

Tri Hita Karana-Oriented Education as An Effort to Integrate Environmental Education in Bali High Schools

By I Putu Sastra Wibawa

Tri Hita Karana-Oriented Education as An Effort to Integrate Environmental Education in Bali High Schools

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Abstrak

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A good and healthy environment is the basic right of every Indonesian citizen. However, environmental problems are still a chore that cannot be solved by the Indonesian people until now. Tackling the problem of environmental damage is not solely the responsibility of the government, but also educational institutions. Educational institutions, especially schools, must be able to accommodate the formation of future successors who are able to apply the principles of sustainability and ethics in the environment from an early age. One of the policies taken by the government in order to instill awareness of the importance of the environment in schools is through environmental education. Through environmental education, it is expected to be able to produce human resources who are able to play an active role in environmental preservation and safety efforts for the benefit of present and future generations. To be able to integrate environmental education in schools, an appropriate educational model is needed. One model of education that can be applied to integrate environmental education in schools is education oriented to the values of Tri Hita Karana (THK). Through the THK concept, which is a weakness that contains values such as: (1) preserving nature, (2) maintaining the school environment, (3) maintaining school cleanliness, and (4) maintaining plants can certainly foster student awareness in schools about the importance of protecting the environment so that can play an active role in environmental preservation and safety efforts.

Keywords: Tri Hita Karana, Environmental Education

1. INTRODUCTION

The problem of environmental damage is a serious problem that is being faced by the Indonesian people today [1][2][3][4]. Increasingly, problems relating to environmental damage are becoming increasingly worrisome. Even the damage to the environment directly threatens human life [5]. Data from the Ministry of Environment and Forestry also shows that Indonesia produced up to 65 million tons of waste in 2016 and increased to 67 tons in 2017. Similar conditions were also shown by the LIPI Oceanographic Center data which showed that around 35.15% of coral reefs in Indonesia were in a condition not good and only 6.39% in very good condition.

The conditions described above, have explained that until now there are still many environmental problems [6][7][8], and there is still a chore that cannot be solved by the Indonesian people. If this problem is ignored and not immediately addressed, it is feared that it will disrupt human life in the future [9]. A good and healthy environment cannot be obtained by the Indonesian people due to the damage to the environment. Whereas in

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accordance with the mandate of article 28H the 1945 Constitution of the Republic of Indonesia [10] has explained that a good and healthy environment is the basic right of every citizen of Indonesia.

Tackling the problem of environmental damage in Indonesia is not solely the responsibility of the government. But it is also a shared responsibility of all components of the nation, including educational institutions. Educational institutions especially schools must be able to create future successors who have an awareness of the importance of the environment [11][12][13]. For this reason, education in schools must be able to accommodate the formation of future successors who are able to apply the principles of sustainability and ethics in the environment from an early age.

One of the policies that have been taken by the government in order to instill environmental awareness in schools is through environmental education. Environmental education is an effort to change the behavior and attitudes carried out by various parties to increase knowledge, skills, and awareness of the community about environmental values and environmental issues [14][15][16][17]. Through environmental education, it is expected to be able to move the community to play an active role in environmental preservation and safety efforts for the benefit of present and future generations.

The implementation of environmental education is in line with the mandate of Law Number 32 the Year 2009 concerning Environmental Protection and Management, especially in article 65 paragraph 2. The article states that one of the community's rights is to get environmental education. In addition, the implementation of environmental education is also in line with a joint agreement between the State Minister for the Environment and the Minister of National Education conducted in 2010. Based on the agreement Number 03 / MENLH / 02/2010 and Number 01 / II / KB / 2010 concerning Environmental Education [18], then the community is required to be involved in the Control of Environmental Pollution (PPLH).

Education was chosen as a vehicle for planting environmental education because education is actually a process of making humans as beings that are responsible for themselves and their environment. Besides that, education is also believed to be the main domain in human, environmental, and religious development. To be able to integrate environmental education in schools, an appropriate educational model is needed. One model of education that can be applied to integrate environmental education in schools is education oriented to the values of Tri Hita Karana (THK).

THK is local wisdom owned by people in Bali. Although this concept is owned by the Balinese people, the THK concept has been recognized by UNESCO [19][20][21][22][23]. THK concept has been applied by the people in Bali in the realm of agriculture, architecture, development of residential areas, banjars, and pakraman villages [24][25]. Nevertheless, the THK concept has not been widely applied in the realm of education.

THK can be interpreted as three causes of well-being and happiness which are sourced from the balance and harmony of the relationship between: (1) humans and God (parhyangan), (2) humans and their neighbors (pawongan), and (3) humans and their natural environment (palemahan). These three dimensions of harmony, namely parhyangan,

pawongan, and palemahan (3Pa) are the basic thoughts of a concept of a happy, prosperous, and sustainable life.

THK ideology has been used by the Balinese in every aspect of structuring public life that is both material (scale) and non-material (niskala). In relation to education, the THK education model aims to produce outcomes of students with the character and culture of THK. In other words, THK is not only understood as education in order to produce people who are able to live in harmony with each other but also produce people who care about the environment. Through THK-oriented education in schools, it should be able to grow young people who have awareness and responsibility in prospering themselves while maintaining their environment.

2. CONCEPTUAL FRAMEWORK

2.1. Tri Hita Karana-Oriented Education

The concept of Tri Hita Karana (THK) is a concept that emphasizes the harmonious relationship between humans and God, called parhyangan, humans and their fellow human beings called pawongan, and humans and their natural environment called palemahan [19][26]. In the THK concept, human beings are healthy, physically bright, spiritually calm people or souls, and professionally develops and utilizes prana, bayu, and limp.

In the context of education, THK-oriented education has an important function as a means to improve the quality and relevance of education for students. The THK education model aims to make schools a center for competency culture and self-concept development [27][28] in building human resources that are characterized by learning culture (jnana), work culture (karma), service culture (bhakti), and mentally as a learning person who is able to grow to learn intelligence as a central morality to develop

emotional-spiritual intelligence, social-ecological intelligence, intellectual intelligence, kinesthetic intelligence, economic intelligence, political intelligence, technological intelligence, and art-culture intelligence (Wiweka Sanga in Figure 1) based on values of living in harmony and balance between humans and God Almighty (parhyangan), between fellow humans (pawongan), and between humans and the environment (palemahan).

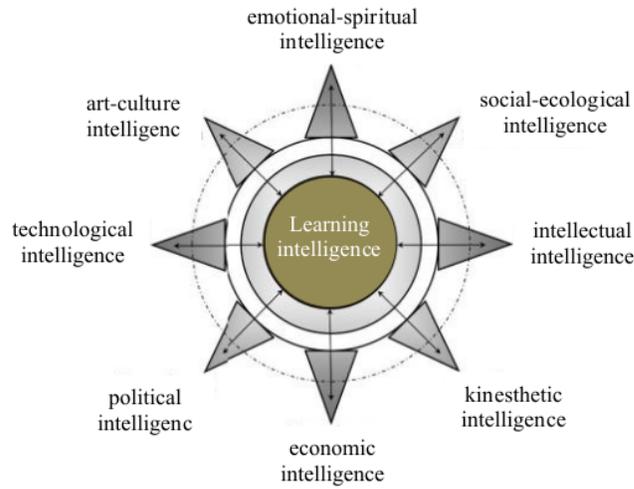


Figure 1. Wiweka Sanga

THK-oriented education not only emphasizes the development of education that prioritizes the development of students' talents to get a job, but also emphasizes aspects of caring for the surrounding environment. Concern for the environment is one of the missions held by THK-oriented education. The mission of THK-oriented education in relation to environmental preservation is to make the school an environment where harmony and happiness in the school community (janahita) are built and to build a sustainable school environment (buthahita).

2.2. Environmental Education

Law Number 32 of 2009 in Chapter X article 65 paragraph (2) has explained that everyone has the right to environmental education. Based on the mandate of the law, the government is currently intensively conducting socialization and environmental education efforts including the educational environment.

Environmental education is an effort to change the behavior and attitudes carried out by various parties or elements of society [15][29][30]. The aim for increasing the knowledge, skills, and awareness of the community about environmental values and issues of environmental issues which in turn can move the community to play an active role in environmental preservation and safety efforts for the benefit of present and future generations. Environmental education studies environmental issues, especially problems and management of pollution, environmental damage, and resources and conservation.

The five environmental education objectives can be seen as follows [31][32][33]:

1. Field of knowledge: helps individuals, groups, and communities to gain experience and gain knowledge about what is needed to create and maintain a sustainable environment.

2. Field of awareness: helping social groups and individuals to gain awareness and sensitivity to the environment as a whole along with the accompanying issues, questions, and problems related to the environment and development.
3. Behavior field: helping individuals, groups, and communities to obtain a set of values for feeling concerned about the environment and motivation to actively participate in environmental improvement and protection.
4. Field of skills: helping individuals, groups, and communities to gain skills to identify, anticipate, prevent, and solve environmental problems.
5. Field of participation: provide opportunities and motivation for individuals, groups, and communities to be actively involved in creating a sustainable environment.

Based on the five educational objectives above, it can be concluded that environmental education is needed to be able to wisely manage resources and foster a sense of responsibility towards the interests of future generations.

3. METHODOLOGY

This research is qualitative research with a phenomenological research type. Phenomenology is one type of qualitative research method applied to uncover a meaning which is the essence of an existing concept [34][35]. This type of research is used to express the values contained in Tri Hita Karana as an effort to integrate environmental education in schools. A literature review is conducted to collect data. Furthermore, analysis data is based on qualitative descriptive analysis. Thus, the values contained in Tri Hita Karana are expected to be a picture in environmental education in schools.

4. RESULT AND DISCUSSION

The concept of THK-oriented education is actually not a new thing found in Bali. The concept of education has actually long been applied in schools in Bali. This can be seen from how the arrangement and utilization of the building facilities and school temples, the arrangement of the environment of the school area, and the presence of human elements or school residents. Almost every school in Bali is equipped with a *parhyangan* in the form of a school temple built in the main part of the mandala as the upstream location of the school. *Unsur palemahan* as the third element in the THK concept also forms an inseparable part in the school. The arrangement of shade, beauty, and comfort of schools with a variety of plants strongly supports a government program called the green school.

Greening and planting ornamental plants have a very high functional value. Aside from being a producer of fresh oxygen, *tananam* turns out to be an excellent learning object for students. A shady and beautiful plant can make a healthy school community human and spiritually calm. Because it is used as a learning object, it is bound to nurture and caring behavior. Plants and objects such as statues at school are often used as learning objects. As a result, students have a conservation culture to care for and preserve the natural environment of the school.

Based on the above view, THK education as local wisdom (indigenous wisdom) is very appropriate to be used as an effort to integrate environmental education in schools [36]. To be able to use THK as a means of integrating environmental education in schools, THK core

values need to be included in the learning curriculum and assessment system implemented in schools. In order to give maximum results to the school community, namely teachers, students, education staff, administrative staff, and school attendants, they must also be able to promote the core ethical and performance values of THK which have been established as the foundation for students' character building.

In addition, the school community needs to understand the values contained in each THK element. Understanding and knowledge of the values contained in THK will help the school community behave accordingly. The values contained in the THK element can be described in Table 1.

Table 1. Values Contained in THK

Tri Hita Karana (THK)		
Parhyangan Element Value	Pawongan Element Value	Palemahan Element Value
1. Awareness to Atman	1. The power of prana	1. Sarira awareness
2. Utilization of School Parhyangan	2. Think critically	2. Maintaining body health
3. Attitudes to clean physically and spiritually	3. Mutual cooperation	3. The functioning of the five faculties
4. Cultivating faith	4. Serve one another	4. Understanding the function of five motors
5. Foster piety	5. Effective communication	5. Nature preservation
6. Foster togetherness	6. Collaboration	6. Maintenance of the school environment
7. Eliminating selfishness	7. The responsibility of Java	7. Maintenance of school buildings
8. Cultivating the nature and integrative attitude	8. Culture of learning	8. Maintenance of school facilities
9. Building moral strength and mental strength	9. Creative	9. Maintain cleanliness of the school
	10. Innovative	10. Plant maintenance
	11. Productive	11. Preservation of Cultural arts
	12. Democratic	
	13. Open remains rooted in Balinese culture	
	14. Discipline life attitude	
	15. Mutual respect	
	16. Cultivated work	
	17. Discipline life attitude	
	18. The truth	
	19. Loyalty	
	20. Love	
	21. Without violence	
	22. Politeness	
	23. Tolerance	
	24. Honesty	
	25. Responsibility	
	26. Crafts	
	27. Tri Rich Parisuda	
	28. Asih, Punia, Bakti	
	29. Nyama braya	

Based on Table 1, it can be seen that the value contained in one of the THK elements, namely *palemahan* has included environmental education activities in schools. Values such as: (1) nature conservation, (2) maintenance of the school environment, (3) maintaining school cleanliness, and (4) caring for plants can certainly foster student awareness about the importance of protecting the environment in school. Through an understanding of these values is also expected to increase knowledge, skills, and awareness of students in schools about environmental values and environmental issues so that they can move students to play an active role in environmental preservation and safety efforts.

Aside from being a media for integrating environmental education in schools, THK-oriented education can also integrate mindset and life attitudes to always build emotional intelligence, spiritual intelligence, ecological social intelligence, kinesthetic intelligence, artistic and cultural intelligence to students [37]. The construction of temples in schools as the implementation of the parhyangan element has been proven to be able to foster attitudes [38] of faith, piety, a culture of service, togetherness, mutual respect to eliminate egoism, change the nature of exclusiveness to be integrative, build moral strength & mental determination, scrutiny, talent development, interest in art and culture as Indonesian national identity.

The implementation of the parhyangan element through the construction of temples in schools has also helped shape the awareness of God in students so that they feel more calm, safe, their minds are more focused on learning at school so education at school becomes more conducive. A safe, comfortable, and conducive educational environment is very helpful in implementing quality education in schools. In addition, intensive parhyangan is also used as a means of building harmony among school residents, namely students, educators, and education staff.

5. CONCLUSION

Based on the discussion above, it can be concluded that THK-oriented education can be used as an effort to integrate environmental education in schools. Through the concept of one of the THK elements, namely *palemahan* containing values such as: (1) preservation of nature, (2) maintenance of the school environment, (3) maintaining school cleanliness, and (4) caring for plants can certainly foster student awareness about the importance of protecting the environment so that it can play an active role in environmental preservation and safety efforts.

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