

Teachers & Parents' Perception of Tri Hita Karana as a Noble Value to Teach Character Education

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The presence of foreign cultures due to the globalisation process can be a threat to local culture if there are no efforts of cultural selection. The 2013 curriculum as a reference for education in Indonesia currently emphasises 18 characters that need to be inserted into the whole process of teaching and learning. In Bali, there is the Tri Hita Karana concept which is closely related and associated to these character values. This study identified the perceptions of elementary school teachers and parents in Buleleng, Bali. This study used a survey method using a questionnaire. This study followed 50 elementary school teachers and 50 parents. The results showed that there was no difference in perceptions between primary school teachers and parents in Buleleng, Bali. They realise the importance of integrating the Tri Hita Karana values into the learning process both at school and at home. The results of this study reflect that teachers and parents have the same role in the process of students' character-building.

Keywords: *Character, Teachers, Parents, Tri Hita Karana*

1. Introduction

Education is a process to educate the nation's life. This statement was stated in the preamble of the 1945 law of Indonesia. All Indonesian citizens are entitled and obliged to receive 12 years of education starting from elementary school level to higher levels. To support a quality education, indeed, supporting factors are needed such as curriculum, regulations or policies, as well as the role of human resources.

Education in Indonesia currently uses the 2013 curriculum which emphasizes the inculcation of character education. Character education is a process of instilling noble values to the students also known as moral education (Agboola & Tsai, 2012; Althof & Berkowitz, 2006; Pattaro, 2016). In curriculum 2013, there are 18 values that need to be integrated into the teaching and learning process. This character-based education is based on awareness to strengthen and reinforce the character of the nation in this era of globalisation (Amran et al., 2019). The era of globalisation provides many opportunities for a process of cultural acculturation but sometimes this acculturation process does not always have a positive impact (Dwijendra & Mahardika, 2018; Sairin, 2004; Sukendar et al., 2019). If there are no efforts to strengthen a character, it will not be long before a nation will lose their identity.

Strengthening the character of the nation actually needs to be implemented as early as possible. Early character strengthening is believed to be the strong foundation for the formation of human character (Akbar & Puspitasari, 2018; Harun et al., 2020; Muhtar & Dallyono, 2020; Rasna & Tantra, 2017; Ratnaningsih, 2016; Supeni et al., 2019). With a strong character base, students will have the ability to make selections against the impact of globalisation. Strengthening character from an early age is also considered important considering the many cases of crimes such as corruption, drug abuse, brawls and bullying which arise due to the degradation of the nation's morals (Abdullah et al., 2019; Bakar et al., 2018).

The values of character education that are contained in the education curriculum in Indonesia are reflected from the values of local community wisdom (Hidayati et al., 2020; Sugiyo & Purwastuti, 2017; Suhartini et al., 2019). Many studies have raised the issue of strengthening character by integrating local traditional values into learning such as traditional games, teachings, and philosophy (Alfitri & Hambali, 2013; Sukendar et al., 2019). In Bali, there are several local wisdoms that can be adapted to support character education, one example is the Tri Hita Karana concept. Tri Hita Karana is a way of life that brings happiness and harmony to human life (Peters & Wardana, 2013; Sukarma, 2016; Wardana & Sudira, 1999). The happiness and harmony happens due to the spiritual relationship between humans and God known as *parhyangan*, social relations between humans and humans stated as *pawongan*, and *palemahan* which represents the natural relationship between nature and human beings (Astawa et al., 2019; Sukarma, 2016). The relationship between these three concepts can be seen in Figure 1.

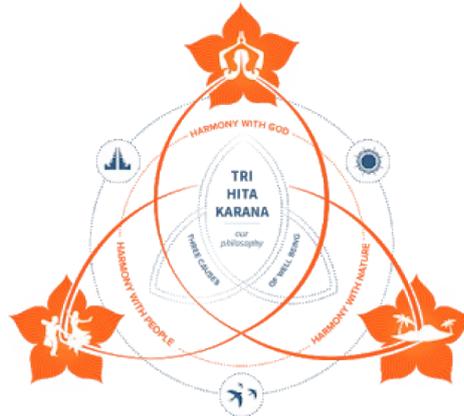


Figure 1. The Concept of Tri Hita Karana (source bulelengkab.go.id)

The three relationships are one unit that is interrelated with one another (Sukarma, 2016). The Tri Hita Karana concept in Bali has been widely used in many aspects of life such as tourism, agriculture and education (Kusuma et al., 2019; Parwati & Trianasari, 2016; Suci et al., 2018). Looking at the elaboration of the Tri Hita Karana concept, the values are reflected in the 2013 curriculum. These values are, for example, religious values, caring for the environment and being friendly. Religious values are closely related to belief in God, freedom of religion, and tolerance for religious diversity (Cinantya et al., 2019; Jafralie & Zaver, 2019). The value of caring for the environment can be reflected in human behaviour in protecting the environment (Amran et al., 2019; Fua et al., 2018). The value of caring for the environment needs to be integrated in learning to raise awareness of environmental issues such as climate change and how to protect the environment (Adawiah, 2018; Dhanya & Pankajam, 2017; Thor & Karlsudd, 2020). Friendly values are based on the belief in humans as social beings who must interact with other humans (Hoyos-Valdés, 2018; Teschers, 2015). Friendly values can be characterised in the sense of mutual love, respect, trust, loyalty and cooperation (Hoyos-Valdés, 2018; Senior & Howard, 2014).

In its implementation, teachers certainly play a big role in instilling character values in schools. Teachers are expected to insert character education in every class learning (Agboola & Tsai, 2012). However, the role of parents is equally important in providing character education when students are not in school. Character education programs will be better if parents are actively involved in the process (Brannon, 2008). Teachers and parents must have the same understanding that they cannot work alone to build student character. Moreover, they must cooperate and communicate to see and report on the character education process (Webster-Stratton & Bywater, 2015). Thus, looking at the importance of teaching character education and the role of teachers and parents, this study seeks to identify the perception of primary school teachers and parents towards *Tri Hita Karana* as a noble value derived from local Balinese wisdom in teaching character education.

2. Method

Design

The current study was an exploratory study using a quantitative approach through a questionnaire and a qualitative approach through an interview guide. The questionnaire was developed based on the concept of character education, curriculum 2013 and the values of Tri Hita Karana.

Participants

The participants of the study were primary school teachers and parents in Buleleng, Bali. The participants were randomly selected consisting of 30 teachers and 25 parents.

Data Collection

The data was collected from two instruments namely a questionnaire and an interview guide. The questionnaire focused on identifying the teachers and parents' understanding toward the importance of character education, the *Tri Hita Karana* concept, and character building with *Tri Hita Karana*. Interviews were also conducted with teachers and students to gain more in-depth data. The questionnaire was piloted tested. Using Cronbach Alpha analysis, the result showed .727 as shown in Table 1 which indicates a high reliability (Pallant, 2016).

Table 1. Reliability of Questionnaire

Cronbach's Alpha	N of Items
.727	20

Data Analysis

To analyse the questionnaire, the current study used a descriptive statistic. A category to find the level of perception based on the mean score of each variable was developed. The mean score range and category can be seen in Table 2.

Table 2. Category of Perception

Mean Score	Category
1.00 – 1.80	Very Negative
1.90 – 2.70	Negative
2.80 – 3.60	Neutral
3.70 – 4.50	Positive
> 4.60	Very Positive

The mean scores from teachers and parents were also compared to identify if there is any significant mean difference. A significant mean difference is identified if the value of Sig. is lower than .05. Data from the interview was analysed using the interactive data analysis model by Miles et al., (2014) which included data collection, data reduction, data presentation, data interpretation and drawing conclusions.

3. Findings

The Importance of Character Education

The first focus of the questionnaire was to identify the teachers and parents' perception toward the importance of character education both in school and home. The result of data analysis can be seen in Table 3

Table 3. The Importance of Character Education

Participant	N	Mean Score	Standard Deviation
Teachers	30	3.9167	.43218
Parents	25	3.8900	.43946

From Table 3, the results of descriptive analysis from teachers (N=30) and parents (N=25) can be seen. The mean score of teachers is 3.91 with .432 standard deviation. Meanwhile, the mean score of parents is 3.89 with .439 standard deviation. Based on teachers and parents' mean score, it belongs to positive perception. Judging from the results of the mean score, at a glance, there is no difference in perceptions between teachers and students. To find out, an ANOVA test is needed which can be seen in Table 4.

Table 4. ANOVA of The Importance of Character Education

		Sum of Squares	df	Mean Square	F	Sig.
The Importance of Character Education * Participant	Between Groups (Combined)	.010	1	.010	.051	.822
	Within Groups	10.052	53	.190		
	Total	10.061	54			

A significant mean difference is indicated if the value of Sig. is lower than .05. From the result of the ANOVA test, it can be seen that value of Sig. is .822 which is higher than .05. This indicated that teachers and parents have no significant mean difference. Thus, it can be concluded that there is a no significant mean difference of perception between parents and students towards the importance of character education

Character Building with Tri Hita Karana

The third dimension was teachers and parents' perception towards character building with the values contained in Tri Hita Karana. Table 5 presents the result of descriptive analysis.

Table 5. Character Building with Tri Hita Karana

Participant	N	Mean Score	Standard Deviation
Teachers	30	4.07	.400
Parents	25	3.92	.513

From Table 5, the results of descriptive analysis from teachers (N=30) and parents (N=25) can be seen. The mean score of teachers is 4.07 with .400 standard deviation. Meanwhile, the mean score of parents is 3.92 with .513 standard deviation. Based on teachers and parents' mean score, it belongs to positive perception. This means that the teachers and parents agree that the values contained in Tri Hita Karana are in accordance with the values of character education. This also confirms that the values in Tri Hita Karana can be applied in building student character. The ANOVA test results are presented in Table 6.

Table 6. ANOVA of Character Building with Tri Hita Karana

		Sum of Squares	df	Mean Square	F	Sig.
Character Building with Tri Hita Karana * Participant	Between Groups (Combined)	.328	1	.328	1.581	.214
	Within Groups	10.984	53	.207		
	Total	11.311	54			

From the results of ANOVA test, it can be seen that value of Sig. is .214 which more than .05. This tells that teachers and parents have no significant mean difference. Thus, it can be stated

that teachers and parents have the same agreement towards the values of *Tri Hita Karana* in developing students' character.

In summary, it can be said that there is no statistical difference in perceptions between teachers and parents on the importance of character education, the concept of *Tri Hita Karana* and character education with the values of *Tri Hita Karana*.

4. Discussions

Findings from data analysis showed that teachers and parents have a positive perception towards character education. They are aware of the importance of building students' character. The result of the interviews also found the awareness of teachers and parents in teaching character education.

“Character education is a must for students in school. This has been confirmed in the 2013 curriculum, the goal is to teach noble values to students.” (Teacher 1)

“Education in primary schools is required to emphasise character education so that students have 18 characters listed in the 2013 curriculum” (Teacher 2)

“At home as parents we should set good examples for children, and this is important for parents to pay attention to children's character development.” (Parent 1)

“I sometimes worry if children are not taught and modelled good values. We as parents of course want our children to grow up with good morals.” (Parent 2)

This was in line with several previous studies conducted. Demirel et al., (2016) found that teachers have the responsibility to teach character education and become role models for students in school. Kim et al., (2018) found that the teachers believe a successful character education will help students behave in accordance with the norms that apply. In addition, several studies have also explored the role of parents in developing the character of students at home. Rahayuningsih and Sholikhan (2016) stated that parents are the first agents to shape the character of students. Setiawan et al. (2020) found that the development of students' character is greatly influenced by parents' attention, affection and also security for their children. The results of this study and previous research confirm that the roles of teachers and parents are equally important in shaping the character of students. They should also work together so that the character education program emphasised in the 2013 curriculum is carried out well and shows the desired results.

From the results of the analysis, it was also found that the values of *Tri Hita Karana* believed by teachers and parents could be used for character education for students. *Tri Hita Karana*, as part of the local wisdom of the Balinese people, can not only be applied to education, but various aspects in Bali such as agriculture and tourism. In the interviews the teachers and parents mentioned:

“The concept of Tri Hita Karana as a local wisdom from Bali is very suitable to be implemented in the classroom to foster love for God, humans and the environment.” (Teacher 1)

“I think the values of Tri Hita Karana are in accordance with character education. It teaches religious values, values of caring for others and values of caring for the environment.” (Teacher 3)

“In Bali, the Tri Hita Karana is very thick. Balinese people uphold spiritual values, tolerance and protect their nature. Of course, we also need to teach those values to children at home.” (Parent 3)

Studies on character education based on local wisdom have also been carried out before. Sukendar et al., (2019) found that the implementation of character education based on *Asah Asih Asuh* (teaching, loving, caring) characterised the values of religiosity, morality and leadership. Hidayati et al., (2020) found that there are various values that can be adapted from the Samin community in Indonesia for character education based on local wisdom such as the values of discipline, tolerance, social and environmental care. This indicates that there are many local wisdom values that can be explored and adapted in character education programs.

5. Conclusions

The current study explored the perception of primary school teachers and parents in Buleleng, Bali toward *Tri Hita Karana* in character education. *Tri Hita Karana* is a local wisdom from Bali which contains noble values such as relationship with God, human and environment to bring peace and a harmonious life. The results showed that students and parents are aware of the importance of character education and they have the same roles in developing students' character both in school and home. The values of *Tri Hita Karana* are in accordance with the 18-character values mentioned in curriculum 2013. Those values are religious, social and environment care.

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