

## ***Tri Hita Karana* Values in Teaching and Learning of Indonesian Language for Foreign Students**

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### **ABSTRACT**

*Tri-Hita-Karana (THK)* is one of the values of the Balinese people. It is believed that the inclusion of local culture into the language learning of *Bahasa Indonesia* (Indonesian) for foreign learners is not only good in enhancing students' cultural knowledge but also in adding interest and challenge to the teaching and learning process. Appropriate teaching methods are in need to teach *THK* values to foreign students, so that the learners understand *THK* cultural values well. This study is aimed at finding the appropriate method to teach *Bahasa Indonesia* to foreigners with the inclusion of *THK* values. This study was conducted with ten foreign students who learned *Bahasa Indonesia* in Politeknik Negeri Bali, in 2016 *Darmasiswa* class. Question and observation were employed to collect the data. These methods were further complemented with participatory speaking techniques. The data collected then analyzed with coherence method. 96.7 % of the participants responded that the method used for teaching *THK* is very appropriate to support the process of teaching and learning of *Bahasa Indonesia* for foreign students. Based on the study of the responses given by the foreign learners of *Bahasa Indonesia*, it could be summarized that 96.7 % the respondents indicated that the methods which incorporated *THK* were very appropriate to support the teaching and learning process of *Bahasa Indonesia* for foreign students. This study also revealed that there were some methods which were more appreciated by the learners, such as: guessing pictures, running dictation, observation, video documentation, immersion, and debate. Amongst the methods, immersion was the most preferred, because through this method, learners could directly feel and experience the cultures of Balinese daily life.

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## **INTRODUCTION**

Culture is one of the aspects of language learning (Duranti, 1997; Ghazali, 2013, p. 61). Language and culture are closely interrelated. Without language, a culture cannot be preserved or transmitted to others. On this regard, Zoetmulder views the relationship of language and culture as the development of all possibilities and forces of nature, especially of human nature, under the guidance of reason (as cited in Poespowardojo, 1993, p. 218). This means that culture encompasses all dynamics as well as its realization toward perfection or maturity. With respect to the realization of human talents and abilities, culture also shows certain patterns of thought and action revealed in life's activities, including language activity.

With respects to the relationship between language and culture, it could happen in learning *Bahasa* Indonesia either for Indonesian nationals or foreigners. *Bahasa* Indonesia teaching and learning cannot ideally be separated from Indonesia as a whole and local culture, where the language is studied. Indonesia is rich in culture and it can be attained by learning the language especially for foreigners. Learners will feel the nuance of Indonesia-ness from learning its language and culture because language also reflects its culture. It sounds interesting and challenging when *Bahasa* Indonesia learning is set up for foreign speakers (*BIPA-Bahasa Indonesia bagi Penutur Asing*) a chance to introduce and teach culture to foreigners.

In the last ten years, the needs of learning *Bahasa* Indonesia has been increasing significantly and students from all over the world join courses either in Indonesia or abroad, and this fact requires a competence teacher to design as well to teach them without spoiling principles or arts of language teaching and learning. However, the practice of teaching and learning *Bahasa* Indonesia for foreign students is not yet interested in using local materials or indigenous culture rather teacher or book author uses common culture prevalent anywhere to present a piece of language function or grammar. It is also due to the insufficient knowledge possessed by the teacher to utilize local culture. It is perhaps also the teacher feels not confident in introducing local culture. There has not been any specific findings which elucidate the implementation of cultural values of THK in teaching *Bahasa* Indonesia for foreign students. It was only an integration of common cultural values in the form of teaching vocabulary or cultural notes.

Owing to this fact, this article attempt to discuss the inclusion of *Tri-Hita-Karana* (THK), one important Balinese cultural value in teaching and learning *Bahasa* Indonesia for foreign students by profiting teaching materials originated in the concept of THK. In using it, various methods have been tried involving students. The ideas come from experiences in the same field and found that the inclusion of culture can make the teaching and learning process more interesting, challenging, and fun provided that teacher has the ability to design the teaching process using appropriate approach.

## **METHODS**

This study aimed at investigating responses of students towards methods used in teaching, especially in integrating cultural values of THK in teaching and learning *Bahasa* Indonesia for foreign students. Data was collected through administering questionnaire and methods of participatory in listening and speaking. Data collected was analysed using the coherence method (Sudaryanto, 2016, p. 15; Mahsun, 2005, p. 90). At the end of teaching presentation, a questionnaire was given to evaluate students' responses towards methods used. Based on data

analysis of the students' responses, it is known as the best method administered in the teaching of THK culture in teaching foreign students learning *Bahasa Indonesia*. This study would give a positive contribution to implementing teaching *Bahasa Indonesia* for foreign students. Knowing effective method, the teaching of national and local of cultural values would be easily received by foreign students in learning *Bahasa Indonesia*.

## RESULTS AND DISCUSSION

Based on the implementation some teaching method we knew that the integration of *THK* materials in *BIPA* learning was very interesting for *BIPA* students in enriching their understanding of language and culture. The addition of insight in the field of *THK* convinces them of the value of the philosophy of life, diversity, functional significance, cooperation, balance, and order of processes to be able to live a peaceful and harmonious life to achieve happiness. Active learning methods that are piloted to support the planting of *THK* value also get a positive response because in the process of presentation they learn and experience so that learning becomes more meaningful. In this case, the learner contextualizes the material with the real world so as to encourage them to connect between their initial knowledge and its application in the real world. Table 1 below presents their response to the pilot method.

Number	Method applied	Activity tested	Scoring scale					ΣX	n	%	Criteria
			1	2	3	4	5				
1.	Picture guessing	Guessing pictures: nature, houses, holy places	0	0	0	3	7	47	50	94	Very feasible
2.	Running dictation	Text about history: Goa Gajah	0	0	0	1	9	49	50	98	Very feasible
3.	Observation	Observe activity: the covered tree, <i>Saiban</i> ritual, arrangement of building location	0	0	0	2	8	48	50	96	Very feasible
4.	Video making	Making video of <i>Banjar</i> as a learning center	0	0	0	2	8	48	50	96	Very feasible
5.	Immersion	Perform <i>Cak</i> Dance, cook traditional food, making <i>Canang Sari</i>	0	0	0	0	10	50	50	100	Very feasible
6.	Debate	The topics debated: sanitation, transportation, education, life style	0	0	0	2	8	48	50	96	Very feasible
Average percentage									<b>96,7</b>	Very feasible	

Table 1: Students' Response to *THK* Teaching Methods in Teaching *BIPA*

Based on the response of students on table 1 it can be read that in general, almost all methods tested are interested *BIPA* students. This fact is proven by the range of response they gave which ranges around good score and it is very good with the score the average 96,7 %. Even for the immersion method, all students have responses in a very good manner. Immersion method is the most method liked because they directly involved in the real activities in society. With this fact, they directly experience and involve which cause the sooner comprehends the content. An aspect

of learning especially speaking is directly practiced with involvement directly with the language community of *Bahasa* Indonesia.

### ***Tri Hita Karana: A Bird's View***

*Tri Hita Karana* (THK) is rooted in Balinese culture and tradition which is getting widely known recently. THK has a universal meaning and nature and its spirit is present in every holy book of the world's great religions (Windia, 2007, p. ix) since it promotes peace and happiness. It is a concept of ethics having wide dimensions of life. In brief, *Tri-Hita-Karana*, a Sanskrit term, means three (*tri*) causes (*karana*) for happy and prosperous life (*hita*) as per the Balinese philosophy of life. According to this principle, causes of happiness of human being is due to being able to keep or maintain three balance and harmonious relationships, viz. between human being and human being, between human beings and nature/environment (either physical or non-physical), and between human beings and the God/divinity, known as *Pawongan*, *Palemahan* dan *Parhayangan* respectively (Suamba and Utama, 2017, p. 73; Pemayun and Meirejeki, 2017). The relation is centralized in the divinity which pervades all components which construct the system. A further implication is that the first place is social, second is natural /environmental, and third is spiritual in nature. They cannot be separated rather they form a whole unit in which human being is the core. This shows that happiness is not awarded by God, nature or human being without effort to keep balance and harmonious relationship within and the external world (Suamba and Utama, 2017, p. 73; Purana, 2016, p. 69).

Formerly it was only Balinese people used it to pronounce it in the contexts of Balinese life and development. It becomes the spirit and the strength on which Bali development is accomplished including tourism. Nowadays it is so popular and it seems every one of Balinese knows the meaning of it. This concept further causes the Balinese man strongly attached to traditional villages or traditional customary law communities characterized by various collectivities of socio-religious activities (Pitana, 1999, p. 121). Attempts have been done to introduce this concept to the world as it has universal values. The modern way of life and thinking needs such local views but has intrinsic and universal appeals.

### **Active Learning**

The method used in handling the class is active learning in which teacher functions just as a facilitator in learning, setting up the opportunity for the students to engage and learn in enjoyable and challenging ways. When students are active, the class becomes interactive and living and the students are the centre of learning. Everyone takes part in learning as per the teacher design. In this way, the learner will actively use the brain, either to find the underlying idea of the subject matter, to solve the problem, or to apply what they have just learned into a real-life experience. With active learning, learners can participate in all learning processes, involving not only the mind but also physical entities. In this way, the learner will feel involved in a more pleasant atmosphere so that learning outcomes can be maximized.

Active learning is one way to tie information that has just been received by the teacher to be stored in the brain (Zaini, *et al*, 2002, p. xiii). To be able to store well it requires some actions, such as repetition of information, questioning information, sharing with others, observation, and

practice directly. Another consideration for using active learning strategy is the reality that learners have different ways of learning. There are students who prefer to read, there are happy to discuss, play, and there are also happy to practice directly. This is often called a learning style (Zaini, *et al*, 2002, p. xv). To help learners to be maximal involvement in learning, the learning is supposed to be interesting and challenging as much as possible. To be able to accommodate these needs, it can be done by using variations in learning strategies involving the sense of learning.

Active learning has a wide chance to utilize local culture. The learning should be meaningful through the introduction of cultural and ethical values of *THK*. As it is new features for foreign students, it has an appeal to be included in teaching and learning. When a teacher teaches the language function of describing objects, e.g. some local objects/pictures associated with *THK* may be used. Why do Balinese people perform *Tawur* religious function every the month of March, e.g. is a matter of maintaining harmony and balance relationship between man and nature. Various pictures of religious functions and natures may be used accordingly.

### **Implementation *THK* Method Learning in *BIPA* Course**

There are several methods that have tested in integrating *THK* cultural values in teaching *Bahasa* Indonesia for foreign learners (*BIPA* teaching). These methods have been selected based on the characteristics of *BIPA* learners and the level of difficulty of the teaching materials when it is presented. The methods used can be explained as follows.

a. Picture guessing

Picture guessing method is implemented with cards containing colored images, such as natural environment (like mountains, rivers, and seas), places of worship, types of houses or buildings, and types of musical instruments. The purpose of this learning method is to enrich the vocabulary of the learners related to culture and environment. To use it, it can be worked out in pairs. The teacher may have chosen students in balance partners. Presenting the cards, one student is guessing and the other affirms or refuses the expression of the partner. In guessing students vocabulary storage, he/she is elicited to produce words till the correct one. In here it takes times for him/to reproduce his/her vocabulary. Learner is not only encouraged to produce word but also to speak using the words produced. The winner is the student who guesses the most right. At the end of the session, the teacher can explain how Balinese people look at the mountain as a source of prosperity and happiness.

b. Running Dictation

Running dictation method is accomplished in pairs as well during the teaching session. Teachers have prepared reading texts related to *THK* cultures such as those related to traditional irrigation (*subak*), shrines, history, and traditions. In using it, this text is posted outside the classroom on wall or board. One of the students goes out of the classroom, faces up and reads the text quickly. After getting the message of the text, he/she whispers it to his/her partner who is waiting in the class. The partner who is in this class writes what was whispered to him/her about the message of text form. The winner is the fastest that can finish the pair, and the level of similarity is the highest with the text pinned on the outside. The text used may also be discussed in both vocabulary, grammar, and the culture or tradition associated with the reading.

Running dictation method is used to sharpen skills of reading, speaking, listening, and writing. In practice, this method requires readiness of the partners both of one who is whispering and writing the message.

Example of text: **Goa Gajah Temple**



Picture 1: *Goa Gajah Temple*

[Source: *Object dan Daya Tarik Wisata Bali II*, 1992, p. 33]

Goa Gajah was discovered in 1923. The name of Goa Gajah has been mentioned in *Nagarakertagama* written in 1365 AD. In 1954, the bathing pool in front of the cave was rediscovered, followed by the repair of the shower statue which originally located in front of the cave in a state of no complete. The historical characteristics of Elephant Cave can be divided into two parts.

Elephant cave among locals is better known as Pura Goa. This temple is located at west of Bedahulu Village, Blahbatuh District, Gianyar Regency, about 27 km from Denpasar. Visits to this temple can be done easily because it is located just a few meters below Tampaksiring highway. This temple is built in the valley of the river Petanu with beautiful natural scenery (adapted from the *Object and Attraction of Bali II*, 1992, p. 33)

c. Observation Method

This method of observation can be used to observe directly the activities of the language user community. There are three activities that are tested. BIPA students can be divided into groups to select each activity. First is community activity on the environment, especially vegetation. In Bali, the tree preservation effort is done by giving the blanket "poleng" around the plants that want to be protected, such as Picture 2.



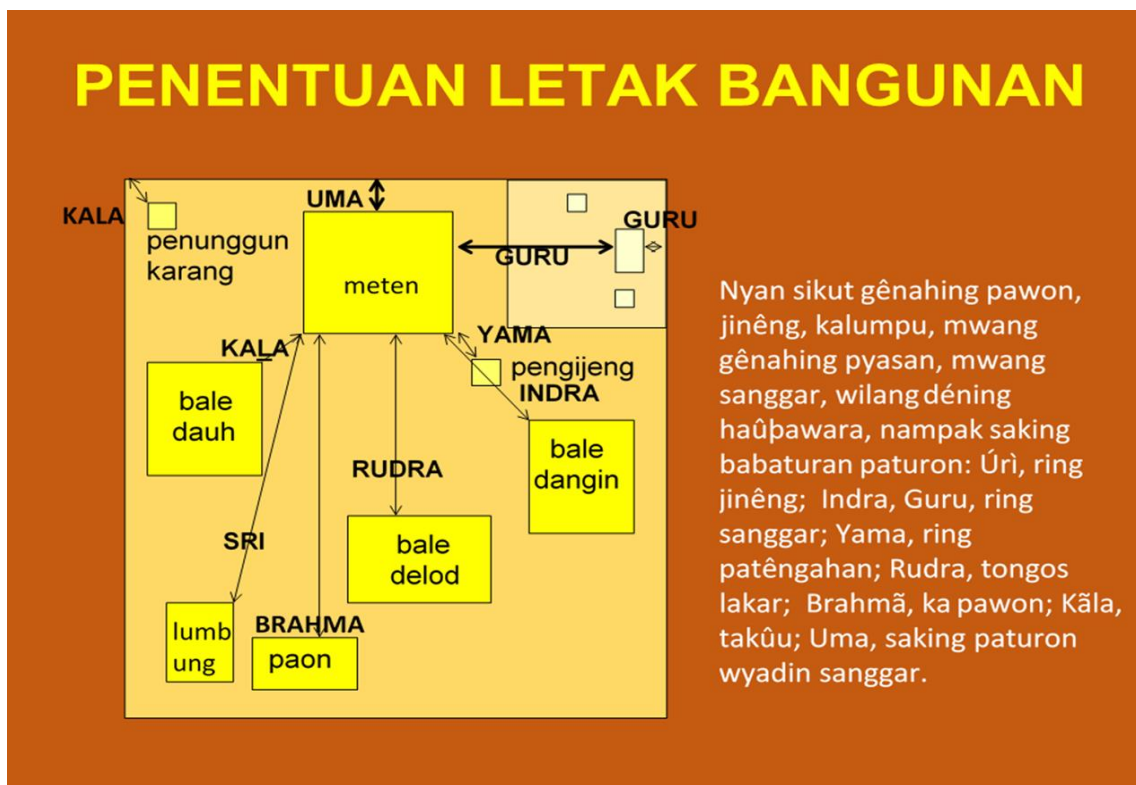
Picture 2: *Banyan tree “wrapped” in “poleng” (checkered) blanket*  
[ Source: authors’ documentation, 2017]

People's love for plants is protected by the blanket and no one dares to cut it down. Eventually, the protection of this tree also has a religious impact. Some passing vehicles honking a sign for permission to pass because the place is believed to be sacred and there are inhabitants. Another rule for crop conservation is the unwritten rule that on Sundays should not cut bamboo. This rule also indicates that bamboo is a very important crop in the life of Balinese people. In addition, the Balinese also specifically worship the god of plants on the day of *Tumpek Uduh / Pengatag* namely on Saturday *wuku Wariga*.

The second activity to be studied is behavioral learning. Since childhood, the Hindu community is taught to thank God before eating. This activity is called Saiban. Saiban is a sacrifice on a small scale in the form of miniatures what we eat is also presented before to God. This is done as a thank for the day we can eat.

In the third activity, students are asked to observe directly how the Balinese organize the building in the yard; where to place holy places, kitchens, barns, buildings for girls' bed (*meten*), building for ceremony and death (*bale dangin*). All of these use special rules to keep the house occupied feel comfortable and serene. Below is presented the traditional rules how the Balinese position the layout of the buildings in the yard.





Picture 3: *Map of Traditional Balinese Housing Complex*  
 [ Source: Susanta, 2017, p. 30]

The application of these three methods can be assisted by structured interview methods to enrich new vocabulary and THK cultural values contained therein. Students are assigned to interview people's views of the three activities so that the values contained therein can be understood.

In practice, to conduct an interview with language community, students should be equipped with lists of structured questions as guideline for systematic and better writing.

#### d. Documentation Method using Video

Documentation with video can be a model of learning to instill cultural values built into human relationships (*pawongan*). Students are assigned to make a video about how the Balinese people make *banjar* hall as a learning center and various activities both traditional and modern. All activities undertaken informally in *banjar* include several activities; among others are learning to dance, beat, sing a traditional song (*Shanti*), maternal and child health post, elderly activities, meetings, and even modern gymnastics for PKK mothers. Video example: the activity of one of the *banjars* in Bali (© video 1).

The use of this video documentation is also indirectly enriching the knowledge of the learners in looking at various daily activities of Balinese in the attempt to educate youngsters to preserve Balinese culture.



e. Immersion Method

Immersion method is done by directly involving the learners in the activity to be explored. There are three optional activities given: dancing *cak*, traditional cooking (cooking class), and making *canang sari* (one of the simplest means of *upakara*/ ritual equipment). Students are welcome to choose activities to be occupied. They will be mentored by professional teachers in their fields.

In practices, these methods are opted by the majority of students because they can directly practice the activity or tradition to which they involve. Students are always enthusiastic to join this activity until they feel confident to make the offering equipment.



Picture 4: *Canang Sari* (one kind of Balinese offering) making workshop  
[Source: BIPA Documentation]

f. Debate Method

This method is done to provide a critical and sharp assessment of a phenomenon they face in society. The learner is divided into two groups. There is a pro group (which supports the criticized theme) and there are counter-groups (who argue). Each group consists of 3 people. Each person is given 2 minutes to stand up to his or her opinion by expressing critically and sharply his arguments according to his or her experience of the topic discussed. In this debate also students automatically learn: spelling, fluency, vocabulary, grammar.

## CONCLUSION

THK as cultural values of Balinese may be included in teaching *Bahasa* Indonesia to foreign students. They make the teaching interesting if they are incorporated through appropriate teaching method. The *BIPA* student's response to the use of active learning methods in integrating THK values is an excellent qualification with an average grade of 96.7%. This means that the method used is very feasible to support the learning of *BIPA*.

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