution). The *Tri Kona* philosophy teaches that everything in the world goes through a process of creation, preservation, and dissolution. Disharmonious elements that can no longer be harmonized should be dissolved, and new ones should be created that can exist in harmony with other elements. Like a tree, dry branches should be cut off so that new shoots can grow, producing flowers and fruit.

Looking at its origins, *Tri Hita Karana* does not come from a single source. Its religious foundation from Hindu teachings interacts with culture and evolves along with the history and civilization of Balinese society, so that *Tri Hita Karana* today is believed to be influenced by the following elements.

1. Hindu Religious Teachings Hinduism, which is the majority religion in Bali, provides a strong religious and spiritual foundation for the *Tri Hita Karana* philosophy. Hindu teachings about harmony, balance, and alignment with nature and its contents are contained in the following *Upanishads*.
 - a. *Maha Upanishad*. *Maha Upanishad* VI.72 states: "*Ayam Bandhurayam Neti Ganana, Laghucetasam, Udaracaritanam Tu Vasudhaiva Kutumbakam.*" A free translation: "*The thought that only he is my brother while others are not is the thought of a narrow-minded person. For those with a broad perspective or noble character, they say that the whole world is one family.*"
For those with a noble mindset, this *Upanishad* verse means that all beings in the universe are brothers and sisters. Humans should always build good relationships with each other, with the Creator, and maintain a harmonious relationship with the universe. When humans realize that we are all brothers and sisters, how can we foster hatred toward our fellow human brothers? When this universe is our home, let us preserve it in peace so that we, as humans, can live in harmony.
 - b. *Brihadaranyaka Upanishad* I.4.10 states: "*Aham Brahmasmi*", which means "*I (atman, human), Brahman (God), and the universe are one.*" Hindus who have attained this awareness will maintain a harmonious relationship with fellow humans and nature along with its contents because they realize that everything comes from the same source, God.
 - c. *Chandogya Upanishad* VI.8.7 states: "*Tat Twam Asi*", which means "*That is you.*" "That" refers to God and the universe. Humans who have attained the awareness of *Tat Twam Asi* will always maintain a harmonious relationship with fellow humans, with nature and its contents, and with God.

2. Balinese Traditions and Local Wisdom

The Balinese people have a rich tradition and local wisdom that has been passed down through generations. These traditions include sustainable agricultural practices, the *Subak* irrigation system, as well as ways of communicating and interacting with nature and fellow humans. These local traditions and wisdom, imbued with Hindu teachings, contribute to the formation of the *Tri Hita Karana* philosophy.

3. Cultural Encounters and Integration

Bali has long been a center of cultural encounters. This cultural integration, including influences from Java, India, and China, has contributed to the formation and development of *Tri Hita Karana*.

Besides that, the *Tri Hita Karana* philosophy is implemented in various aspects of the lives of Hindu adherents in Bali, ranging from the division and utilization of space, the implementation of religious activities, to regional development planning.

1. Division and Utilization of Space

The implementation of the *Tri Hita Karana* philosophy occurs at multiple levels, from the household level, the *Desa Adat* (customary village) level, to the provincial level in Bali. This ideal implementation of all elements of the *Tri Hita Karana* philosophy is still commonly found in traditional villages, such as in *Desa Penglipuran*, Bangli Regency, which has been recognized as one of the cleanest villages in the world. However, along with the development of the times and spatial limitations, this ideal implementation is not always feasible.

2. Implementation in Religious Activities

The implementation of the *Tri Hita Karana* philosophy in religious activities is manifested through the practice of *Panca Yadnya* (five forms of sacred offerings). A harmonious relationship with God is realized by performing *Dewa Yadnya* (sacred offerings dedicated to God). A harmonious relationship with fellow humans is achieved through three types of *yadnya*, namely *Rsi Yadnya* (sacred offerings to holy teachers), *Pitra Yadnya* (sacred offerings to ancestors), and *Manusa Yadnya* (sacred offerings to fellow humans). A harmonious relationship with nature is maintained by performing *Bhuta Yadnya* (sacred offerings for the safety and preservation of the universe and its contents).

3. Implementation in Regional Development Planning

The regional development planning of Bali Province implements the *Tri Hita Karana* philosophy in the *Regional Development Plan (RPJPD) of Bali Province 2005–2025*, in accordance with *Bali Provincial Regulation Number 6 of 2009*, with the development vision: “*Bali Dwipa Jaya Based on Tri Hita Karana.*”

Furthermore, *Tri Hita Karana* contains educational values that are highly important and relevant to modern life. The following are several educational values embedded in the *Tri Hita Karana* philosophy:

1. Living in Harmony

The *Tri Hita Karana* philosophy is a philosophy of balance and harmony that teaches Hindus to live in harmony in their relationships with God, fellow humans,

and the natural environment. The *Tri Hita Karana* philosophy teaches that being a good Hindu is not only about worshipping God but also about loving fellow humans and nature along with its contents. Although this philosophy is rooted in Hindu teachings, the principles of balance and harmony are not exclusive to Hindus alone.

2. Religious and Spiritual Values

This value is derived from the *Parahyangan* element of the *Tri Hita Karana* philosophy, which teaches the importance of understanding and drawing closer to God. In education, this value can be applied by teaching about religiosity, spirituality, ethics, and morality.

3. The Value of Good Social Relations

This value comes from the *Pawongan* element of *Tri Hita Karana*, which teaches the importance of maintaining harmony and cooperation with fellow humans. In education, this value can be implemented by teaching about community, communication, and teamwork.

4. The Value of Loving the Natural Environment

This value is derived from the *Palemahan* element of the *Tri Hita Karana* philosophy, which teaches the importance of maintaining ecological balance and environmental preservation. In education, this value can be applied by teaching environmental science, conservation, and sustainability.

The implementation of the *Tri Hita Karana* philosophy in education can be carried out in various ways so that the values of balance between humans, nature, and God can be instilled in the academic world. One of the main ways is by developing school subjects or university courses that specifically discuss the concept of balance in *Tri Hita Karana*. Through these subjects, students can gain an in-depth understanding of this philosophy and how to apply it in daily life. Additionally, such learning can help the younger generation appreciate local wisdom and preserve cultural heritage.

Besides specialized courses, *Tri Hita Karana* values can be integrated into existing subjects. For instance, in religious education classes, students can be taught how to maintain a harmonious relationship with God (*Parahyangan*). In social science classes, they can learn about the importance of maintaining good relationships with fellow humans (*Pawongan*). Meanwhile, in science and environmental studies, students can learn about maintaining balance with nature (*Palemahan*). Thus, the *Tri Hita Karana* concept is not only taught as a theory but also becomes part of a multidisciplinary educational approach.

Furthermore, education based on *Tri Hita Karana* can be realized through programs related to environmental awareness, community service, and spirituality. Schools and universities can develop programs such as environmental greening initiatives, social work, and religious activities involving all students. Through these programs, students not only gain theoretical knowledge but also firsthand experience in applying the concept of balance between humans, nature, and God.

Equally important, education about Balinese history and culture needs to be strengthened so that students understand the historical context of the *Tri Hita*

Karana philosophy. By understanding history and culture, they can see how Balinese society has applied this concept since ancient times and its relevance in the modern era. This learning is beneficial not only for the Balinese people but also for anyone who wishes to understand the values of a harmonious and sustainable life.

With this comprehensive approach, the *Tri Hita Karana* philosophy can become an integral part of the education system in Bali and other regions that seek to adopt the concept of balance and harmony in life. Thus, the *Tri Hita Karana* philosophy can be incorporated into education as a holistic and integral form of *Ethno pedagogy*, which develops knowledge and fosters students' character and awareness.

Opportunities and Challenges of Ethnopedagogy Tri Hita Karana

Tri Hita Karana is the philosophy of life of the Balinese people that emphasizes the importance of balance in life. Literally, "Tri" means three, "Hita" means happiness or well-being, and "Karana" means cause. Thus, Tri Hita Karana can be interpreted as the three main causes of happiness and well-being. There are three main pillars in the Tri Hita Karana concept: "Parahyangan", or harmonious relationship with God; "Pawongan", or harmonious relationship with fellow humans; and "Palemahan", or harmonious relationship with nature and the environment. As stated by Wijaya and Permadi (2021), Tri Hita Karana is essentially a principle of life that emphasizes a balance between devotion to God, service to fellow humans, and the development of compassion for the environment and living beings around us.

"Parahyangan" emphasizes the importance of the spiritual relationship between humans and God. In Balinese society, this relationship is realized through various religious rituals, prayers, and traditional ceremonies. The values of "Parahyangan" teach humans always to be grateful and live a life full of spiritual awareness. "Pawongan" refers to a harmonious social relationship between individuals in society. This principle emphasizes the importance of mutual respect, cooperation, and maintaining social harmony. In everyday life, "Pawongan" values are manifested through good interactions, tolerance, and togetherness when solving problems. "Palemahan" teaches that humans must live in harmony with nature and maintain ecological balance. This concept emphasizes the importance of environmental preservation, wise management of natural resources, and maintaining cleanliness and sustainability of the environment. In practice, the Balinese community implements this concept through sustainable agricultural systems such as "Subak", which is a community-based traditional irrigation system.

The concept of Tri Hita Karana is not only applicable in the social life of the Balinese people but has also been implemented in various fields such as education, economy, and the environment. By maintaining balance in these three aspects, society is expected to achieve a prosperous and sustainable life. As a cultural philosophy that can be applied in education, Tri Hita Karana can serve as an educational approach that emphasizes cultural values and local wisdom as the foundation of learning.

Villegas-Reimers (2003) emphasizes that ethnopedagogy is an educational approach that integrates the cultural values of the local community into the learning

process. According to her, culture-based education can increase the relevance and engagement of learners because they study in a context closer to their lives. In their study, Jakobson and Wiklund (2013) explain that ethnopedagogy helps learners understand and maintain their cultural identity. Ethnopedagogical education enables students to appreciate cultural heritage and understand how local traditions can contribute to social and economic development.

Tri Hita Karana, as a noble philosophy of the Balinese people, offers a comprehensive framework for understanding the harmonious relationships between humans and God, fellow humans, and nature. The core values of Tri Hita Karana, namely “Parahyangan”, “Pawongan”, and “Palemahan”, are highly relevant to be applied in the educational context (Suryawan et al., 2022). In its implementation, ethnopedagogy based on Tri Hita Karana can serve as an innovative approach in the education sector that prioritizes the balance between spiritual, social, and ecological values. However, its implementation certainly has opportunities and challenges that need to be considered to ensure it runs effectively and sustainably. Some of the opportunities of ethnopedagogy based on Tri Hita Karana include: instilling noble values from an early age, relevance to character education, increasing community involvement in education, preserving and maintaining local wisdom, and raising environmental awareness.

The ethnopedagogical approach based on Tri Hita Karana enables learners to understand and apply noble values in daily life. By prioritizing harmony in three main aspects, students can be more aware of the importance of spirituality, social cooperation, and environmental preservation. In the era of globalization, character education has become an important aspect of the national education system. Tri Hita Karana aligns with the character strengthening programs promoted by the government, such as mutual cooperation, tolerance, and environmental awareness. Mihailova (2020) argues that ethnopedagogy is closely related to character education. By incorporating cultural values into learning, students can develop moral and ethical attitudes rooted in their community traditions and social norms.

Ethnopedagogy based on Tri Hita Karana encourages community involvement in the educational process. Parents, traditional leaders, and the surrounding community can actively participate in educating children through culture and traditions passed down through generations. The application of the Tri Hita Karana concept in education helps preserve and maintain local culture, particularly in Bali, and can be adapted to various other regions in Indonesia by adjusting to local wisdom values. In the global context, which faces various environmental issues, the “Palemahan” value in Tri Hita Karana provides students with an understanding of the importance of cleanliness, ecosystem balance, and environmental sustainability. This cleanliness is not only focused on the physical environment but also builds students' awareness of the importance of caring for nature and contributing to environmental conservation (Isnaini et al., 2023).

Besides creating various opportunities, Tri Hita Karana ethnopedagogy also faces multiple challenges in its implementation, including lack of understanding and awareness, as not all educators and students have sufficient knowledge of the Tri Hita Karana concept

and how to integrate it into learning. This becomes a major obstacle in implementing ethnopedagogy based on local wisdom. Additionally, the dominance of the national curriculum creates a new challenge in applying ethnopedagogy based on Tri Hita Karana. Indonesia's education curriculum is more focused on uniform national standards, limiting space for the implementation of local wisdom like Tri Hita Karana. Curriculum flexibility is needed so that this concept can be better integrated. The lack of infrastructure and resources is also an issue that remains unaddressed. In some cases, schools in certain areas still face limitations in facilities, competent educators, and learning resources based on local culture. Regarding globalization and modernization, the increasing influence of global culture can erode the local values inherited from ancestors. The younger generation tends to be more interested in popular culture than local traditions, so the application of Tri Hita Karana in education requires specific strategies to remain relevant and appealing. Moreover, Ethno pedagogy based on Tri Hita Karana still requires more academic studies and scientific research to develop effective teaching methods suited to modern developments.

Ethno pedagogy based on Tri Hita Karana has great potential in shaping students' character based on spiritual, social, and ecological values. Although its implementation has various challenges, appropriate strategies such as teacher training, curriculum flexibility, and technology utilization can help overcome these obstacles. Thus, education based on local wisdom, such as Tri Hita Karana, can be a solution to creating a generation that is more cultured, ethical, and environmentally conscious in this modern era.

Conclusion

The philosophy of *Tri Hita Karana* as the foundation of educational values within the concept of ethno-pedagogy holds strong relevance in developing an education system based on local wisdom. The findings of this study indicate that implementing *Parahyangan*, *Pawongan*, and *Palemahan* values in education can create a balance in students' spiritual, social, and ecological aspects. Through an integrated approach within the curriculum, strengthening school culture, and programs based on environmental, social, and spiritual balance, the *Tri Hita Karana* concept can serve as an effective instrument in character education. This allows students to acquire academic knowledge and develop an awareness of the importance of maintaining a harmonious relationship with God, fellow human beings, and the environment. Therefore, the application of ethnopedagogy based on *Tri Hita Karana* must continue to be developed and adapted to the dynamics of the times to remain relevant in shaping a generation that possesses intellectual, moral, and spiritual intelligence in a balanced manner. A synergistic effort between educators, policymakers, and society is the key to ensuring the successful implementation of this concept in education.

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