Teaching And Learning The Concept Of Tri Hita Karana In Early Childhood Education: Parents And Teacher's Perceptions

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ABSTRACT

This study focuses on describing the perceptions of teachers and parents towards the concept of tri hita karana in their learning practices. One of the goals of the tri hita karana concept is to care for the environment to create harmony and balance in the universe. This research was conducted in Early Childhood Education in Bali using qualitative methods through questionnaires and direct interviews with taxonomic data analysis techniques. The findings show that (1) The concept of tri hita karana in learning practice by teachers to children has not been fully implemented, (2) the concept of tri hita karana by parents to children has not been fully implemented in daily practice, (3) The perception of teachers and parents towards the concept of tri hita karana still requires understanding related to the concept and how to apply it.

Keywords: Tri Hita Karana Concept, Early Childhood Learning, Parents and Teachers Perceptions

1. Introduction

Early Childhood Education (ECE) is an urgency in early education requiring application or practice that is right on target and carried out accurately. The process must be precise and require caution in its implementation so that it follows the development and growth of children. Every child must be understood through his or her different characteristics at each stage of development and growth. So this requires an appropriate application of Learning according to the objectives of ECCE. The existence of ECCE institutions spread throughout Indonesia strives to meet the demands of children's development and growth following their respective regions.

It also applies to the existence of the majority of Hindus with the thick customs, culture, traditions, and natural beauty in Bali. Bali tourism, which is famous worldwide, believes that the culture, customs, and traditions in Bali are very concerned about nature. Problems in the international scope are related to environmental damage (Li, 2018) and environmental crises that threaten human survival on Earth in the future. It is a concern of the world to have awareness and concern for the environment (Mravcová, 2019). The love of people in Bali for nature, especially in the Hindu community, always upholds the belief that the positive energy created comes from nature (a clean, safe, and comfortable environment). Based on the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 56 of 2014, attention began to be paid to the establishment of Pasraman, which was then followed by attention in several areas in Bali in each district, starting to have Hindu nuanced ECE and Pratama Widya Pasraman (PWP). The Hindu-Based Curriculum is a decree of the Director General of Hindu Community Guidance Number 84 of 2020 concerning the determination of the Widya Pasraman Primary Curriculum. Of course, this curriculum has yet to be used by all Hindu-Nuanced ECDs still under Higher Education, while Hindu-based ECCE is under the Director General Guidance of the Hindu Community.

Most ECCEs in Bali implement a learning process adapted to the local culture. The concept of tri hita karana was chosen as a universal concept, not only applicable to Hindu ECCE and PWP ECCE but also can be used as a guide for

ECCE throughout Bali in particular and ECCE outside Bali, in general. This also refers to the vision the Governor of Bali put forward, "Nangun Sat Kerthi Loka Bali," where the vision embodies the Tri Hita Karana concept. Environmental care efforts as a form of learning practice in the concept of tri hit a karana. The importance of caring for the environment must be fostered from an early age. (Indrayanti et al., 2021). Bronfenbrenner's ecological theory explains how everything in children and children's environment affects children's growth and development. He believes that ″development is influenced by five environmental systems, ranging from the fine-grained contexts of direct interaction with people to the broad-based contexts of culture. Child development reflects some influence of environmental systems based on the context and culture of society (Salamor, 2018). So that before Learning can be applied, a teacher and parents must have the same perception about the concept of tri hita karana and how to apply it in Learning.

2. Literature Review

2.1 Convergence Theory

Convergence theory is interpreted linguistically from English. The word "verge", which means to unite, gets the prefix "con", which means to accompany, and gets the suffix "ance" as a noun former. While in terms of the psychological dictionary, the flow of convergence is the interaction between heredity and environmental factors in the process of behavioral development. The main figure in convergence is Louis William Stern (1871-1938), who was a German philosopher and psychologist with philosophical thoughts that influenced disciplines related to humans. The theory of convergence was born from the theory of nativism and the theory of empiricism, that innate factors would be meaningless without experiential factors; on the contrary, environmental factors without innate talent factors would not be able to develop humans by expectations. The philosopher John Locke posited that children are born with fully formed traits and souls and are subject to environmental influences. Comenius' ideas formed Pestalozzi's philosophy that children learn through observation and perception of the senses (Sugiarta et al., 2022; Arifin, 2017;Vasta et al., 1999).

The environment means a lot to any physical growth. Since the individual is at conception, the environment has contributed to fertilization and growth. Temperature, food, nutritional state, vitamins, minerals, physical health, activity, and so on greatly affect growth. The theory of nativism and empiricism can be understood as theories that underlie human development that stand alone, so convergence theory was born as a school that wants human development to be influenced by heredity and environmental factors (Vasta et al., 1999) . In contrast, naturalist theory can be understood that all children are born in good conditions, such as the idea of JJ Rousseau (1712-1778), which focuses on the natural environment as a vehicle to free children's spirits (Vasta et al., 1999)

2.2 Theory Behaviorism

The theory of behaviorism holds that Learning is changing the learner's behavior from being able to produce oral or written products, and the teacher's task is to control the stimulus and the environment over the response. (Budiman, 2017)In Watson's *study of conditioning*, Watson argues that Learning is the process of a conditional response through a substitute stimulus. Humans are born with reflexes and emotional reactions of fear, love, and anger. New stimulus-response relationships form all other behaviors through *conditioning* (Macnamara, 2020). According to the theory *of Conditioning*, Learning is a process of change that occurs because certain conditions (conditions) cause reactions (Charles, 2020). So to make someone want to learn, we must make certain conditions. The most important thing in Learning is regular practice, so Learning happens automatically. This theory also says that human behavior results from *conditioning*, which results from exercise or the habit of reacting to certain stimuli in life (Macnamara, 2020). The classification of human behavior can be divided into four types: *instinct, habits, native behavior,* and *acquired behavio*r (Vasta et al., 1999).

One of the principles put forward by Watson is that behaviorism considers learned behavior as a consequence of environmental influences. The environment consists of the past and the present physically and socially (Irwan, 2016). Behaviorism learning focuses on environmental variables and their functional

relationships to the occurrence or non-occurrence of targeted behaviorism; Skinner's theory of behaviorism related to behavior is used in the educational worldview to regulate the actions of behaviorists in a way consistent with the assumption that behavior is a function of variables environment that can be observed and measured (Zane et al., 2023). Skinner proposed experimental "*operant behavior*" and "*reinforcement*", meaning that any behavior that operates in an environment in a certain way then gives rise to effects or changes in that environment (Mustafa, 2011).

Albert Bandura emphasized two important things that he considered very influential on human behavior, namely: observational Learning (*modelling*), better known as social learning theory (*social learning theory*), and self-regulation (*personality psychology*). Some of the stages that occur in the modeling process are attention (attention), retention (memory), reproduction, and motivation (Devi et al., 2017). Bandura (1971) discusses (1) how our behavior is influenced by the environment through *reinforcement* and *observational Learning*, (2) the way and way we think about information, (3) and vice versa, how behavior affects our environment and creates reinforcement (*reinforcement*) and *observational opportunity* (Mustafa, 2011).

2.3 Theory of the Development of Moral Values and Religious

Value according to Schwaartz (1994) is a belief related to the way of behavior, beyond specific situations, directing selection, evaluation of behavior, one's attitude (Brown, 2020) and events arranged according to their educational degree. Value is a quality of goodness inherent in various things that are perceived as valuable, useful and useful about the way of behavior desired by a person and used as a basic principle or standard in his life to distinguish something good and bad (Waluyan et al., 2021). A moral judgment can be generally accepted if it is approved or rejected by the feelings of those around it (Kania, 2013), According to Turiel (1983), morality is understood as judgments based on prescriptive considerations of fairness, fairness, and well-being (e.g., 'not okay' actions), rather than relying on conventional practices (e.g., 'it's not good even if everyone in my

community does or says it's okay'), and can be generalized (e.g., 'it's not good even in other countries' who does or says it's okay') (Kahn, 2022). William James (1902) expressed his view that moral behavior should be based on moral emotions in our deepest loves, hopes and beliefs and not just concepts (Ferrari & Okamoto, 2003). Moral judgments tend to be universal, inclusive, consistent, and based on objective, impersonal, or ideal reasons. It is a determinant of the structure of a person's level of moral consideration, which also determines moral decisions or moral behavior (Primantoro, 2016; Bespalov et al., 2017).

Religious morals have greater power in exerting influence on individual lives, James Fowler's (1981) model of religious development quoted in (Boynton, 2011) which builds on the work of Piaget, Erickson and Kohlberg who held that religion is a universal human feature that provides coherence and meaning in life. This constructivist model of development describes religion as a cognitive process that underlies values, beliefs, and meanings and begins with trust between child and parent. Cognitive actions are known objects, for Polo morally relevant actions are those that compromise the ego, that is, those that have not only external but also internal consequences (Pérez Guerrero, 2022). Factors attributed to faith development include maturity, cognitive and emotional development, psychosocial experiences, and religious and cultural symbols, meanings, and practices (Boynton, 2011). The results showed that the effectiveness of religious moral values in learning can be seen from three dimensions which include cognitive, affective, and behavioral learning. For effective education and training, correct application is as important as choosing the right approach, strategies, methods, and techniques for those subjects, students, and schools (Evcimik & Oruc, 2023). In line with Lickona, the character is related to the concept of morality which consists of three components, namely: moral knowing, moral feeling, and moral behavior. All three stated that good character is supported by knowledge of goodness, and the desire to do good and do good deeds (Lickona, 1991).

Early childhood has a high sensitivity in responding to their environment both positively and negatively, so the purpose of education that must be instilled in early childhood is to have moral and religious values that can always be applied

through attitudes and behaviors with the full awareness that children can behave by the values that apply in the child's closest culture and environment through cognitive learning, affective and behavioral predisposition (behavior tendence).

3. Material and Method

This research is qualitative research to determine the perceptions of parents and teachers in applying the concept of tri hita karana to early childhood learning. The study involved parents and teachers in 16 ECEs spread across 9 sub-districts in Bali. The researcher is a doctoral student in the Department of Early Childhood Education. Participants consisted of 63 parents and teachers, namely 23 parents and 40 teachers from 16 ECEs in Bali. Data was collected through questionnaires filled out with Google Forms and also conducted semi-structured interviews. Then, the data was analyzed using taxonomic data analysis techniques to find the focus and sub-focus of parents' and teachers' perceptions of the concept of tri hita karana in early childhood learning.

4. Result

4.1 The Concept of Tri Hita Karana in Learning

Etymologically the term tri hita karana comes from Sanskrit, namely, tri, which means three, hita means Happy, and karana means cause (Yoniartini, 2020). So tri hita karana is interpreted as three causes of happiness. Tri hita karana, as teaching in Hinduism, is a very important teaching to be taught to all Hindus. The teachings of tri hita karana can be done very simply in everyday life. So this teaching can be done by anyone and applied to children from an early age. Early childhood is a period called the golden age, where at this time, children are easier and more sensitive to stimuli. So real Learning manifested in simple activities can be instilled in children and still adjust to the needs and stages of child development. Tri Hita Karana is a balanced attitude between worshipping God, serving fellow humans, and developing compassion for humans and the natural environment. Building a harmonious, dynamic, and productive life on Earth requires a strong

philosophical foundation. If the Tri Hita Karana philosophy is ingrained into people's attitudes, then negative things will not happen to achieve harmony and live happily (Cory et al., 2020). These are parts of the teachings of tri hita karana. There are three causes of happiness in tri hita karana teachings: *Parahyangan, Pawongan, and Palemahan.*

Parahyangan is a harmonious relationship between humans and God or Ida Sang Hyang Widhi Wasa, *Pawongan* is a harmonious relationship between fellow human beings, *and Palemahan is a* harmonious relationship between humans and nature / the surrounding environment (Yoniartini, 2020). Humans with talent in idea (mind) must try to implement the teachings of tri hita karana in daily life by always fearing God Almighty. Humans must try to preserve the natural environment by replanting, protecting, and raising animals by procedures and always caring for the environment, which is increasingly damaged Daily. It is important to introduce the teachings of tri hita karana with a simpler and easier-to-understand concept. Children have been able to receive stimuli from their environment from an early age so early childhood will see examples from adults and their environment. (Permajaya, 2018).

Introducing the concept of *Tri Hita Karana* to students is very important as a guide in environmental conservation practices. Because a comfortable and sustainable environment is the key to life's essential well-being (Giri et al., 2021), the teachings of tri hita karana in Hinduism can be used as a guide in everyday life with a simpler concept. I was doing every part of the three elements, namely Narayanan, pawing and palemahan, through fun and meaningful activities in early childhood. So that early childhood can understand the teachings of tri hita karana not only as memorization but can be practiced in everyday life and interpret the values contained in the teachings of tri hita karana.

The concept of tri hita karana in Learning is divided into three dimensions of the parts of tri hita karana, namely:

Parahyangan, in the concept of tri hita karana, is defined as a harmonious relationship to maintain a balance between humans and God. Learning in early childhood can be done by introducing the temple as a place of worship of Hinduism

and inviting children to maintain the temple environment at home, at school and in public places. It can be shown by inviting children to prepare dishes that will be offered to God (as a symbol of balance and keeping nature harmonious) and maintaining the cleanliness of the temple environment can also invite children to "ayah" or in Indonesian "work together" to clean the temple area. Through direct practice, children are believed to be able to maintain and foster a caring attitude towards the environment in the temple area and maintain the balance of nature to remain harmonious and prosperous.

Pawongan is the second part of the tri hita karana concept, which means maintaining relationships between humans and humans (fellow people). This can be shown in interacting with the home, school and community environment. Children learn to cultivate an attitude of caring for others by respecting each other, adapting, taking care of each other, and helping others from the child's closest environment, such as family, school, and the environment near the child's home.

Palemahan is the third part of tri hita karana, which means maintaining harmony between humans and nature. Children are invited to maintain a balance between humans and nature through caring for the environment. For example, children can cultivate a caring attitude toward the environment around the home and school, keep the environment clean, and keep plants alive by planting trees, watering plants, sweeping the yard, throwing garbage in the trash, and taking care of pets, for example, feeding and drinking. If implemented in early childhood learning, sensitivity to the three parts of the tri hita karana concept can foster children's caring attitude towards their environment. So it is important to apply the tri hita karana in early childhood learning in every ECCE unit because the concept of tri hita karana is also universal so it can be done by everyone everywhere.

4.2 Perceptions of Teachers and Parents on the concept of tri hita karana in Learning

One of the Hindu teachings that move thoroughly to be a teaching that is easily understood by children and easy to apply as an effort to love the environment from an early age is the concept of Tri Hita Karana. Tri Hita Karana, which means

three causes of harmony, consists of three parts, namely Parahyangan (harmonious relationship between humans and God), Pawongan (harmonious relationship between humans and humans), and Palemahan (harmonious relationship between humans and nature). These three parts have an important meaning in the life of the Hindu community in Bali, and the concept of tri hita karana can be done by anyone and anywhere. The results showed that 16 ECEs spread across 9 sub-districts in Bali showed that the concept of tri hita karana had been carried out in ECCE units, but implementation was still not optimal both by teachers and parents for various reasons.

> " Yes, for example, Praying racing Purnama, Tilem, Piodalan, Saraswati Tumpek, and Tri Sandhya before entering class, Loving nature, examples of planting plants, and clean Fridays in the school environment, Children are invited to help each other at school" (G28, March 25, 2023)

> "Children don't know yet but can apply Tri Hita Karana in Schools" (G28, March 25, 2023)

The application of the concept of tri hita karana in early childhood learning has been carried out in the ECCE unit but still encounters obstacles that children do not understand or do not know about tri hita karana, so it requires a more complex learning plan to design and unify the teacher's perception first in the concept of tri hita karana then design learning that can gradually be implemented and understood together. So that the concept of tri hita karana is understood and can foster an attitude of care for the environment in early childhood. Theoretical studies explain that the perception of tri hita karana gives meaning to the arrangement of the parahyangan, pawongan, and palemahan environments that the meaning of the concept of tri hita karana includes a beautiful environment, a green environment, a fresh environment, a broad environment and a sustainable environment(Suastawa, 2017).

> "Reminding to pray and love the environment" (O23, March 25, 2023)
> "Don't know yet, but have already implemented" (O23, March 25, 2023)

The concept of tri hita karana in the perception of parents has carried out several activities that children at home can do by inviting them to pray daily,

throwing garbage in its place, and loving the environment. However, children still need to learn what tri hita karana is. This can be caused by the need for more explanation and Learning that should be done and understood in early childhood at school and home. Various reasons arise; for example, busy parents are the main factor, and lack of understanding of parents on how to apply it at home, and it is not understood that the concept of tri hita karana is one of the lessons that can be done in early childhood.

5. Discussion

This study was reviewed from the responses of several ECCE schools in Bali who had answered questionnaires and conducted interviews and observations on one of the ECCE among them. The aim is to analyze the learning that has been carried out in ECCE's in Bali. Learning in early childhood is always linked to the characteristics of children and child development, children are believed to be able to learn and build their knowledge with experience (Alves, 2014; Mcleod, 2018; Saragi, 2012) developing their interests and talents through the child's closest environment. The flow of convergence is the interaction between heredity and environmental factors in the process of behavioral development The main figure in convergence is Louis William Stern (1871-1938) who was a German philosopher and psychologist, philosophical thought that influenced disciplines related to humans (Salamor, 2018; Sugiarta et al., 2022). The convergence theory is a school that wants human development to be influenced by heredity and environmental factors, while the naturalist theory can be understood that all children are born in good conditions such as the idea of JJ Rousseau (1712-1778) who focused on the natural environment as a vehicle to free the spirit of children (Vasta et al., 1999).

The environment consists of the past as well as the present physically and socially. So Watson believed that the environment would set an example and the individual then learned from it (Irwan, 2016). Some theories also argue that man's relationship with the environment can be seen from two different beliefs that are very similar to Preservation and Utilization (Milfont & Duckitt, 2010). The learning process carried out in ECCE's can be done through the child's living

environment based on existing cultural values, as in Bali the concept of tri hita karana is known as a universal concept, and can be applied to early childhood. Tri hita karana-based learning is often applied to learning, one of which is efforts to preserve and care for the environment. However, the findings based on several questions asked to teachers and parents illustrate that teachers have a goal to conduct learning with three concepts in tri hita karana such as; Parahyangan, Pawongan, and Palemahan. The obstacles faced may be that teachers and parents do not fully understand the concept of tri hita karana so in practice teachers say they are "confused and limited to monotonous activities" in implementing it, while parents "do not have enough time" for work reasons.

To achieve a goal, learning can be done through an approach that can provide a stimulus that leads to the goal of caring for the environment in early childhood through habituation to explore children's potential. The values contained in the concept of tri hita karana are believed to be able to grow an attitude of caring for the environment if it can be understood well and able to do so through the right learning approach. Value according to Schwartz (1994) is a belief related to the way of behaving, beyond specific situations, directing selection, evaluation of behavior, one's attitude, something valuable, useful, and useful about the way of behaving desired by a person and used as a basic principle or standard in his life to distinguish something good and bad (Brown, 2020; Waluyan et al., 2021). Values are divided into ideal values claimed by a society and there are real values, namely values that are practiced in that society.

Rules and values in society are of course universal values and good local values, namely local values that do not conflict with universal values, Moral judgments tend to be universal, inclusive, consistent, and based on objective, impersonal, or ideal reasons. It is a determinant of the structure of a person's level of moral judgment, which simultaneously determines moral decisions or moral behavior (Bespalov et al., 2017; Primantoro, 2016). The research findings show that teachers teach moral values using various strategies, including conventional stages that emphasize interpersonal harmony orientation and authoritative and societal orientation, as well as learning content relevant to local norms. Teachers

usually use this strategy through real-world activities, exercises, and repetitions (Ishartiwi et al., 2022). Moral values such as justice, honesty, and caring extend moral relationships to all people, animals, and the wider nature (Davidson & Lickona, 2007; Kahn, 2022). Religious morals have greater power in influencing individual lives, James Fowler's (1981) model of religious development builds on the work of Piaget, Erickson, and Kohlberg who hold that religion is a universal human feature that provides coherence and meaning in life (Boynton, 2011). Of course, learning moral and religious values in early childhood can be practiced in a learning approach that is closer to the child's environment, which is by the culture of the surrounding environment.

Stimulation given continuously by emphasizing the moral values contained in the concept of tri hita karana will produce an attitude of environmental care that aims to increase harmony with the three domains in the concept of tri hita karana, namely parahyangan; good relationship between humans and God, Pawongan; good relations between humans and humans, palemahan; good relations between humans and nature. Researchers have postulated that environmental care attitudes have cognitive, affective, and behavioral components cited in (Milfont & Duckitt, 2010). Efforts to stimulate environmental care attitudes can be made through learning based on the concept of tri hita karana (the realm of basic approaches to moral and religious values) which is measured through three attitude components, namely cognitive, affective, and behavioral. If it is associated with the theory of behaviorism which underlies the theory of stimulus-response through habituation, it will produce a desired behavior. Skinner's theory of behaviorism is used in the educational worldview to organize behaviorists' actions in a manner consistent with the assumption that behavior is a function of environmental variables that can be observed and measured (Zane et al., 2023). The results showed that the effectiveness of religious moral values in learning can be seen from three dimensions which include cognitive, affective, and behavioral learning. For effective education and training, correct application is as important as choosing the right approaches, strategies, methods, and techniques for those subjects, students, and schools (Evcimik & Oruc, 2023). In line with Lickona, the character is related to

the concept of morality which consists of three components, namely: *moral knowing, moral feeling, and moral behavior*. All three stated that good character is supported by the knowledge of goodness, the desire to do good, and to do good deeds (Lickona, 1991).

Early childhood has a high sensitivity in responding to their environment both positively and negatively, so the purpose of education that must be instilled in early childhood is to have moral and religious values that can always be applied through attitudes and behaviors with the full awareness that children can behave by the values that apply in the child's closest culture and environment through cognitive learning, affective and behavioral predisposition (behavior tendency). So based on the analysis of this discussion, it can be concluded that if the concept of tri hita karana is better understood, planning and choosing a more appropriate learning approach, understanding the characteristics of early childhood based on interests and needs, so that the learning process can be carried out by child development achievements and learning objectives.

6. Conclusion

Convergence theory requires that children are influenced by heredity and environmental factors. In contrast, this study wants to see the perception of parents and teachers on the concept of tri hita karana and then how it affects children after Learning is done. It is to foster an attitude of care for the environment. The environment means a lot to any physical growth. Since the individual is at conception, the environment has contributed to fertilization and growth. Temperature, food, nutritional state, vitamins, minerals, physical health, activity, and so on greatly affect growth(Vasta et al., 1999). The results showed that (1) The concept of tri hita karana in learning practice by teachers to children has not been fully implemented, (2) the concept of tri hita karana by parents to children has not been fully implemented in daily practice, (3) The perception of teachers and parents towards the concept of tri hita karana still requires understanding related to the concept and how to apply it. Meanwhile need for research to be continued, so the concept of tri hita karana is better understood, planning and choosing a more

appropriate learning approach, and understanding the characteristics of early childhood based on interests and needs so that the learning process can be carried out consist to child development achievements and learning objectives.

7. Acknowledge

8. References

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