

Implementation of *Tri Hita Karana* Teachings to Shape the Character of Early Children

I Wayan Redana¹, Mujiyono²

¹TK Negeri 1 Baturunggit, Bali, Indonesia

²Institut Agama Hindu Negeri Tampung Penyang Palangka Raya, Indonesia

¹wayanredana38@gmail.com

Abstract

Character in human life has a very important role. Character is described as a character and morals that determine people's acceptance of a person. People who have strong character, have good character and morals will be accepted in society. Vice versa, people who are immoral will be ostracized and even despised by society. Character education in Indonesia is based on nine basic character pillars. The nine pillars of basic character are: (1) love for Allah and the universe and its contents; (2) responsibility, discipline and independence; (3) honest; (4) respectful and courteous; (5) compassion, caring and cooperation; (6) confident, creative, hard working and never give up; (7) justice and leadership; (8) kind and humble, and (9) tolerance, love peace and unity. Educational institutions as places for the nation's children to receive education feel partly responsible for instilling character in their students. Hinduism as a guide for its adherents has the goal of *moksartham jagadhita ya ca iti dharma*, which means the realization of happiness and peace for all living things and harmony of the universe and freedom from *samsara, punarbawa*. *Tri Hita Karana* which consists of *Parhyangan, Pawongan* and *Palemahan* is a concept of the teachings of Hinduism that can help realize this goal. The application of the *Tri Hita Karana* concept in early childhood education activities aims to instill character values in children. To understand the implementation of the *Tri Hita Karana* teachings to form early childhood character, the authors describe starting from the inculcation of character education values at the early childhood education level and the process of implementing *Tri Hita Karana* at the early childhood education level. Through the application of the *Tri Hita Karana* concept in early childhood learning activities, the character pillars of students can be developed.

Keywords: Character; *Tri Hita Karana*; Early Childhood

Introduction

In order to guide and nurture people for being better, the role of educational institutions is very important. One of the purposes of establishing an educational institution is to provide education for the nation's child and produce the next superior generation of the nation. The stake holders managing educational institutions compete with each other and compete with the program of activities in their respective institutions. Each educational institution will try to create programs to interest the public or learners to demand education at the institution. To be able to develop their potential so that it is useful in their lives, humans need to get educational stimulation. Through education, the foundation of human life is laid so that in the future they will become strong, independent and beneficial human being for themselves and the surrounding community so that it must be done as well as possible. The good or bad foundation of life will determine the future direction of human being and also the nation in general.

Education in Indonesia has been arranged in such a way with the hope that it will be able to form a superior generation of the nation that will become the backbone of nation building in the future. Law Number 20 of 2003 concerning the National Education System has regulated and mandated how education is pursued and planned, so that the learning process carried out can develop all the potentials of students so that they can be useful for themselves, society and the nation. The 1945 Constitution also mandates educating life to build a whole Indonesian people, of course, in the hope that Indonesia will become a developed nation.

Early childhood education in Indonesia has received the attention of the government by being regulated in Law Number 20 Tahun 2003 concerning the National Education system in Chapter VI Part Seven Article 28 concerning Early Childhood Education. Early Childhood Education is an effort to foster children from birth to the age of 6 years which is carried out through the provision of educational stimuli to help children's growth and development so that they have readiness to enter further education. The early childhood education pathway consists of formal education including Kindergarten (TK) and Raudatul Athfal (RA), non-formal education consists of Playgroups, Daycares (TPA) and informal education in the form of family education and education organized by the environment. We often encounter circumstances in society that describe the deterioration of morals, honesty and human morals. Cases of corruption, harassment, infidelity, drug abuse, and street crime are serious problems that plague humans today. The erosion of these noble values is not only affecting teenagers, but also by adults and even religious leaders who are supposed to become role models for other societies (Sudarsana, et al. 2022).

Character is an important part that must be owned and developed in human beings. In human life the character is described as a moral and moral that determines society's acceptance of a person. People who have strong character, good character and morals will become role models and be accepted among society. And vice versa, unscrupulous people will be ostracized and even hostile to society. Character for humans is important and educational institutions as a place to forge the nation's child to receive education is also has responsible to instille character of their students.

Tri Hita Karana is one of the Hindu teachings that teaches about how to maintain the harmony of the relationship between human and god, human with other human and human with the nature (Yuniti, et al, 2022; Sarjana, 2023). A harmonious relationship between humans and the three elements in the teachings of *Tri Hita Karana* is believed to cause happiness for humans themselves. Hinduism with its noble teachings has given for its people to be able to achieve happiness (Winia & Widnyana, 2022). The concept of *Tri Hita Karana* is very relevant to be implemented in early childhood learning activities to create children's character (Harianti, 2021; Sanjaya, 2022). The cultivation of children's attitudes and character in early childhood is carried out through habituation activities. To achieve the goals of the activity the educator needs to know the strategy. There are five strategies that PAUD teachers need to pay attention to in instilling attitudes in children (Ministry of Education and Culture, 2018). First, children are introduced to good behavior and values (knowing the good). Second, children are invited to discuss to think about and understand why this is good and not good (thinking the good). Third, children are invited to feel the benefits if the behavior is good to be applied (feeling the good). Fourth, children are invited to do good behavior (acting the good). Fifth, children are accustomed to apply a good attitude in every occasion (habituating the good).

TK Negeri 1 Baturinggit is one of the formal early childhood education institutions that serves children aged four to six years. Learning activities at TK Negeri 1 Baturinggit aim to help children to develop all the potentials that children have which include

religious and moral aspects, social emotional, physical motor, cognitive, language, art, and develop children's character values by implementing the concept of *Tri Hita Karana*. All activities are designed through fun play activities according to the child's world.

Method

This paper is based on the results of research conducted using qualitative methods that refer to literature studies related to the topic of *Tri Hita Karana* in their studies as a basis for shaping children's character. The object of this study is the application of the *Tri Hita Karana* concept in the process of learning activities in early childhood to instill children's character values, while the subjects of the study are teachers and students in TK Negeri 1 Baturringit.

Results and Discussion

1. Definition of Character

Character is often described as a person's nature, disposition, morals and ethics which are reflected in his attitude and behavior in social life. In the view of society, a person would have character when able to implement the noble values contained in the community. In *Kamus Besar Bahasa Indonesia*, character is defined by character, mental traits, morals or ethics that distinguish a person from another and disposition. Character literally comes from the Latin, *Charakter*, which also means: disposition, character, psychiatric traits, ethics, personality or morals (Tsauri, 2015). From this explanation, it can be interpreted that the character is identical with morals and ethics. A person is said to have character when he is able to manifest values either in himself into actions or behaviors in the social environment of his community.

According to Sjarkawi, (Suhardita, et al, 2020) character is a trait or characteristic that is the style and characteristic of a person that comes from the form received from the environment, for example a childhood family, and also innate to a person from birth. According to this opinion, it can be concluded that although it is innate from birth, a person's character is also strongly influenced by his environment. Appropriate stimulation will be able to develop character values and will be embedded in the child.

The rapid development of science and technology is very influential on human civilization. The ever-evolving world demands that humans change with the times. The development of the world of technology has a tremendous impact on human life. In addition to provide a positive impact where humans get conveniences with the help of technology, there are also negative impacts both for humans directly and for the nature. With the help of technology, humans can access much information, and slowly influence their lifestyle. Often the noble values that have been passed down by the ancestors are eroded by the development of age. To maintain these noble values, it is necessary to instill character for humans from an early age. According to the Indonesia Heritage Foundation (IHF), there are nine pillars of character that must be developed to form the character of the nation. The nine pillars of the basic character are:

- a. Love for god and the universe and its contents.
- b. Responsibility, discipline, and independence.
- c. Honesty.
- d. Respect and courtesy.
- e. Compassion, care and cooperation.
- f. Confident, creative, hard work and never give up.
- g. Fairness and leadership.
- h. Kind and humble.
- i. Tolerance, peace-loving and unity.

In the world of education, in schools and other educational institutions, teachers strive to instill and teach children to have traits and behaviors that reflect morals and ethics. The hope is that children will be able to behave and do things that can be accounted for and accepted by society. Character education is an effort to instill character values to form children who have moral, moral and ethical attitudes. According to Mulyasa, (Tsauri, 2015) character education is an effort to help the development of the psyche of children, both mental and born, from the nature of its nature towards a humane and better civilization. Character education directs the child to be able to make wise decisions, implement good values in life. teachers strive to create a school environment both during learning and during playing activities, which can help students in developing moral values, ethics, independence, social emotional and a sense of responsibility.

According to Suhardita, et al (2020), character values are the result of a combination of four parts, namely heart, body, mind and taste and taste. If associated with these four parts, the character values imbued by Pancasila will be exactly the same as the *Tri Hita Karana* character, the part can be stated as follows:

- a. Character that comes from the heart, including faith and piety, honesty, fairness, order, obeying the rules, responsible, empathetic, daring to take risks, and never giving up.
- b. Character that comes from thinking, including intelligent, critical, creative, innovative, curious, productive, oriented to science and technology, and reflection.
- c. Character comes from the body, including clean, healthy, sportive, tough, reliable, resistant, friendly, cooperative, determinative, competitive, cheerful and persistent.
- d. Character that comes from taste and feeling, humanity, mutual respect, mutual cooperation, togetherness, friendliness, respect, tolerant, nationalist, caring, cosmopolite (worldwide), prioritizing the public interest, love the homeland, proud to use Indonesian language and products, dynamic, hard work, and work ethics.

2. *Tri Hita Karana*

Hinduism aims to realize the happiness and peace of all living beings and the harmony of the universe and be free from samsara punarbawa or called *moksartham jagadhita ya ca iti dharma*. *Tri Hita Karana* is a Hindu teaching that can help us realize this goal if implemented properly (Yasa & Ratnaya, 2022; Anggreswari & Gorda, 2020).

Tri Hita Karana is a philosophy of life to realize a balanced and consistent attitude to achieve harmony and happiness. Happy living does not mean having fun, because behind the pleasure there is grief (Wiana, 2007). *Tri Hita Karana* consists of three words, namely tri, hita and karana. Tri means three, hita means happy and karana means cause. Etymologically *Tri Hita Karana* means three causes of happiness for human life. This happiness can be realized if there is a harmonious relationship between humans and *Hyang Widhi Wasa (parahyangan)*, harmonious relationships between fellow humans (*pawongan*) and harmonious relationships between humans and their environment (*palemahan*).

According to Donder (Parmajaya, 2018), it is stated that the concept of *Tri Hita Karana* is grouped into three values, namely: (1) morals towards God Almighty (*Parahyangan*), (2) morals towards humans (*Pawongan*), (3) morals towards the environment (*Palemahan*). Humans in life play a very important role, especially in maintaining the harmony of life. It takes intention and sincerity in applying the concept of *Tri Hita Karana*. human must completely put aside their selfishness and greed, in today's life, chaos occurs often because of human attitudes and nature that always want to fulfill their ambitions so that it often clashes with other parties that will cause social friction. Likewise, human greed in exploiting nature, makes nature corrupted and causes disasters that are very detrimental to humans themselves. In the Bhagavadgita, III.14, it is mentioned:

*Annad bhavanti bhutani,
Parjanya annasambhava,
Yajnah bhavati parjanyo,
Yajnah karma samudhava*

Translate:

Because the food creatures can live, because of the rain the food grows, because the offerings rain falls, and the offerings are born because of work.

The Sloka above shows that the harmonious relationship between humans and *Hyang Widhi Wasa* through *yadnya* offerings made, harmonious relationships between humans through cooperation in making offerings and harmonious human relations with nature by keeping nature in order to always give life to living beings. This harmony can be realized if humans as the determining factor are willing to carry it out seriously. By applying the concept of *Tri Hita Karana*, there will be mutual trust and mutual care between each other and the universe. In the book of Manawa Dharmasastra IV. 56, stated as follows:

*Napsu mutram purisam va sthivanam va samutsrjet,
amedhya liptam anya dva lohita va visani*

Translate:

he should not throw his urine or feces into the water of the river, nor spit, nor should he utter words containing unholy things, nor other impurities, nor blood or venomous things.

This sloka clearly illustrates that as human beings we must maintain chastity, balance and preserve nature. By maintaining the balance and preservation of nature, it will protect humans from disasters. Natural disasters that occur almost all the time, often due to human actions that damage nature and cannot preserve nature.

As one of the educational institutions, TK Negeri 1 Baturinggih has the responsibility to make its students have attitudes and characters that can be exemplified. In an effort to form the character of children from an early age, teachers in carrying out learning activities at TK Negeri 1 Baturinggih try to apply the teachings of *Tri Hita Karana*. After the application of the teachings of *Tri Hita Karana* in the implementation of learning, students can be embedded character values that will be carried in navigating life in the future.

a. *Parahyangan*

Parahyangan is a harmonious relationship between humans and *Hyang Widhi Wasa*. As a creature created by *Hyang Widhi Wasa*, humans can live because of the atman in humans. Atman itself is a spark of holy rays from *Hyang Widhi Wasa*. Looking at the picture, it is appropriate for humans to be grateful and devoted to *Hyang Widhi Wasa* for being able to live thanks to her holy rays. In the book of Bagawad Gita (III, 10), it is mentioned:

*Sahayajnah prajah srishtva puro vacha prajapatih,
Anena prasavishya dhvam asha vo stv istha kamadhuk*

Translate:

In the past God created the semeta realm on the basis of *yadnya* (love and sacrifice) and said: by this you will breed, make this earth as a cow that gives life to mankind.

The sloka above describes how *Hyang Widhi Wasa's* sacrifice in creating the universe and its contents. Because it was created from the *yadnya* and sacrifice of the creator, the universe and its contents contain the same elements, namely the Panca Mahabutha element, as part of the universe, humans are obliged to maintain, love and love other *Hyang Widhi Wasa* creations. Hindus in Bali have implemented the aforementioned sloka in their daily lives, through the implementation of the *Tumpek*

Wariga or *Tumpek Uduh* celebration. This celebration has been passed down for a long time and continues to be carried out for generations. *Tumpek Wariga* is a manifestation of human affection poured out to other creatures of God. This is proof that the concept of *Tri Hita Karana* has existed and is implemented by the Hindu community in Bali.

In addition, we can also realize the sense of bhakti to *Hyang Widhi Wasa* through activities, including:

- 1) Performing prayers according to the specified time.
- 2) Guarding and maintaining the sanctuary.
- 3) Doing *yadnya* according to the guidance of the scriptures.
- 4) Applying the teachings of religion.
- 5) Learning and practicing vedic teachings.

Learning activities at TK Negeri 1 Baturinggih have applied the *parahyangan* concept in it. Although it is not conveyed to the child about the concept of the *Tri Hita Karana* teaching, it has been taught and accustomed to the child to do it. All of this becomes more meaningful for children because in teaching religion and morals, it is more important for children to be able to practice their teachings than just memorizing them. Activities that apply the *parahyangan* concept in TK Negeri 1 Baturinggih can be described in the following table:

Table 1. *Parahyangan* Application Activities

No	Activities	Developed Character Value
1	Praying together	a. Love for god and the universe and its contents
2	Singing holy songs	b. Love for god and the universe and its contents
3	The feast of <i>saraswati</i> , <i>purnama</i> and <i>tilem</i>	c. Love for god and the universe and its contents, d. responsibility, discipline and independence e. Compassion, care and cooperation
4	Community service in the temple of <i>kayangan tiga</i> in the village if there is a ceremony	f. Love for god and the universe and its contents g. responsible, disciplined and independent, h. Compassion, care and cooperation

Prayer activities together in TK Negeri 1 Baturinggih are carried out before and after carrying out activities. Praying together is also carried out before the children eat together. The prayers offered are prayers in Hinduism, as almost all children are Hindus (out of 40 children 39 children are Hindus). Learning to sing the holy song is carried out every thursday in the cultural thursday program. Children are taught the singing of the *wargasari* song which will be implemented during the joint prayer activities in *padmasana* on *Purnama* and *Tilem*. The character value developed in the activities of praying together and singing sacred songs is love for God and the universe and its contents. Through prayer activities, children are taught about gratitude, gratitude and asking *Hyang Widi Wasa* for guidance and protection. By accustoming children to pray together, it will foster an understanding that as human beings we must be devoted to *Hyang Widhi Wasa*.

In *Saraswati* celebration activities as well as *Purnama* and *Tilem* day prayer activities, children are involved in preparing activity equipment. Prayer activities on *Saraswati* day require careful preparation, starting from the facilities and infrastructure of worship such as *banten*, *canang* and *penjor* to prepare a place of worship by making up *padmasana*. All of this is prepared by involving the children in it where their role is

by helping to make *penjor*, make *canang* and *rejang* dancing. In this activity, children can be seen doing activities to make *penjor*, *nanding canang* and praying as a form of filial piety and love for *Hyang Widhi Wasa*. In addition, it can be seen an attitude of responsibility, discipline, care and cooperation so that the character values that can be developed are love for God and the universe and its contents, responsibility, discipline and independence, and compassion, care and cooperation.



Figure 1. Pray Together

The character values of love for God and the universe and its contents, responsibility, discipline and independence, and compassion, care and cooperation also appear in the *ngayah* activity of cleaning the environment of the village *kayangan* temple when there is a *piodalan* ceremony. In this activity, children are asked to work together to clean the temple environment. The children do it happily but remain responsible for doing their job.

In addition, the implementation of the *parahyangan* concept is also instilled in children through activities to introduce God's creation and introduce how great the benefits are for human life. Children are also taught and accustomed to be grateful for everything God has created for them, for example, being grateful to have a family, about food that can be enjoyed, good friends and things that can be enjoyed by children.

b. *Pawongan*

Pawongan is a concept that teaches about how humans build relationships with others in the social environment of their society. *Pawongan* aims to make human life harmonious and balanced by living in harmony, interacting with each other in social life. An inharmonious relationship between human beings can be fatal to people's social life because it can cause disputes and even wars.

To avoid disharmony between each other, human beings must cultivate a sense of love, mutual honing and compassion, mutual respect and respect. *Pawongan* activities can be carried out by:

- 1) Carrying out obligations in the family
- 2) Interacting with members of the surrounding community
- 3) Doing mutual aid activities
- 4) Carrying out social activities (*menyama braya*)

Activities in TK Negeri 1 Baturinggih that apply the *pawongan* concept include those described in table 2 below

Table. 2. Activities for the Application Of The *Pawongan* Concept

No	Activities	Developed Character Value
1	a. Respecting for teachers and elders	Respecting and being courtesy

	b. Expressing for leave taking for having been picked up	
2	c. Loving friends d. Helping friends who are having difficulties e. Playing together	a. being Compassion, caring and cooperation b. being kind and humble
3	Performing the obligations and doing duties assigned by the teacher	c. Being responsibility, discipline, and independence. d. Being Confident, creative, hard work and never give up.
4	Flag ceremony	Justice and leadership
5	Honoring friends of other religions by saying the holidays of other religions that friends	Tolerance, peace-loving and unity.

Refracting children to behave respectfully to teachers and elders is one of the attitudes accustomed to in TK Negeri 1 Baturinggut. This is illustrated by the child's habit when arriving at school when the children offer greeting to the teacher and friends. Likewise with the habit of saying goodbye to teachers when they have been picked up by their families. These attitudes reflect the character of courtesy and courtesy that has been ingrained.

Another attitude that reflects the application of the *pawongan* concept is to love friends, where children are accustomed to share toys when playing together, helping friends who have difficulties in both learning and playing. When children play, children work together to make a work or do a game, we often encounter (Sudarsana & Astawa, 2022). All of this reflects that in the child has developed the character values of love, care, cooperation, kindness and humility.



Figure 2. Children Play Together

Every Monday, the children of TK Negeri 1 Baturinggut carry out flag ceremonies. Almost all doer in the activities of the flag ceremony are carried out by children, ranging from the leader of the lineup, the master of ceremonies and the leader of the song. The appointment of ceremonial devices is carried out on a rotating basis depending on the readiness of the child. From the flag ceremony activities, we can instill in children the value of the character of justice and leadership.

One of the activities as the application of the *pawongan* concept in TK Negeri 1 Baturinggut is with an attitude of mutual respect towards friends of different religions. Children who are non-Hindus will appreciate their Hindu friends who are doing activities such as *purnama*, *tilem* or when there is a *mecaru* ceremony at school. In addition,

children are accustomed to appreciating their friends' different beliefs by congratulating friends who celebrate their religious holidays. This attitude reflects that in the child has been embedded the character values of tolerance, peace-loving and unity.

Accustoming the child to establish good relations and friendships with his friends is a means for the child to socialize with his environment. Teachers encourage children to cultivate friendships with mutual respect, help and foster empathy for friends. The habits that have been instilled hope that they will continue to be maintained and carried until later adult children, so as to be able to apply the concept of *pawongan* in the social life of the community. Likewise, the character values embedded in children will make children become popular social creatures, liked by the surrounding community. Such conditions will certainly form a harmony of relationships in people's lives that can cause happiness in accordance with the meaning and purpose of the *Tri Hita Karana* concept.

c. *Palemahan*

The concept of *palemahan* teaches how humans establish harmony with the universe. Harmonious relationships are characterized by how man treats the surrounding nature. The various natural disasters that occur are mostly caused by the destruction of nature caused by man-made actions. Floods, landslides, forest and land fires are the impacts of man's bad behavior on nature. Massive exploitation of nature without taking into account the environmental impact has hurt nature and angered nature, causing disasters that result in many victims of property and even human lives.

The increasing number of earthlings and the development of technology increase the challenges in preserving nature. The increase in population automatically requires more housing, further eroding the green land on earth. The impact is not only for nature on damaged land, the aquatic environment or the oceans as well. Indiscriminate waste disposal, watershed management and coastal area management that are not in accordance with their designation will cause natural imbalances that can result in disasters.

The current natural conditions in Indonesia are increasingly concerning, where excessive exploitation has resulted in nature becoming unbalanced. Friction between humans and wild animals often occurs due to the destruction of forests that are habitats for animals. In addition, there are often pest events that attack the farmers' crops, resulting in crop failure and not a small loss. This also happens because of the imbalance of natural ecosystems due to uncontrollable slavery so that there is a broken chain of life and results in imbalance.

To maintain the balance and harmony of nature, it is man's duty as a creature of God who has the ability to cultivate nature. Protecting forests, preserving animals, protecting rivers are human obligations if they want to live in harmony. Man's ability to control his desires and passions is a key factor in whether nature will be well preserved or will be corrupted by man. If humans are able to cultivate nature by maintaining harmony, sustainability and natural beauty, the balance of nature will provide happiness and peace for humans themselves.

To participate in environmental conservation, TK Negeri 1 Baturinggut made programs and activities carried out in learning activities with students. Activities in TK Negeri 1 Baturinggut which are in line with the concept of *palemahan* are among others described in table 3.

Tabel 3. *Palemahan* Concept Activities.

No	Activities	Developed Character Value
1	Taking care of plants, sorting garbage, throwing garbage in its place	Love for god and the universe and its contents

2	Mutual cooperation to clean up the school environment	Compassion, care and cooperation
3	Involving children in <i>mecaru</i> ceremonies at school	Compassion, care and cooperation

TK Negeri 1 Baturingggit has an area of 1720 m². A large area of the school environment is the responsibility of school residents to manage and maintain it. The location of the school, which is in a barren and dry area, is a challenge to keep the environment green and beautiful. The activity of planting and caring for plants is one of the applications of the *palemahan* concept carried out with students. In the process, the teacher prepares plant seeds and then the children are involved in planting and caring for the plants. Every day the child waters the plants in the school environment. The purpose of this activity is not only to keep plants growing, but also to instill in children a sense of love for the surrounding environment, the character value that can be developed in caring for plants is love for God and the universe and its contents.

In addition to the activities of caring for plants, this character value is also developed through activities to dispose of waste in its place and sort waste. The children of TK Negeri 1 Baturingggit have become accustomed to always throwing garbage in the places provided. In disposing of waste, children have been taught to sort out the waste produced. Waste sorting activities are carried out to separate plastic waste from organic waste. The collected organic waste is used to make compost in schools, while the plastic waste is handed over to scavengers.

To keep the school environment beautiful and clean, every Saturday a mutual aid activity is held to clean the school environment. The activities are filled with activities to pick up trash in the school environment, take care of plants, arrange the school garden and gardening. Through mutual aid activities, children are taught about cooperation and caring for sesame and the environment. Instilling this character is very important because in the midst of the era of globalization, the sense of care for sesame is getting lower.



Figure 3. Mutual Cooperation Activities

In addition to activities to protect the surrounding nature, the application of the *palemahan* concept is also carried out through *mecaru* ritual activities. *Mecaru* activity is a ritual that gives *yadnya* offerings to *bhutakala* aimed at cleansing nature, maintaining the balance of *bhuwana agung* and *bhuwana alit*. Through *mecaru* ritual activities we maintain harmony between humans and nature in a scaled manner. The Hindu community in Bali believes that the humans, animals and plants that we usually see (*sekala*), there are other inhabitants who inhabit this universe who cannot be seen (*niskala*). *Mecaru* activities become a means for Hindus to maintain harmony with the *niskala* nature.

Conclusion

Tri Hita Karana is a concept in Hinduism that teaches how humans establish harmonious relationships in their lives. *Tri Hita Karana* consists of three words, namely *tri*, *hita* and *karana*. *Tri* means three, *hita* means happy and *karana* means cause. Thus we can mean that *Tri Hita Karana* is the three causes of happiness. The three causes of happiness are *parahyangan* which means maintaining a harmonious relationship with *Hyang Widhi Wasa*, *pawongan* which is maintaining a harmonious relationship with human sesame, and *palemahan* which is maintaining a harmonious relationship with the surrounding nature, humans will be able to achieve happiness if they maintain harmony with their taste, with human sesame and maintain their relationship with the surrounding natural environment.

The implementation of the *Tri Hita Karana* concept in the world of education helps children in developing character values in themselves. The world of education as a place for children to study can integrate learning activities with the application of the *Tri Hita Karana* concept. More learning activities in the early childhood education unit through play activities make children learn happily so that children do not feel forced to do so. Through proper learning and stimulation activities will help children develop their potential including character values.

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