

# Literary for Children: The Values of “Tri Hita Karana” in “Yuyu yang Baik” Story as Children’s Character Education

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## Abstrak

Generasi penerus bangsa harus memiliki pengetahuan, keterampilan, dan karakter yang baik. Banyak cara yang dapat dilakukan untuk menumbuhkan karakter generasi muda, seperti melalui penerapan nilai-nilai “Tri Hita Karana” dalam kisah “Yuyu yang Baik” karya Cok Sawitri. Penelitian ini adalah penelitian deskriptif kualitatif. Penelitian ini mengandung nilai-nilai “Tri Hita Karana” dalam cerita “Yuyu yang Baik”. Data dikumpulkan melalui kartu data dan dianalisis dengan model Mils dan Huberman. Model ini melewati tiga tahap, yaitu: reduksi data, penyajian data, dan penarikan kesimpulan. Kesimpulan dari penelitian ini adalah bahwa pendidikan karakter dapat diajarkan kepada anak usia dini berdasarkan pada nilai-nilai “Tri Hita Karana” dalam kutipan “Yuyu yang Baik”.

**Kata kunci:** Tri Hita Karana, Pendidikan Karakter, Karya Sastra

## Abstract

*Having good knowledge, skills, and good character is the next generation of superior nation. Many ways can be taken to foster the character of the younger generation, such as through the application of the values of “Tri Hita Karana” in the story of the “Yuyu yang Baik” by Cok Sawitri. This research is a qualitative descriptive study. This study contains the values of “Tri Hita Karana” in “Yuyu's yang Baik” story. Data was collected through data cards and analysed by the Mils and Huberman model. This model goes through three stages, namely: data reduction, data presentation, and drawing conclusions. The conclusion of this study is that character education can be taught to early childhood based on the values of “Tri Hita Karana” in “Yuyu's yang Baik”.*

**Keywords:** Tri Hita Karana, Character Education, and Literary Work

## 1. Introduction

To create a future generation that superior, it is not enough to equip them with knowledge and skills. The next generation of young people must also be equipped with character education. The next generation of superior nations means having good knowledge and skills and good character. This opinion is reinforced by Segara (2016) who states that “character education is a fundamental need for a nation, which if the nation wants to be strong, it absolutely requires human character to support it”. Many ways can be taken to foster the character of the younger generation, namely through the application of local wisdom values which are packaged in folklore or through literary works. Literary works are another form of disclosure of human life through language that is very likely to shape the character of the younger generation (Waryanti, 2015). In line with this opinion, Ningsih (2015) states that literary works that tell various characters can be used as a medium for character education for students because they can provide an example of the quality of character traits those students can emulate.

There are many values of local wisdom that can be used as a medium for character education for the younger generation, especially for early childhood in Bali. According to Prayoga, et al. (2017), “the local wisdom in folklore concerns morality and ethics shown in the character's dialogue. Moral and ethics are part of character education. The earlier character education is given, the better for the next character development of the child. In fact, according to Ridwan (2016), planting character values can be done since children cannot speak and read. The local values in question are the values of Tri Hita Karana in

Balinese folk tales which are packaged in the form of novels by Cok Sawitri. This novel is packaged in fable form, one of which is interesting and contains many of the values of Tri Hita Karana is the "Yuyu yang baik". Fable is a story whose main character is an animal. These figures are likened to being able to think, speak, and behave like humans. Fables have the intention to convey moral messages through interesting stories so that fables grow in the midst of Indonesian society (Nurgiyantoro, 2013). In this story, the main characters are Yuyu and Sang Pandita. The Pandita is very compassionate to all beings such as Yuyu who is having a hard time. Yuyu who is likened to have thoughts and feelings, then repay the Pandita's kindness when the Pandita wants to be eaten by snakes and crows. So, stories in the form of fables are certainly very popular with children. In addition, local values in this story can be applied by children in everyday life.

In connection with the above, Tri Hita Karana is a value of local wisdom that has been entrenched in Balinese society, especially Hindus regarding three causes of happiness on earth. Tri Hita Karana is the value of local wisdom that teaches harmony and balance of life (Mokshartam Jagat Hita Ya Ca Iti Dharma) which means physical and spiritual happiness (Sudira, 2014). In line with this, Suryathi, et al. (2018) stated that " the philosophy of Tri Hita Karana teaches about the balance of the reciprocal relationship between man and God, the man with man, and the man with nature or his environment". Based on this understanding, the values of local wisdom in Tri Hita Karana, namely Parahyangan, Pawongan, and Palemahan. Parahyangan means that human relations with God are manifested in the form of devotional service. Bhakti is a complete surrender to God, both physically and spiritually. Pawongan means human and human relations. This relationship indicates that humans as the highest creatures always depend on other humans. Palemahan means human relations with the environment. This Palemahan value indicates that humans must respect the universe as a gift from God to fulfill the needs of human life.

## 2. Method

The approach used in this research is qualitative descriptive. This approach describes the values of Tri Hita Karana in the "Yuyu yang Baik" story by Cok Sawitri. The values of Tri Hita Karana can later be used as a medium for character education for the children of PAUD through literature. The data in this study is in the form of information, in the form of words, phrases, and sentences containing the values of Tri Hita Karana in the story of Yuyu yang Baik by Cok Sawitri. This data comes from folklore which is packaged in the form of a novel titled Ni Diah Tantri by Cok Sawitri. These data are collected through a data card. Through data cards, data is sorted so that the problems presented in the background can be answered.

Data analysis techniques were used, namely the analysis techniques of Miles and Huberman models (in Moleong, 2013). This technique consists of: data reduction, data presentation, and conclusion. Data reduction is the activity of choosing core things that are in accordance with the research variables. Data reduction through two stages, namely identification and classification. The next activity is presenting data. Data that has been reduced, then arranged systematically so that researchers can draw a conclusion or an action. Finally, draw conclusions. Withdrawal of conclusions is based on collected and selected data and then presented in a qualitative descriptive manner. The most important part, namely conclusions verified to experts so that conclusions can be justified. If conclusions are felt lacking, focused data collection will be carried out to find supporting conclusions that have been developed as data deepening efforts. This activity is carried out repeatedly to get the right conclusion.

## 3. Results and Discussion

The story of "Yuyu yang Baik" is a literary work written by Cok Sawitri which is based on oral literature that developed in Bali. This work was written in the form of a novel with several parts in the form of fables. This yuyu story is very interesting to tell to young children. Interesting because this story is in the form of fables. Besides that, this story tells about

Yuyu's kindness to the Pandita (Hindu Holy Priest). So, besides children knowing oral literature that developed in Bali in the past, children can also reap the values of the local wisdom of Tri Hita Karana contained in the story. The values of Tri Hita Karana in this story can later be used as material by teachers to teach character education to their students. The following are the values of Tri Hita Karana contained in the story "Yuyu yang Baik" written by Cok Sawitri.

#### **a. Parahyangan**

Parahyangan means that human relations with God are manifested in the form of devotional service. Bhakti is a complete surrender to God, both physically and spiritually.

**"The Pandita was really relieved, sprinkling the ashes of the rest of the fire she made every night around the hut. He made a simple stove and arranged a place for semadi "(Cok Sawitri, p. 207).**

**"Every now and then I Yuyu went to the edge of the lake, hung herself and watched quietly the busyness of the midwife who was preparing to do semadi" (Cok Sawitri, p. 207).**

From the above quote, a Pandita is very diligent in meditating so that her mind becomes more centered on God. The goal is that the Pandita is able to draw closer to God. The Parahyangan value that can be gleaned in the quotation of this story is that the Pandita has a high sense of devotion to God. He did not forget his obligations as a Pandita wherever he was. He also always gives love to fellow creatures created by God wherever they are.

The Parahyangan value in the quote above, is used by the teacher as an example of how important students must be to serve God. Being devoted to God can make virtuous and accomplished human learners. Therefore, character education taught by teachers to students in accordance with the Parahyangan values in the above story excerpt is religious, honest, and responsible. In addition to providing an understanding related to the Pandita devotion to God that can be imitated by students, the teacher also provides examples of its application in daily life. To facilitate students' understanding, the teacher explains examples with pictures, such as pictures of people praying, pictures of people who study diligently, and pictures of people who are diligent in helping parents. If this is understood, students can apply this value in everyday life.

In connection with the above, the religious value applied by students in daily life is prayer. Praying is done by students when starting and ending lessons, when eating, and when starting and ending work. Praying is done by students while at school and at home. If religious values are embedded in students, then other character values, such as honest and responsible values also grow.

Honest values that are applied by students in daily life are students not telling lies to teachers, friends, and parents. Learners also immediately apologize if they make a mistake. In addition, students always speak politely to teachers, parents, and friends.

The value of responsibility that is applied by students in daily life is to study hard. Obligations and responsibilities as a student are learning. This is as a form of perseverance the Pandita did semadi with the aim of serving God. Studying diligently is a form of devotion to students to parents, teachers, and the State of Indonesia.

#### **b. Pawongan**

Pawongan means human and human relations. This relationship indicates that humans as the highest creatures always depend on other humans.

**"Duh, Yuyu, the dry season does make many water creatures die. Let's join the Father, may you still be helped "(Cok Sawitri, p.206).**

**The Pandita then released Yuyu into the lake, "Live, may you live long ..." The dying Yuyu was really shocked and dropped into the water "(Cok Sawitra, 207).**

Pawongan's value in the excerpt of the story above is a pity for the Pandita seeing the distress experienced by a Yuyu. Pity for Yuyu because Yuyu is unable to go to a lake that is still runny in the dry season. Because of his love for fellow beings, the Pandita moved Yuyu to a watery lake. The Pandita helps Yuyu to keep Yuyu alive. Thanks to the help of the Pandita just a few weeks Yuyu already had a fat body on the lake.

At that time, the Pandita was lying down, relaxing her muscles, she did not realize that an animal was approaching her. The snake began to delight in his heart, straightened his neck preparing to peck, the crow smiled broadly with his chest pounding, soon he would get a fresh carcass. When the two animals only noticed the Pandita, Yuyu's claws gripped both of the animal's neck (Cok Sawitri, pp. 207-208).

Yuyu also has compassion. Yuyu felt very grateful for being helped by the Pandita at that time. Therefore, Yuyu also helped the Pandita who was going to be devoured by snakes and crows. Yuyu sought reason by strangling the snake's neck and crow to death. The Pawongan value in the passage of this story is compassion, compassion, and Yuyu's help to help the Pandita.

The pawongan value from the above passage can be used by the teacher to teach the value of social care, tolerance, friendship / communicative, and love for peace to students. The teacher explains how important this value is for the peace and progress of the Indonesian people. The teacher explains examples of the application of character values above with the help of pictures such as: pictures helping friends when falling, pictures sharing food and drinks with friends, pictures helping each other when cleaning the school environment, and pictures being friendly with anyone.

In connection with the above, the value of social care that is applied by students in daily life is to help friends who are in trouble and share food brought to their friends. In addition, students also help each other when cleaning the school environment. This value is also done at home. Students help parents do light work, such as sweeping, washing dishes, making beds, and watering the yard. The value of social care is also a reflection of the application of friendly / communicative values. Learners always help friends or friends. Learners also tell the truth if you want to ask for something and apologize if you make a mistake.

Tolerance values that are applied by students in daily life are students making friends and playing with all friends, both friends of different religions, origin, and parental status. Likewise, at home, students make friends and play with anyone. Students who have love, are helpful, tolerance, care socially, and are sociable certainly have a feeling of peace. This value must continue to be well invested because with peace everything will be achieved well and happily.

### **c. Palemahan**

Palemahan means human relations with the environment. Human life cannot be separated from the environment or the universe. Humans must maintain and preserve the universe because the beauty of the universe creates peace and tranquility for humans (Parmajaya, 2018). This Palemahan value indicates that humans must respect the universe as a gift from God to fulfill the needs of human life.

**After going around several times, he decided to build a cottage under a rather shady tree, which grew a little farther from the lake (Cok Sawitri, 207).**

The value of palemahan in the excerpt of this story is the Pandita who highly respects nature. The Pandita decided to make a simple house under a shady tree with objects around it. The Pandita does not cut down trees to make a house. This indicates that the Pandita still preserves the surrounding environment.

The character values taught by the teacher according to the quote above are environmental care, creative, hard work, and love for the motherland. The teacher gives an understanding of how important it is to protect the environment as the Pandita did. The Pandita creativity can also be imitated by students. The Pandita is very creative in making a house by using shady trees without cutting them down. Hard work is also taught by the teacher to students. For example is the hard work of Pandita to make a house by gathering materials around it. After students understand these values, the teacher gives examples of their application in daily life. Examples can be in the form of pictures such as: pictures of people who throw trash in their place, people who clean the environment, people who make something useful from used goods, and pictures of people who work hard to clean the environment.

The application of the value of environmental care by students is to throw trash in its place, sweep the yard and class, sweep the room, water the plants, plant flowers and medicinal plants, wash the dishes, and make the bed. The application of creative value and hard work done by students is to make pencil cases from used cans and make flower pots from used cans or bottles. Values must continue to be instilled in students to always love their homeland.

#### 4. Conclusion

Based on the results of the above research, character education that can be taught to early childhood children is based on the values of Tri Hita Karana in "Yuyu's yang Baik" story excerpts, namely: religious values, honesty, responsibility, tolerance, friendliness/communicative, social care, love for peace, hard work, creative, caring for the environment, and love for the country. Such characters need to be instilled at an early age so that in the future they will be able to become the next generation that excels and is capable of facing the industrial revolution 4.0.

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