

Internalization of Economic Education for Subak Farmers

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ABSTRAK

Penelitian ini bertujuan untuk mengkaji internalisasi pendidikan ekonomi bagi petani subak. Penelitian ini menggunakan pendekatan kualitatif dan jenis penelitian fenomenologis. Sumber data dalam penelitian ini adalah sumber primer dan sumber sekunder. Sumber utama dalam penelitian ini adalah lurah dan petani subak. Sumber sekunder dalam penelitian ini adalah dokumen-dokumen yang berhubungan dengan penelitian. Populasi dalam penelitian ini adalah 68 subak. Hasil dari penelitian ini adalah nilai-nilai budaya Bali yang terdiri dari nilai agama, nilai kebahagiaan, nilai kebersamaan, nilai kekeluargaan, dan nilai penghematan yang melandasi perilaku ekonomi rasionalitas, moralitas, dan altruisme. Bentuk internalisasi pendidikan ekonomi bagi petani subak adalah pembelajaran pendidikan ekonomi melalui (1) keteladanan orang tua kepada anaknya dalam kegiatan produksi, konsumsi, dan distribusi, (2) penjelasan lisan dari orang tua kepada anaknya mengenai kegiatan ekonomi, pengelolaan keuangan, ekonomi strategi manajemen, tema ekonomi, (3) Diskusi kasus-kasus yang relevan mengenai pengungkapan pendapat dan pengambilan keputusan, masalah ekonomi keluarga, dan penggunaan uang secara hati-hati. Hambatan internalisasi pendidikan ekonomi bagi petani subak adalah kendala internal dan eksternal.

ABSTRACT

This study aims to examine the internalization of economic education for subak farmers. This study uses a qualitative approach and the type of phenomenological research. Sources of data in this study are primary sources and secondary sources. The primary sources in the study were headman and subak farmers. Secondary sources in this research are documents related to research. The population in this study was 68 subak. The results of this study are Balinese cultural values consisting of religious values, happiness values, togetherness values, family values, and austerity values that underlie economic behavior of rationality, morality, and altruism. The form of internalization of economic education for subak farmers is economic education learning through (1) exemplary parents to their children in production, consumption, and distribution activities, (2) verbal explanations from parents to their children regarding economic activities, managing finances, economic management strategies, economic themes, (3) Discussion of relevant cases regarding expressing opinions and making decisions, family economic problems, and careful use of money. The obstacles to internalizing economic education for subak farmers are internal and external constraints.

1. INTRODUCTION

Subak is a world cultural heritage that can be interpreted as an irrigation organization that is socio-cultural, socio-religious, and has the local wisdom of Tri Hita Karana, which can provide welfare benefits to farmers in Bali (Sartini; Sumiyati et al., 2017; Wigena, 2019). The determination of subak as a world cultural heritage can develop tourism such as the Jatiluwih area into tourism visited by many citizens from various countries (Suamba et al., 2021). The development of such subak is in dire need of human resources with higher education. Education plays a very important role in developing all aspects of life to advance society (Wahyu et al., 2021). The agricultural sector in Bali is still not well developed because subak farmers do not yet have proper education. The government has hope that agriculture can progress and be able to prosper its people. However, this hope has not been achieved because the younger generation who have higher education and are expected to develop agriculture in Bali have not realized these expectations.

Subak as a world cultural heritage that has potential in tourism has a negative impact. The lack of maximum subak in improving the welfare of farmers and the exploitation of subak in the economy so that they are less able to maintain local wisdom, which is the basis for role models for subak farmers in carrying out agricultural activities (Jayantiari et al., 2021). In addition, agriculture in Bali is still experiencing problems, poverty, and obstacles from farmers whose average age is 56 years, making it difficult to understand the education and training in agricultural skills provided by agricultural extension workers (Yasa, 2018). The younger generation who have the opportunity to obtain higher education is expected to

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develop agriculture in Bali. However, the younger generation of Bali is not interested in agriculture due to a lack of knowledge about the subak farming system with its local wisdom (Sumiyati et al., 2017). This problem is also supported by initial observations at the Kecamatan Sukasada Sedahan Office. Kecamatan Sukasada has 68 subak and experiences problems with lack of education and skills training for subak farmers regarding appropriate economic behavior because subak farmers are taught more about products such as how to plant good rice how to harvest it. Consumption and marketing activities for the harvest are not taught to subak farmers. Subak farmers have not been able to independently finance ritual ceremonies at subak and still need government funds. Subak financial management is also not optimal in improving the welfare of subak farmers. These problems must be overcome because they can lead to bigger problems, the extinction of the subak, and continued poverty, and the loss of Balinese culture and people's livelihoods.

Through the Department of Agriculture, the government is trying to overcome this by holding counseling and training and providing aid funds and subsidized fertilizers to subak farmers. However, the extension and training have not been practiced by subak farmers to the fullest. In addition, the counseling has not taught about marketing and distribution of the harvest, so that farmers have difficulty selling their harvest so that the price can be more competitive in the market. Though it is very important and teaching about production, how to plant good rice, knowledge is also needed for farmers to sell their crops at better prices to increase their income. In addition, farming activities in Bali have become a culture that the world has recognized, so the younger generation with higher education needs to try to develop agriculture and preserve the Balinese Tri Hita Karana culture. Internalization of economic education is a process of living, exploring, and being able to master the knowledge of economic values and behavior intensively through coaching and mentoring in utilizing natural resources to obtain maximum results (Sahlan & Prastyo, 2012) & (Casson & Wadeson, 2018). The internalization process can increase individual knowledge in an education that can change explicit knowledge into tacit knowledge (Nawawi, 2012). It is supported by previous studies on the internalization of economic education. Such as the internalization of economic education values for the Selayar Tribe. That local cultural values provide benefits to the Selayar Tribe's economic behavior that is wiser, moral, and sustainable, and able to preserve its culture (Putra et al., 2016). The economic education of coastal lake fishing communities integrated into Sipakatau local wisdom can make fishermen able to control the behavior of wasting natural resources, preserve their local wisdom well, and create a prosperous life for Atirah fishermen (2020). Economic morality, in the perspective of Bugis-Makassar local wisdom, honesty, concern for others, and shame can impact economic behavior, obedience to the rules of economic institutions, reminders, and reducing economic inequality (Damayanti (2020).

The internalization of economic education based on local wisdom can provide benefits in maintaining culture so that it remains sustainable and developing sustainable use of natural resources for the welfare of the next generation. However, this research has not comprehensively analyzed economic behavior from rationality, morality, and altruism and has not studied the three economic activities: production, consumption, and distribution. In addition, there is a lack of research that analyzes the internalization of economic education in agriculture and local wisdom Tri Hita Karana in subak in Bali. In this study, a more comprehensive analysis of the internalization of economic education in the three aspects of economic behavior will be analyzed and linked to the local wisdom of Bali Tri Hita Karana on subak farmers. So that this research is very important because it aims to examine the internalization of economic education for subak farmers.

2. METHODS

This study used a qualitative approach to the type of phenomenological research. Phenomenological research is a research design that describes and interprets the meaning or essence of the life experiences of an individual or several individuals related to a deep understanding of a phenomenon or concept that they experience and understand (Tracy, 2020; Creswell & Poth, 2018). This study will describe the internalization of economic education for subak farmers in Kecamatan Sukasada, Kabupaten Buleleng, Bali. This study uses two kinds of data sources, primary sources, and secondary sources. The primary sources in this study came from headman and subak farmers through in-depth observations and in-depth interviews about the internalization of economic education for subak farmers in Kecamatan Sukasada, Kabupaten Buleleng, Bali. Headman and subak farmers are research subjects that are used as the main sources in this study. Secondary sources in this study are documents related to research through the documentation method at subak in Kecamatan Sukasada, Kabupaten Buleleng, Bali.

The population in this study were 68 subaks. The subaks are spread over several villages, (1) Padangbulia Village has 5 subaks consisting of Subak Gede, Subak Sanda, Subak Delod Umah, Subak Cecanden, Subak Runuh Kubu, (2) Village Ambengan has 3 subaks consisting of Subak Anyar Ambengan, Ambengan Lawas Subak, Pebantenan Subak, (3) Sambangan Village has 4 subaks consisting of Muara Subak,

Cengana Subak, Babakan Subak, Sambangan Subak, (4) Kayu Putih Village has 5 subak consisting of Asah Subak, Sinalud Subak, Bale Bandung Subak, Kayu Putih Subak, Sari Ratnadi Subak, (5) Pegadungan Village has 8 subaks consisting of Pegadungan Lanyahan Subak, Pegadungan Subak, Pegadungan Babakan Subak, Katiasa Pasut Subak, Katiasa Babakan Subak, Pegadungan Bee Subak, Sidemiya Subak, Subak Babakan Sanda, (6) Selat Village has 12 subaks consisting of Selat Subak, Abe Subak, Sema Subak, Sampat Seha Subak, Flock Subak, Gambuh Subak, Munduk Kendang Subak, Kunci Subak, Lebah Subak, Limo Subak, Subak Anyar, Subak Abian, (7) Desa Tegallingsah has 4 subaks consisting of Subak Anyar Tegallingsah, Subak Tegallingsah, Subak Wingin, (8) Village Pancasari has 2 subaks consisting of Subak Abian, Subak Taman Lila Cita, (9) Village Gitgit has 2 subak consisting of Gitgit Subak, Keladian Subak, (10) Pegayaman Village has 2 subak consisting of Pegayaman Subak, Amertasari Subak, (11) Panji Village has 8 subak consisting of Tegal Panji Subak, Chapter Subak. Dauh Sema, Dauh Bunut Subak, Bangah Subak, Bedangin Field Subak, Bedauh Field Subak, Mandul Subak, (12) Panji Anom Village has 5 subaks consisting of Lebah Siung Subak, Lower Panji Stone Subak, Upper Panji Subak Stone, Pancoran Subak, Subak Cempaka, (13) Silangjana Village has 5 subaks consisting of Subak Pasut, Subak Bange, Subak Kutuh, Subak Kelod Kauh, Subak Kelampitan, (14) Kelurahan Sukasada has 6 subak consisting of Subak Timbul, Subak Yeh Lawas, Subak Yeh Jro, Subak Anyar Field, Subak Yeh Batu, Subak Tembau.

This study uses purposive sampling in determining the number of subak that will be used as a source of research data. Purposive sampling is a sampling technique of data sources with certain considerations. The consideration of selecting research subjects is based on the subjects who know best about this research topic. The selection of subak considers the progress of subak organization in its activities and the number of farmers who are members of the subak. In this study, seven subak were selected as research samples. The selection of subak is based on the development of the most advanced and still developing subak. Its culture is seen from the activities of the subak. It can be seen from the farmers, who are mostly members of the subak. The farmers are the fewest members and those who are the most involved. Based on this, the Lebah Siung Subak, Cecanden Subak, Ambengan Anyar Subak, Babakan Subak, and Runuh Kubu Subak, Padangbulia Subak, Sanda Subak Babakan will be selected.

The data collection method carried out in this study was using data collection methods through (1) in-depth observation of the subak, which was the subject of research through observation instruments to collect data on Balinese local wisdom and economic education implementation economic behavior. (2) In-depth interviews with subak and headman. Interviews were conducted face-to-face and direct question and answer between the researcher and the resource person. The researcher asked permission to meet and conduct interviews at a place agreed upon by the interviewees. In this study, researchers used unstructured open interview guidelines and provided open opportunities for resource persons to express their opinions regarding questions posed by researchers. In the interview instrument, the research looks for data on three sub-sections of the research focus: first, Balinese cultural values/local wisdom on economic behavior, the indicators consist of Balinese cultural values, religious values, cooperation/togetherness values, solidarity values, harmony values, and balance values. Indicators of economic behavior are production, consumption, distribution, rationality, morality, and altruism. The second form is the internalization of economic education for subak farmers regarding production, consumption, and distribution. The indicators are exemplary, verbal explanations, relevant behavioral demands, discussion of relevant cases. The three obstacles to internalizing economic education are indicators of the constraints of subak farmers in teaching production, consumption, and distribution activities to their children. (3) Documentation using researchers investigated documents related to research on the internalization of economic education of subak farmers in Kecamatan Sukasada, Kabupaten Buleleng, Bali, the history of subak, the organizational structure of subak, and awig-awig subak.

The data analyzed in this phenomenological research through a procedure with steps (Creswell & Poth, 2018): (1) determining the right research problem. Research problems appropriate for phenomenological research develop a deeper understanding of a phenomenon's general or individual experience. In this study, the problem is developing a deeper understanding of the internalization of economic education for subak farmers in Kecamatan Sukasada, Kabupaten Buleleng, Bali. (2) Identify interesting phenomena to study and describe in research. In this study, an interesting phenomenon is the subak. whose organization is socio-agrarian, religious, and economically built from Balinese local wisdom with the concept of Tri Hita Karana, which has economic, educational values for subak farmers in Kecamatan Sukasada, Kabupaten Buleleng, Bali. (3) Distinguish and determine the broad philosophical assumptions of phenomenology. This study will explain the combination of objective reality and individual experiences related to the internalization of economic education for subak farmers in Kecamatan Sukasada, Kabupaten Buleleng, Bali. (4) Collecting data from individuals who have experienced this phenomenon through in-depth observations, interviews, and documentation related to research. This study will collect data from subak farmers in Kecamatan Sukasada, Kabupaten Buleleng, Bali related to the internalization of economic

education. (5) Generating themes from analyzing important data related to research. Researchers analyze the data that has been obtained by analyzing important statements obtained from in-depth observations, interviews, and documentation related to research and developing groups of meaning into a theme. Important statements and themes are then used to describe the research subject experienced (texture description) and describe how the context or setting influenced the research subject to the phenomenon (structural description or imaginative variation). Researchers describe the experiences of research subjects related to the phenomena experienced. This study will analyze important data related to research to produce a theme about the internalization of economic education for subak farmers in Kecamatan Sukasada, Kabupaten Buleleng, Bali. (6) Develop a description of the texture and structure after obtaining the general theme of research on the internalization of economic education for subak farmers. (7) Report the phenomenon's essence using a combined description of the structural and textural descriptions. Describe the experience of research subjects that are built on the structure. This study will report the phenomenon's essence about the internalization of economic education for subak farmers in Kecamatan Sukasada, Kabupaten Buleleng, Bali. (8) Presenting an understanding of the essence of the phenomenon in written form. Present a written report of how the phenomenon was experienced and conclusions about the essence of the phenomenon. This study will present a written report and conclusions about the essence of phenomena related to the internalization of economic education for subak farmers in Kecamatan Sukasada, Kabupaten Buleleng, Bali. The procedure for phenomenological research can be described as follows.

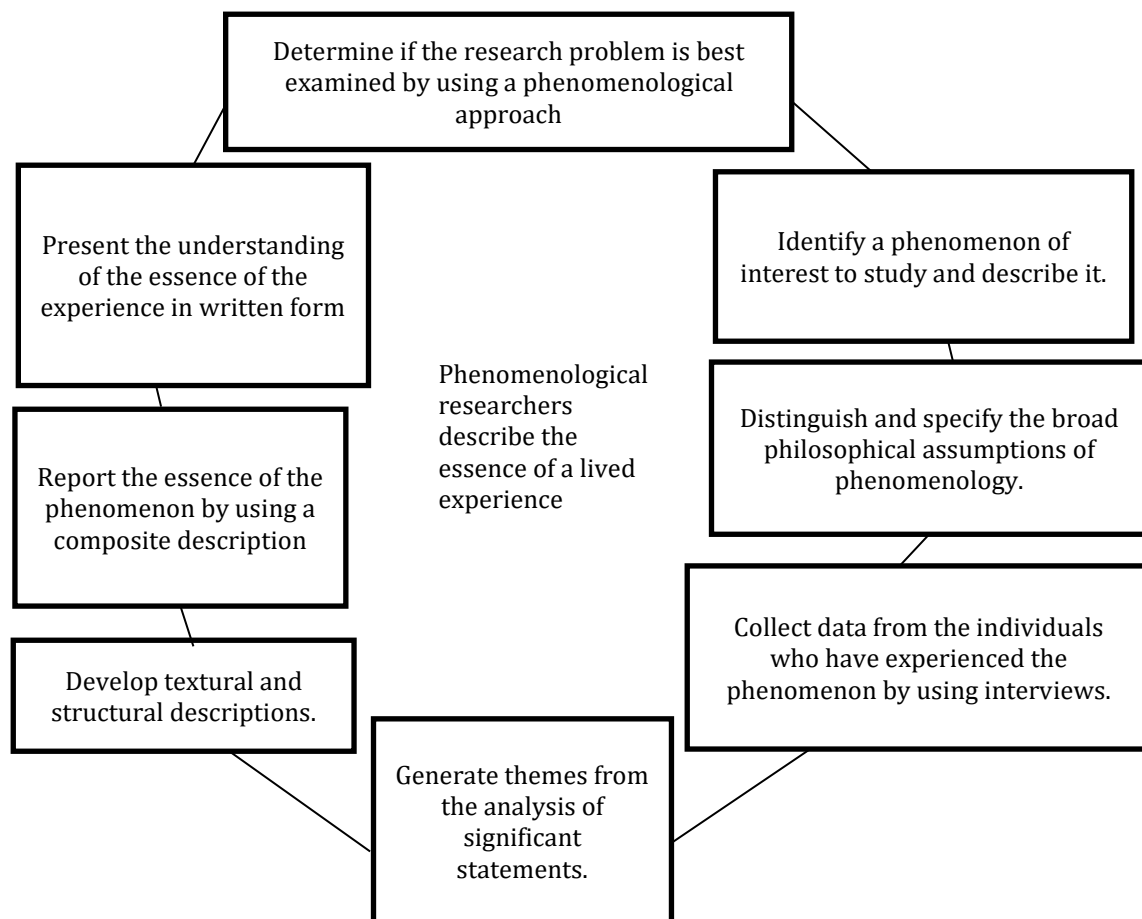


Figure 1. Procedure for conducting phenomenological research

Source: adapted from (Creswell & Poth, 2018).

3. RESULT AND DISCUSSION

Result

Balinese cultural values in economic behavior

Balinese people in their daily life very much apply Balinese cultural values. Economic activities are also strongly influenced by Balinese cultural values. Balinese cultural values on economic behavior are religious values, happiness, togetherness values, family values, and savings. These values are carried out by

the Balinese people and apply the concept of Tri Hita Karana, so that these values give birth to economic behavior that is rational, morality and altruism.



Figure 1. Ngusaba Ceremony

Figure 2. Financial Records Of Subak Farmers

The religious value of subak farmers can be seen in Figure 1. Ngusaba ceremony carried out by farmers to thank God for the gift and abundance of the harvest. The ceremony implements the first Tri Hita Karana, parhyangan, which farmers interpret in maintaining a harmonious relationship with God Almighty. This trust strengthens the morale of the farmers to carry out their activities honestly. It can also be seen in Figure 2. that financial records are kept simple but maintain the honesty and truth of the finances obtained.



Figure 3. Sarin Tahun Ceremony



Figure 4. Rice Planting Activities

The value of happiness can be seen in Figure 3. The annual sarin ceremony is a ceremony held in the village of Padangbulia. Subak farmers are happy and grateful for the harvest and abundance from the universe. The ceremony is carried out with a prayer ceremony and entertainment with dances and gamelan music. The Tri Hita Karana Philosophy implementation aims to maintain harmony and achieve happiness so that the implementation aims to achieve happiness together. The value of togetherness is seen in the activities of farmers who work together. It can be seen from farmers planting rice in the fields, as shown in Figure 4. Togetherness in carrying out these activities makes subak farmers understand and apply altruism in farming activities. This activity is carried out voluntarily between subak farmers because it is based on the teachings of Tri Hita Karana, Pawongan, which means maintaining harmonious relations between humans and one another.

The family value of subak farmers is very close because the activities are carried out together, and problem-solving is carried out by meeting together and eating together. It can be seen in Figure 5. After the meeting, a meal was held to strengthen family ties. It is also based on the Tri Hita Karana philosophy, pawongan. Farmers also apply the value of savings. It can be seen from the activities carried out together, and the cost of conducting meeting activities is obtained from the fee system so that it is not too burdensome for subak farmers. In addition, the water irrigation development activities are carried out by the subak farmers themselves without asking other workers to save costs. Irrigation improvement implements Tri Hita Karana, palemahan, which means maintaining a harmonious relationship with the environment.



Figure 5. Subak farmer meeting activities

Balinese cultural values in economic behavior can be created because the agricultural tradition in Bali is carried out from generation to generation. The belief in this tradition is very strong and attached to the subak farming community. The Tri Hita Karana's local wisdom in agricultural activities passed down from generation to generation contains high cultural values and guides Balinese people to behave (Sartini, 2017). Tri Hita Karana is three things that create happiness and prosperity (Safitri Zen et al., 2019). So that subak farmers in economic behavior based on Balinese cultural values Tri Hita Karana hope to obtain prosperity. It clarifies that morality's attitude, economic behavior, can be carried out properly because it is based on Bugis-Makassar local wisdom, honesty, concern for others, and Damayanti's shame (2020). In addition, based on research results (Putra et al., 2016) also stated that the value of local culture on economic behavior is the value of kinship and cooperation or togetherness, which distinguishes it from the results of the current study is the value of happiness and the value of savings. Internalization of values in economic education is the value of kinship and togetherness that can build the economy and the welfare of the community together (Rohmah, 2019). The development of values in culture related to the economy such as individual values include work values, creativity and innovation, ethics, savings, personal happiness, discipline, profit, and learning, as well as social values including mutual trust, justice and equality, responsibility social responsibility, cooperation, interactive skills, accountability, equality, and obeying the law (Asmin, 2018).

Economic behavior can be observed from patterns of consumption, production and distribution carried out by people in everyday life that are related to one another (Dahrif, 2019). The consumption pattern carried out by subak farmers can be seen from the phenomenon of activities carried out by farmers in consuming goods and services. That is still bound by Balinese cultures, such as food consumption activities that must first be offered to God before consumption, and these activities are carried out every day so that It has become a habit for farmers. Based on this, the consumption of subak farmers is carried out by considering their own needs and the culture of embracing. Consumption also considers costs incurred and benefits obtained, such as in the paica auction. Production activities carried out by subak farmers can also be seen from the phenomenon of agricultural activities carried out by applying Balinese cultural values to carry out many ceremonies based on local customs. The relationship between culture and economic activity is related to the role of human capital in economic growth and development (Varvarigos, 2020).

Distribution activities carried out by subak farmers can be seen from the distribution process of water, fertilizer, and crop yields. This activity is also carried out by applying Balinese cultural values before carrying out water distribution for production. There is mapag toyé so that the water distribution is smooth and maintains the environment from where the flow is to keep it clean, and the fields can be plowed quickly. It is rational economic behavior in protecting the environment to produce better rice. According to research conducted by (Sartini 2017), agriculture in Bali applies the concept of TRI Hita Karana through the implementation of rituals from the initial process of farming to harvesting crops. According to (Rahmatullah et al., 2019) that acting rationally in choosing and deciding to create sustainable prosperity is an action that has applied economics.

The form of internalization of economic education for subak farmers

Economic education in the family is a very important education. Farmers are very concerned about their children's education. It can be seen from the phenomenon of farmers who always prioritize the income budget for their children's education even though their income is small. The farmers have a strong desire for their children to have a better education than themselves and hope that their children will be successful. This motivation makes farmers try to educate their children well according to their abilities in the family. Motivation can be a means of internalizing values to children (Sholihin, 2020). Farmers instill economic

values in their children by motivating and involving their children in farming activities and teaching economic values in daily activities. The internalization of economic education carried out by farmers through cultural inheritance and several forms of learning are as follows.

Exemplary

Farmers provide role models for their children in learning economics by inviting their children to participate in farming activities and providing examples to practice good farming and carry out the Balinese traditions in these activities. It can be seen in Figures 6. and 7. In the pictures, parents can be seen providing role models related to farming activities based on the local wisdom of Bali Tri Hita Karana, parhyangan and pawongan, and palemahan.



Figure 6. Prayer Ceremony



Figure 7. Ngabut Bulih Activity

Economic activities carried out with children in productive activities such as planting rice, caring for rice, and harvesting rice that follow Balinese traditions make children have experience and knowledge. Farmers also teach consumption activities to their children by providing role models in taking food to taste. It is also taught in eating together in subak. Farmers' distribution activities teach their children to provide role models through inviting children to find water and drain the fields, in addition to transporting fertilizers from cooperatives to subak, and transporting crops to the market. In addition, children are also involved in activities in subak that are still related to agriculture. Through these activities, children can see their parents in productive activities, and children can learn from their parents. Figure 8. shows that parents involve their children in subak activities to know the subak system and agriculture based on local Balinese wisdom, pawongan, which can be interpreted as maintaining a close relationship between subak farmers by eating together holding a meeting.



Figure 8. activity in subak



Figure 9. ngusaba ceremony

Farmers who have a good time with children because activities are often carried out at home make children close to their parents. Farming activities carried out 2-3 times a year also make children behave as their parents did. Parents' thoughts about economic values can be internalized from parents who provide role models for children and the experiences in participating in these activities. Involving children in economic activities and teaching them how hard it is to earn money and the proper use of money can instill awareness in children about economic education (Putra et al., 2016). Exemplary can internalize values to children well (Sholihin, 2020).

Verbal Explanation

Farmers teach economic lessons through explaining economic activities, managing finances, economic management strategies, and economic themes. Parents invite their children and directly explain agricultural activities and local wisdom in the form of performing a prayer ritual according to the Tri Hita Karana philosophy, *parhayangan*, and shown in Figure 9. what educators do in informing good and bad values (Sholihin, 2020). Farmers internalize the values of economic education by carrying out verbal communication to their children.

Relevant behavioral demands

The farmers internalize economic education by teaching relevant behaviors in economic activities and Balinese culture, using time in productive economic activities, financial management habits, frugal living habits, saving habits, and investment habits. The farmers teach their children to carry out productive activities in the form of helping in farming when the children are off school. It can be seen in Figure 10.



Figure 10. farming activities

The process of fostering children to internalize values, one of which is transinternalization, internalizes values through verbal communication, mental attitude, and personality (Sholihin, 2020). This habituation process will make children understand economic values from communication and thinking and applying them in behavior. The habit of saving provides the benefits of economic literacy for children, which makes children more financially independent when they grow up (Zhi et al., 2020). The habitual behavior of saving in adolescents is due to parents' financial education and economic literacy to their children (Razen et al., 2021). Knowledge of financial and economic literacy can improve welfare. Habituation of behavior can instill values in children because children become accustomed to behaving as in these values to apply their values (Sholihin, 2020).

Diskusi atas Kasus-Kasus Relevan

Farmers teach economics lessons by learning to express opinions, make decisions, discuss family economic problems, and discuss the careful use of money. The process of fostering children to internalize values is the value transaction process. The value education stage uses two-way communication or interactions between children or students and educators that are reciprocal interactions (Sholihin, 2020). Based on this, farmers internalize economic education through discussions, leading to reciprocal communication between children and their parents. Farmers who work at home more often to have more time together with their children can communicate more intimately and be heard by children. Family economic education can be taught through habituation, example, and economic problems (Suratno et al., 2021).

Constraints to internalization of subak farmers' economic education

The obstacle to internalizing economic education faced by farmers is the difficulty of teaching economic behavior in production, consumption, and distribution activities based on the local wisdom of Tri Hita Karana. Farmers try to teach their children slowly and motivate their children. The obstacle faced is that children have difficulty understanding farming activities following local wisdom because of lack of knowledge and the influence of the environment, so that children are more interested in playing with their friends than helping their parents. According to Balinese cultures, children lack confidence in carrying out farming activities, such as children who are still embarrassed to join their parents in selling their crops. Technological developments make children spend more time on activities with their cellphones. Parents

don't get time to teach the economic activities of subak farmers, besides the knowledge children get from the internet is sometimes different from what their parents tell them, so children sometimes don't trust what their parents teach them.

Factors that hinder the internalization of moral values in Islamic education learning are internal and external (Hamid, 2016). Internal constraints are obstacles in the internalization of economic education that can not be implemented properly. Because children do not understand the knowledge taught by their parents, children are less aware of carrying out productive activities, consumption, and appropriate distribution. and following Balinese culture. In carrying out children's economic activities, there is a lack of motivation and interest in these activities, and the shy nature of children prevents farmers from internalizing economic education. So that parents must give rewards to children so that their children participate in doing the work ordered by their parents. Internalization difficulties are caused by social withdrawal phenomena such as shyness, aversion, and composure (Hutagalung, 2021). The results showed that children were shy in giving and selling their harvests, so that parents had difficulty teaching distribution activities to their children.

External factors that cause delays in the internalization of economic education are environmental factors that greatly affect children's actions in the economy, apart from technology, making children spend less time with their parents and use mobile phones more. Children with a lot of media information obtained make them less confident about what their parents teach them. The family environment that has not provided economic literacy to their children finds it difficult to understand appropriate economic behavior (Suratno et al., 2021). This problem is also supported by research that a good family income impacts children's education because children learn from their parent's financial condition following the economic behavior of their parents (Husain et al., 2019). The socio-economic environment and the way parents raise their children to impact the understanding of education and knowledge gained by children (Qi & Wu, 2020). so that in this study, children experience obstacles in the internalization of economic education because children's thoughts and insights are not broad. They only get limited knowledge that parents have

4. CONCLUSION

Based on the study results, it can be concluded that the internalization of economic education for subak farmers in Kecamatan Sukasada, Kabupaten Buleleng, Bali is carried out according to the values of local wisdom of Balinese culture, Tri Hita Karana. The education carried out by subak farmers to their children has been carried out well through learning in daily life following Balinese culture, despite experiencing internal and external obstacles in implementing the education. Based on the results of the study, the researcher suggested to the Head of the Buleleng Regency Agriculture Office to formulate policies in the field of community empowerment through the development of training in agricultural economic activities from three aspects, production, consumption, and distribution, and still based on the values of local wisdom Tri Hita Karana. Farmers are expected to instill economic values following local wisdom by motivating their children to understand economic behavior in farming activities. Children are motivated to develop agriculture, preserve subak and improve family welfare. Further researchers can develop research on the internalization of economic education in Balinese local wisdom in formal, informal, and non-formal education.

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