

The Implementation of Student' Ecological Intelligence in Supporting Sustainability Education Through Traditional Philosophy "Tri Hita Karana" In Green School Bali

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Abstract

Basically, an Education is a benchmark for the quality of a nation's human resources. Its quality is not only about the intellectual aspect, but also the aspect of social and the education at school is no exception. Based on Indonesian government regulation No.64 2013 explains that the standard for Primary School and Secondary School' education content should be about spiritual attitudes and social attitudes as well as knowledge and skills. It means education has a big role to build students' ecological intelligence by social sciences they will learn at school. Interestingly, Green School Bali Indonesia which is following local's philosophy called Tri Hita Karana effectively builds their students' green behavior mindfully in supporting sustainability education. This Balinese value teaches the students in Green School Bali to live in harmony with nature to strengthen the nation's integrity and identity of education in Indonesia. This qualitative research is using case study type and descriptive analysis to uncover the essence of Tri Hita Karana as the ideology for Balinese that also applied in education for global students in Green School Bali. The students from many countries in Green School Bali are the research subject. In conclusion, Green School Bali with its philosophy reveals that by following Tri Hita Karana instills a student's ecological intelligence that supports sustainable education. Moreover, Green School Bali has the global design to implement the values through social sciences subject for their students from all over the world and successfully increase students' green behavior with various challenges due to the diversity of students' nationalities.

Keywords: ecological intelligence; sustainability education; Tri Hita Karana; green behavior; social sciences

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1. Introduction

The good quality of education tells the quality of the human resources and education is basically the benchmark of the quality of the nation. In this case, the quality of education is not only measured in the terms of intellectuality, but also how the education is able to provide high awareness to students about the surrounding environment. Education, as the primary need, has an important role in building and developing ecological intelligence through direct and indirect learning given to students in school. The Indonesian law Permendikbud No.64 of 2013 has explained about the Content Standards for Elementary and Secondary Education, that the goals of national education include spiritual attitudes and social attitudes, knowledge and skills. As a student, having social skills is also very important. Because this is part of the success of the core competencies initiated by the law of Permendikbud, namely social attitudes. Gunawan (2012:3) stated that character or attitude is the original state that exists within a person's individual self that distinguishes himself from others. Ecological intelligence for students is not just teaching what is good and what is bad, more than that, ecological intelligence is able to help instill habits about which are good so that students understand how to be individuals with concern for the environment, and are able to feel good and ordinary values to do it.

Furthermore, related to attitude, social skills can be done not only with fellow humans but also with the surrounding environment. This skill can grow together with the ecological intelligence of students. Ecological intelligence for students is not just teaching what is good and what is bad, more than that, ecological intelligence is able to help instill habits about what is good so that students understand how to be a caring person. towards the environment, and being able to feel good and values ordinary to do so. However, in reality, students' concern for the environment is very low and at the same time indicates that students' ecological literacy is also low. This fact has a negative impact on the environment. It is proven by the large amount of waste that is currently one of the big problems that have not found a solution yet. This happens in the school environment as well as outside the school. Thus, improving this attitude can be done by cultivating ecological intelligence, where teachers are not only obliged in the aspect of knowledge, but instill a caring attitude by aligning the surrounding environment to students as well. In instilling ecological intelligence, many materials related to green behavior are included in social studies learning. One of them is protecting the natural resources we have. It is hoped that students who need more to develop their ecological intelligence can be more considerate about the surrounding environment. The initial form that can be done is to familiarize students from an early age with habits that have a positive impact on the environment, so that green behavior and ecological intelligence can increase.

The interesting thing about inculcating ecological intelligence that can raise students' awareness of the environment can be seen in students at Green School Bali by introducing them to Tri Hita Karana. This school with local philosophy called Tri Hita Karana committed to continuing education makes green building a sustainable movement that is introduced to students directly. The existence of buildings in harmony with nature and optimizing local

The 3rd International Conference on Social Sciences, Humanities and Arts

15 - 17 July 2022

Amsterdam, Netherlands

wisdom aims to minimize negative impacts on the environment and implement energy conservation effectively and efficiently. With the green building owned by Green School Bali, this school can support teaching and learning activities comfortably and shape the character of students to further develop their capacity as social beings who care about the surrounding environment. Tri Hita Karana as local wisdom is very appropriate to be used as an effort to integrate environmental education in schools. Through the concept of Tri Hita Karana, the values of nature conservation, maintenance of the school environment, maintaining school cleanliness and caring for plants can certainly raise students' awareness of the importance of protecting the environment so that they can play an active role in environmental conservation and safety efforts. Therefore, related to the background, the main focus of this paper is "How is Social Science Learning in Growing Students' Ecological Intelligence" which supports Sustainability Education by Applying Local Philosophy Tri Hita Karana."

This study focuses on describing the natural uniqueness in Green School Bali, a school with a strong spirit-based learning concept. Moreover, Green School Bali is inspired by nature, which makes it unique and appealing in many ways, particularly the green learning environment and natural and environmentally friendly learning. This school maximizes the environment to promote integrated learning based on a natural approach and maintains the preservation of nature. Also, Green School Bali has learning and teaching with holistic method, which means focusing on five keys: yourself and others, broad intelligence, multi-sensory, experiential, and purposeful. This teaching has an indirect and strong relationship between the implementation of Tri Hita Karana and Bali's vision of the General Plan Regional Energy (RUED) Bali province to maintain balance and harmony between humans, nature, and Balinese culture as a tourist destination in Indonesia that is highly dependent on cultural attractiveness and the natural environment. Therefore, thematic learning is used as a treatment in this study, it will also teach them to be aware of their environment that allows students to collaborate on real-world problems and encourage students to be a solution to the issues surrounding them.

2. Method

This research is qualitative research using a type of case study. It is because this research uncovered the meaning of its essence and the existing concept. Besides that, this research expresses the certain values that are contained in Tri Hita Karana as the ideology for Balinese and applied in education in Green School Bali. This research is also using analysis data based on qualitative descriptive analysis. The chosen research object, Green School Bali, with the consideration that there are no educational institutions in Indonesia on a global scale with the principle of continuing education that is able to produce human resources (students) with high ecological intelligence to bring sustainability.

The type of case study is used with a reason because this is carried out in the field of social science and carried out on a unified system, where the unity of the system is in the form

The 3rd International Conference on Social Sciences, Humanities and Arts

15 - 17 July 2022

Amsterdam, Netherlands

of a program of activities, events, or a group of individuals related by certain places and bonds. This conducted research on a case that was felt to have principles that were very helpful in fostering a sense of caring for the environment and learning in harmony with nature. In addition, the conducted interview which discussing about the effort of The Green School Bali in education contribution to the community on ecological intelligence possessed. These interviews were conducted with the founder, the teacher and the expert of Tri Hita Karana in Green School Bali, Indonesia.

3. Literature Review

Ecological Intelligence

The term ecology comes from the Greek *oikos* which means house or residence or place of life or habitat, and *logos* means science and study. Literally ecology means the science of living in their homes or the science of where living things live (Miller in Sumaatmadja, 2012, P. 77). Kandeigh (in Juslan, 2015, P. 15) describes that ecology is the study of the interrelationships between organisms with one another and their environment. Sumaatmadja (2012, P. 29) describes ecology as having three main elements, namely: 1) Organism elements (living things), namely plants and animals (humans are included in the animal group). Groups of plants and animals (non-human) include macro-organisms and microorganisms. 2) Elements of relationships (relationships, interactions). 3) Environmental elements of a living organism are everything around the organism that affects its life. In other words, ecological intelligence was first introduced by Orr in the journal Trends in Ecology & Evolution (TREE) vol. 9 No. 12 December, 1994. Orr defines ecological intelligence as the ability to think with ecological design patterns. The modern world is reductionist or destructive, while ecological design is holistic (maintaining). Ecological intelligence is the ability to behave and think as the nature of ecological design (natural systems). The characteristics of ecological design are: 1) The operation of natural systems is powered by the sun, whereas the modern world uses excessive fossil fuels. 2) Nature develops in diversity, while the modern world becomes homogeneous and uniform. 3) Natural systems tend to develop redundancies and resilience that allow them to recover from disturbances, whereas modern systems are fragile and prone to disturbances. 4) Natural systems do not produce waste, all organisms nourish and recycle into new life, on the contrary, the modern world produces a certain amount of waste. Nowadays, the two biggest factors of ecological crisis are exploitation of natural resources which does not equate to its resources and lack of people who have an ecological awareness to take care of their environment. The ecological crisis is also related to people' perspective which also leads to their environmental awareness. Moreover, to tackle the ecological crisis is not only technically, but also we need to seek spiritually, value of life and their awareness in terms of taking care of the environment.

The implication of Ecological Intelligence is known as ecological literacy which has the same meaning about being conscious and understanding to be able to read and interpret current

The 3rd International Conference on Social Sciences, Humanities and Arts

15 - 17 July 2022

Amsterdam, Netherlands

environmental issues, as well as the relationship between people and nature (McCallum, 2008). Other words, the study of ecology focuses on humans and their environments as a system (ecosystem) that improves certain aspects of their lives. The position of humans is always being in the system, which means humans and their behavior are part of the ecosystem. Strengthening the ecological system will be helpful to meet the establishment of human-environment relationships. The necessity of ecological intelligence that can be applied by humans shapes humans' emotions, thoughts, and actions in response to the universe. Also, it manifests in the form of genuine attitudes and behaviors that take into account the ecological capacity and give birth to the loyal attitude of human friends by nature (Hultkrantz, in Sternberg, 2004). The universe is not only a source of exploitation; it is also a shared living house that must be protected, cared for, arranged, and not destroyed.

Sustainability in Social Studies

Social Studies is a synthesis of various branches of social sciences, including: sociology, cultural anthropology, history, social psychology, geography, economics, politics, and ecology which are compiled and organized systematically for scientific, psychological, pedagogical development, for educational purposes. Materials from various social sciences are integrated through social problems in society. Important aspects of the social sciences are selected and adapted for use in school teaching. Sumaatmadja (1984, P. 20) describes that social studies subjects aim to develop the potential of students to be sensitive to social problems that occur in society, have a positive mental attitude towards repairing all inequalities that occur, and are skilled in overcoming every problem that occurs every day, whether befall him or the society. In line with Sumaatmadja, Sapriya (2009, P. 51) states that social studies education is very concerned with the skills dimension in addition to understanding in the knowledge dimension. The ability to process and apply information is a very important skill to prepare students to become citizens who are able to participate intelligently in society.

The goals of Social Studies according to Supardan (2014, p. 15) are categorized into three groups of objectives, namely: (1) Understanding, which is related to knowledge and knowing; (2) Attitudes, which relate to values, appreciation, ideals, and feelings; (3) Skills, which relate to the use and use of social studies learning and the ability to acquire new knowledge. Meanwhile, Woolever (1987, p. 18) stated that the objectives of social studies are: Social studies education is the sum of all experiences that have as a goal to teach students how to make and act a rational decision, both as individuals and as group members, based on knowledge derived by the methods of science and on the personal values that have been systematically explored and clarified. Sapriya (2009, P. 194- 195) the purpose of IPS as follows:

- a. Recognize concepts related to people's lives and their environment.
- b. Have the basic ability to think logically and critically, curiosity, inquiry, problem solving, and skills in human life.

The 3rd International Conference on Social Sciences, Humanities and Arts

15 - 17 July 2022

Amsterdam, Netherlands

- c. Have a commitment and awareness of social and human values, have the ability to communicate, cooperate, and compete in a pluralistic society, at local, national and global levels

Social Studies learning also focuses on sustainability in education. The term sustainable education is a dynamic concept in an education system so that it has value to create a sustainable future. According to Retno S Sudibyo, Sustainable education or *Education for Sustainable Development* is a new paradigm in the field of education, whether formal, non-formal or informal, which considers three dimensions to be defined. These dimensions include economic sustainability, social justice (culture and tradition) and environmental sustainability simultaneously, balanced and sustainable. In the regulation of the Minister of National Education No. 63 of 2009 concerning the Education Quality Assurance System (SPMP) Part Three explains that quality assurance must adhere to the education paradigm for sustainable development. In education aimed at sustainable development, there is a combination of environmental education and development education. The concept enables people to develop the knowledge, values and abilities to participate in decision-making about how to behave both individually and collectively, locally and globally, thereby improving the quality of life in the present without harming the future.

Traditional Philosophy Tri Hita Karana

Tri Hita Karana is indigenous values for Balinese which has three values of causes of bringing life well-being and happiness. The word *Tri* means three; *Hita* means to live prosperously, happily, and sustainably; *Karana* means cause. As an ideology, Tri Hita Karana tells about three basic elements which have to be possessed by people to live in harmony and balancing among three of them, such as 1) the soul/*atman* or spirit, 2) the physical or *angga sarira*, 3) life force or *prana*. Moreover, based on Widhi Tatwa or divinity philosophy (Agastia, 2007) each and every human being has three main basic causes of happiness. These elements are 1) *atman* or soul or spirit, 2) *angga sarira* or physical, and 3) *prana* or power of life. Moreover, to achieve happiness, the soul and body should be generated into *prana* in the form of *sabda* or kind word, *bayu* or good attitude, and *idep* or think positively.

In education, the ideology of Tri Hita Karana builds the structure and culture in education based on local wisdom values. The structure builds to bring harmony between education practitioners and God, education practitioners with nature and education practitioners with others. The pillars of education in Indonesia are school, family and community, which means that the education should take place in school, family and society. According to Prof. Dr. Ida Bagus Mantra explains that Tri Hita Karana man is about a healthy human body, spiritual calm, intelligent and professional in carrying out his duties. While Tri Hita Karana humans are about health and physical fitness are marked with normal organ function throughout the body, are able to think, communicate, and act effectively efficiently, and have a clean and bright spirit. (in World Hindu Wisdom Meet. 2014-Putu Sudira P. 11). By implement Tri Hita

The 3rd International Conference on Social Sciences, Humanities and Arts

15 - 17 July 2022

Amsterdam, Netherlands

Karana, education should reinforce students to recognize symbols, physical evidence of life (empirics), art and beauty (esthetic), shared understanding of the relational and protective care (synoetics) ethics and morality (ethics), up until the integrative comprehensive view of life (synoptic). Based on morality, Tri Hita Karana is a spirit of Balinese to have life with a vision of happiness in life. Following these morality values people and including students will commit to build harmony between nature and next generations, respect the diversities, continue to save the ecosystem, give tolerance and peace-loving society. As an ideology, Tri Hita Karana is used to direct the moral foundation of sustainable education locally, nationally, regionally and globally, because Tri Hita Karana provides core values in education to strengthen both the integrity and identity of education in Indonesia.

The objectivity of building student' character through the implementation of the concept of Tri Hita Karana are as follows: (1) encourage the achievement of student learning success, and aims to mature students to have a sensitivity to moral values that are complete, and balanced between intellectual, emotional, and spiritual intelligence; (2) for educators/teachers, it is expected to become the primary effect, who can give and make himself a role model for all school environment, especially for students; and (3) can create humans for Indonesia as a whole, namely humans who believe and fear God Almighty One, have a noble character, and have a high responsibility in carrying out this life; (4) to be able to develop students' basic abilities to always think intelligently, religiously, behave with noble character, love fellow human beings, morally, care for the environment, do something good that is beneficial for oneself, family, and society, and build a multicultural nation's life, with nature, as well as the existence of a harmonious human relationship with its creator, namely God Almighty. As a result, every human will be happy both physically and mentally.

4. Result

The Social Studies subject is designed with the aim of developing students' knowledge, understanding and analytical skills on the social conditions of society in dealing with a very dynamic society as it is today. In addition, social studies also has a goal so that students can recognize concepts related to people's lives, for students to have basic skills in logical and critical thinking, increase curiosity, inquiry, problem solving abilities and have skills in social life. The curriculum that social studies relations and functions which consists of a combination of History, Government, Economics, Citizenship, Sociology, Geography, and Anthropology materials is presented by social studies subjects or courses in general perspective. However, in Green School Bali, Indonesia, the studies discussed in the social studies material are a combination of Earth Sciences and History. Where the combination is possible these subjects have a material object of study about humans and environment.

In general, the purpose of social studies is to make students become good students and citizens, possessing various characters with spiritual, personal, social and intellectual

The 3rd International Conference on Social Sciences, Humanities and Arts

15 - 17 July 2022

Amsterdam, Netherlands

dimensions. In addition, the purpose of social studies is to develop students to be considerate to social problems that are happening in society, have a positive mental attitude towards repairing all inequalities that occur, as well as being skilled in overcoming every day-to-day problem, whether experienced personally or that afflicts the community. In developing students' potential, in general, Social Studies also has the following detailed objectives:

1. By studying the historical and cultural values of the community, students will have awareness and concern for society and its environment.
2. Students are able to solve social problems by knowing and understanding the basic concepts and methods of social sciences.
3. Students are able to make decisions in resolving issues and problems that exist in society by using appropriate models and thought processes.
4. Students are able to make critical analysis and take appropriate action in the social problems they face.
5. Students are able to develop their potential to survive and be responsible for society

Social studies education as quoted from the National Council for Social Studies (NCSS) in Sapriya (2009, P. 10) which defines social studies as follows:

“ ... the integrated study of the social science and humanities to promote civic competence. Within the school program social studies provides coordinated, systematic study drawing upon such disciplines as anthropology, archeology, economics, geography, history, law, philosophy, political science, psychology, religion and sociology, as well as appropriate content from the humanities, mathematics, and natural sciences. The primary purpose of social studies is to help young people make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world ”.

The Education for Sustainable Development is a something to transfer knowledge, values, and skills as well as develop human capacity related to sustainability issues so that they can determine how to sustain their lives. It should be underlined that Education for Sustainable Development contains characteristics, namely the creation of awareness, containing local and global vision, learning to be responsible, learning to change, the existence of participation, lifelong learning, critical thinking, emphasizing on systemic approach and complex understanding, decision-making, interdisciplinary, Problem solving, and satisfying present needs without compromising future generations (UNESCO, 2009). Moreover, ecological intelligence is the ability of individuals to understand the natural system as a place for living things to exist and the ability to use their cognitive and emotional abilities to empathize with all forms of life (Goleman, 1998, P. 37-38). According to Carl G. Jung (2010) defines ecological intelligence in the form of understanding and translating human relationships with all elements and other living things. Also known, ecological intelligence is a philosophical and educational program that recognizes the important relationship between human and the earth in aspects for sustainable living. Ecological intelligence also guides actions towards nature as described by Pretty (2011, P. 127)

The 3rd International Conference on Social Sciences, Humanities and Arts

15 - 17 July 2022

Amsterdam, Netherlands

“the local knowledge of nature (traditional, indigenous, local ecological knowledge and Eco literacy) are used by place-based cultures to guide actions towards nature.”

Basically, someone with ecological intelligence will understand that every behavior and action not only have an impact on himself and others, but will also have an impact on the natural environment in which he lives. This understanding is also built on the individual's understanding of the awareness that the nature around us must be maintained so that it still has the carrying capacity for life and future generations. In this case, nature conservation is one of the things done by individuals with ecological intelligence, where the actions taken will be in harmony with the expected natural preservation. With the existence of ecological intelligence, an individual will have an understanding of the importance of maintaining, caring for, preserving nature and having good relations with living things in nature.

Tri Hita Karana as the ideology coined by Dr. I Wayan Mertha Suteja as the synthesis of the concept of the Java Community “*cucupu lan manik*” which based on the values of harmony and balance between container “*cucupu*” and “*manik*” that illustrates about the happiness of life in the universe can be achieved if humans can develop harmony and balance together societies and the universe. (I Gusti Ketut Kaler and I Made Djapa, BA. 11). This concept was developed as Tri Hita Karana as the indigenous wisdom for Balinese people that implies three causes of prosperity and happiness; 1) man and God called *Parahyangan*; 2) between man and his neighbor called *Pawongan* and 3) between humans and nature called *Palemahan*. By knowing this concept of living harmony contains kindness, people in Bali follow this concept starting from the mind, spoken in words and do good in action. (Raka Santeri, Kompas: December 5, 2007).

In education, Green School Bali applies the ideology of Tri Hita Karana to build the structure and culture in education based on local wisdom values. The structure builds to bring harmony between education practitioners and God, education practitioners with nature and education practitioners with others. The pillars of education in Indonesia are school, family and community, which means that the education should take place in school, family and society. According to Prof. Dr. Ida Bagus Mantra explains that Tri Hita Karana is about a healthy human body, spiritual calm, intelligent and professional in carrying out his duties. While Tri Hita Karana humans are about health and physical fitness are marked with normal organ function throughout the body, are able to think, communicate, and act effectively efficiently, and have a clean and bright spirit. (in World Hindu Wisdom Meet. 2014-Putu Sudira P. 11). By implement Tri Hita Karana, education should reinforce students to recognize symbols, physical evidence of life (empirics), art and beauty (esthetic), shared understanding of the relational and protective care (synoetics) ethics and morality (ethics), up until the integrative comprehensive view of life (synoptic).

Based on morality, Tri Hita Karana is a spirit of Balinese that applied in Green School to have life with a vision of happiness in life. Following these morality values people and

The 3rd International Conference on Social Sciences, Humanities and Arts

15 - 17 July 2022

Amsterdam, Netherlands

including students commit to build harmony between nature and next generations, respect the diversities, continue to save the ecosystem, give tolerance and peace-loving society. As an ideology, Tri Hita Karana in Green School Bali is used to direct the moral foundation of sustainable education locally, nationally, regionally and globally, because Tri Hita Karana provides core values in education to strengthen both the integrity and identity of education in Indonesia and globally.

In Green School Bali, this local philosophy leads to building sustainability in all elements. Learning processes at class by using project based learning help the students powerfully understand the mandatory actions to make the world sustainably. The theme of each study provided to students is always concerned about the principle of reuse, reduce and recycle. Being at one with nature - in a classroom without walls - has a huge and positive impact on the learning process. It positively affects the quality of relationships, the way students conduct and behave with sensitivity to one another, and helps easily distracted youth in conventional classrooms to focus much more easily on their tasks - there are many distractions in Green Schools but they are distractions of nature that can be acceptable, and does not conflict with concentration. The Green School Bali has a vision of a holistic, student-centered learning environment that empowers and inspires the students to become creative, innovative, green leaders. As well as to champion new models of learning that connect timeless lessons from nature for relevant and effective preparation for a rapidly changing future. Beside that, the school has the eight iRespect values that guide to Integrity, Responsibility, Empathy, Sustainability, Peace, Equality, Community, and Trust.

5. Conclusion

Green School Bali has the main aim to create a new paradigm for learning. The students are needed to cultivate physical sensitivity that will habituate them to adapt to their environment and also have the spiritual and emotional awareness. This is also in line with the term ecological intelligence which is very complex because intelligence is supported by intellectual intelligence, social intelligence, emotional intelligence and even spiritual intelligence. Where ecological intelligence applied in Green School Bali also combines cognitive skills with empathy for all forms of life. Social and emotional intelligence is formed by the ability to see from the other person's point of view, which means feeling what other people feel and showing concern. By following this ecological intelligence Green School Bali can extend the capacity to other natural systems. This empathy will increase rational analysis of the causal elements and influence the motivation to help and protect the environment around the school.

Tri Hita Karana is a monumental concept that is superior in the world of education. Tri Hita Karana is able to build harmony with three aspects of education, namely cognitive, psychomotor and affective (spiritual and social) aspects, in which these three aspects become

The 3rd International Conference on Social Sciences, Humanities and Arts

15 - 17 July 2022

Amsterdam, Netherlands

goals in the educational process. The concept of Tri Hita Karana is very suitable when implemented in terms of affective aspects, which in this aspect aims to make students become human beings who believe and fear God Almighty and have noble character. Noble morals contain ethics, character as a form of embodiment of religious education (Regulation of the Minister of National Education of the Republic of Indonesia No. 22 of 2006 concerning Content Standards) which has a close relationship with the formation of national character. Applying the concept of Tri Hita Karana in the school environment is felt to be very necessary because it has very noble benefits and goals, namely (1) learning success will be easily achieved, students have an awareness of the moral values they adhere to and are able to harmonize their intelligence (intellectual, emotional) and spiritual); (2) for educators, applying Tri Hita Karana makes them role models for their students; (3) creating complete human beings, always believing in God Almighty, having noble character, and always being responsible for what has been done; (4) to develop students' mindsets in all aspects, both in terms of spiritual, social and intellectual; (5) form virtuous human beings and maintain harmony in social life. These goals will be easily achieved if there is good cooperation between the school and the family. Because teachers and parents have an important role in instilling noble values that are able to guide the direction and orientation of students in the future. With the creation of good cooperation between teachers and parents, in the process of realizing spiritual, emotional and intellectual intelligence in children it will be easy to achieve. In Green School Bali, the values of *Tri Hita Karana* are not only applied in the terms of choosing the topic for lesson in class. But holistically supporting aspects are created to support students to implement the value of Tri Hita Karana in their learning activities in school. The limitation of using paper and maximizing technology, consuming vegetarian and healthy foods, and blending with nature are the real examples about implementation values of Tri Hita Karana in Green School Bali. Moreover, the provided subjects for students are also created to learn about their environment and culture. In the subject of Thematic Social Studies is also connected to the Green Studies subject, students are provided to know the ecosystem and take care of their environment.

Green School's teaching concept is connecting Tri Hita Karana as Balinese cultural values. Tri Hita Karana is based on three values: 1) morals toward God Almighty (*Parhyangan*); 2) morals toward humans (*Pawongan*); and 3) morals toward the environment (*Palemahan*). When confronted with a fundamentalist on the education front, the Tri Hita Karana concept introduces religious values, cultivates social values, fosters gender appreciation, instills the value of justice, develops a democratic attitude, cultivates an attitude of honesty, demonstrates an attitude of honesty, improves attitude and fighting power, develops an attitude of responsibility, and fosters an appreciation for the natural environment. However, in Green School Bali is immersing Tri Hita Karana in the topic to be presented to the students. Choosing theme about rivers, students will be able to see water resources and understand water management. As a result, they will have different perspectives on how to maintain and think about sustainability, not only from a western scientific perspective, but also from an indigenous

The 3rd International Conference on Social Sciences, Humanities and Arts

15 - 17 July 2022

Amsterdam, Netherlands

perspective as related to Tri Hita Karana values. In order to respond to global environmental problems, social studies subjects have a special responsibility to develop students' ecological competence. The ecological competence of grade 6 students at Green School Bali has been very well developed through social studies learning using Tri Hita Karana values. In terms of knowledge, students recognize that clean water that is not polluted is a resource that they must protect. In terms of attitude, students have demonstrated the development of ecological competence by consuming healthy and vegetarian foods in the school canteen. In terms of skill, students have demonstrated proficiency in creating a comic project as a form of the implication of a solution to environmental problems. Aside from that, the collaboration with Sungai Watch in Bali demonstrates the skill aspect of students.

Although it was successful in developing students' ecological competence, the researcher believes that the research still has some limitations. These limitations include the fact that Tri Hita Karana, as a manifestation of the Balinese people's local wisdom and the basis for learning in this study, has not been fully delivered to students. As a result, students are limited in their understanding of the existence of the Tri Hita Karana they are applying.

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The 3rd International Conference on Social Sciences, Humanities and Arts

15 - 17 July 2022

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