



Tri Hita Karana as the foundation for digital game development



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ABSTRACT

This research aims to develop a digital game based on the *Tri Hita Karana* concept to introduce and instill Balinese cultural values in children. *Tri Hita Karana*, which includes the harmonious relationship between humans and God (*Parahyangan*), humans and fellow humans (*Pawongan*), and humans and nature (*Palemahan*), is integrated into digital games to teach ethical and moral values. This research uses a qualitative approach with Husserl's phenomenological method, which is designed to explore in-depth information about the feasibility of the *Tri Hita Karana* concept as a basis for digital game development. Data collection was carried out through in-depth interviews, observation and documentation determined by the purposive sampling method. The research results show that the *Tri Hita Karana* concept is very relevant and effective as a basis for developing educational digital games. The values contained in *Tri Hita Karana* can be implemented into game features that encourage players to work together, protect the environment, and develop morality. The game "See Sungai," developed in this research, reflects the three dimensions of *Tri Hita Karana*, namely *Parahyangan*, *Pawongan*, and *Palemahan*, through various educational and interactive gameplay and narrative elements. It is hoped that the implementation of *Tri Hita Karana* values in this game can strengthen children's character and increase their awareness of Balinese culture. This research concludes that the development of digital games based on the *Tri Hita Karana* concept is an innovative solution that can help introduce and preserve Balinese cultural values to the younger generation. These games are not only entertaining but also provide significant educational benefits, making them an effective tool in education and cultural preservation.

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1. Introduction

Bali is one of Indonesia's richest cultural regions [1], [2]. *Tri Hita Karana* is one of the important cultural concepts and the foundation of Balinese life. The *Tri Hita Karana* concept teaches ethical, moral, and noble values to the Balinese people and is applied in various aspects of life, such as art, culture, and religion [3], [4]. Nevertheless, in the current digital era, the influence of globalisation and technological advancement has changed all aspects of life, including in the world of games which are now transitioning to digital games. This certainly affects the interest of the Balinese young generation in traditional culture and cultural values. Prospective young generation (children) are more interested in entertaining digital games [5], such as Mobile Legend Bang Bang, Free Fire, Player Unknown Battle Ground, Ragnarok Origin, Smash Legend and many others, most of which contain elements of violence. According to Miedzobrodzka, exposure to violent content in digital games can have a negative impact on the behaviour and psychology of players, especially in children and adolescents [6]. This certainly leads to a negative commodification of leisure time in the future young generation. Even in Rizal's post uploaded on the website, a child threw a tantrum because he lost the game and

stepped on the screen of his mobile phone lying on the mattress with all his strength [7]. Based on this phenomenon, it is feared that if it is not handled wisely, in the future it will damage the character development of the child concerned. Therefore, there is a need to increase contemporary entertainment which not only entertains but also provides educational aspects which teach ethical and moral values to users without any elements of violence which promote local concepts such as *Tri Hita Karana*, *Tat*, *Twam Asi* and so on. The presentation of the *Tri Hita Karana* concept itself has so far only been carried out through books, journals and several non-digital games which have not been conveyed well, especially to the prospective younger generation who are largely influenced by digital media. It should be noted that the use of games as a learning medium, both in the form of real games and digital games, has become an increasingly significant phenomenon in this digital era.

Several articles about games, both in real and digital form, were previously found in the form of scientific papers, such as the following. The article entitled "Mathematics Educational Game "Tang Mane Bakoel Saprahan" with the Context of Local Malay Wisdom in West Kalimantan" in its research results states that the development of the mathematics educational game "Tang Mane Bakoel Saprahan" can attract students' interest and make it easier for students to learn mathematics through the role of games and can be a method of delivering learning material through game media while preserving local culture. It is also recommended to further develop similar educational games on other mathematics material or subjects other than mathematics and to create educational games in digital form [8]. Another research entitled "Introducing the History and Values of the Grebeg Besar Demak Celebration through Designing Educational Games", explains that the game development that has been carried out can help facilitate knowledge about the traditions and culture of *Grebeg Besar Demak* for the younger generation to learn in a more enjoyable and conveyed way. well and effectively [9]. In another article entitled "Development of an Educational Game Based on Local Wisdom Oriented to Improving Initial Reading Ability in Elementary Schools", explains that the development of an educational game based on Lamongan local wisdom which is oriented towards increasing initial reading ability in elementary schools, is suitable for use to improve students' reading ability. in Elementary Schools as proven by the results of validity tests of learning materials, results of validity tests of learning media designs, results of validity tests of learning media, limited trials and field trials which have been carried out to measure student responses to the use of educational game media based on local wisdom with positive results. Very good. So this game can be used as a support for the learning process so that learning carried out in class becomes meaningful learning [10]. In Listiawati, Wiranata and Astuti's research entitled "Development of the "Collaborative Magic Box" Game Based on the *Tri Hita Karana* Concept " explained that the "collaborative magic box" game based on *Tri Hita Karana* can help improve the development of early childhood, especially in aspects of religious and moral values which are conveyed in a more enjoyable way [11].

Based on the explanation above, game development with a local concept is very feasible to be designed to make it easier for users to understand the content and material of the game. The implementation of the *Tri Hita Karana* concept is very suitable for the delivery of education, especially in the aspects of ethical and moral values. The focus of the study in all the writings above is different from the writing in this article which uses the *Tri Hita Karana* concept as a basis for development or the basic idea of creating a digital game which aims to instill ethical values to strengthen the cultural identity of the Balinese Hindu community. Specifically for the study "Development of the "Collaborative Magic Box" Game Based on the *Tri Hita Karana* Concept". Even though they both use the *Tri Hita Karana* concept as their basis, what is being developed is not a game in the form of digital media. Thus, it can be said that the study of *Tri Hita Karana* as a basis for digital game development is a novelty in this article that has never been discussed or written before. Therefore, the aim of this research is to develop a digital game that integrates the *Tri Hita Karana* concept in order to make this digital game an effective solution that can help introduce Balinese cultural values to children in a fun and interactive way and without It can also directly strengthen the character of the child concerned. However, digital game development is not as easy as imagined. It is necessary to carry out in-depth research and development regarding the *Tri Hita Karana* concept as well as knowledge about good game

development. Digital game development must also take into account children's needs and preferences, and consider factors such as security and privacy. Apart from that, the development of digital games must also consider the psychology of the target audience, which in this case is children, so that the game is suitable for use and can introduce *Tri Hita Karana* values and promote Balinese culture globally, especially the concept of *Tri Hita Karana* cultural ethics. Based on the explanation above, this article discusses how *Tri Hita Karana* is the basis for the concept of digital game development. And how to implement the *Tri Hita Karana* concept in digital game design.

2. Method

This research uses a qualitative approach with Husserl's phenomenological method which is designed to explore information about the feasibility of the *Tri Hita Karana* concept as a basis for digital game development. The phenomenological method is an approach in qualitative research that reveals similar meanings that are the essence of a concept. Understanding this experience is expected to help the policy development process or to gain a deeper understanding of the phenomenon being studied [12]. The use of a phenomenological approach also tries to capture not only what we receive from the senses. However, this approach tries to study the structure of our thoughts regarding an object that we see. Phenomenology is closely connected with the study of consciousness, namely by describing or interpreting it and then connecting it to the relevant context [12]. According to Suyanto, the phenomenological approach concentrates on personal experience, including the part of the individual "individuals who share their experiences with each other [13]. In the context of Husserl's phenomenological method, there are several stages that must be carried out by researchers; (1) Epokhe and suspension of judgment, before starting game development, researchers carry out epokhe by suspending all prejudices or judgments about the phenomenon of violence in games. This allows researchers to approach game development with an open mind, free from the influence of prejudices that might influence understanding of the *Tri Hita Karana* concept; (2) Phenomenological reduction, in game development, researchers carry out phenomenological data reduction by focusing attention on the essence of the values contained in the *Tri Hita Karana* concept. As well as trying to align every aspect of the game with ethical, spiritual, social and environmental values, as well as the ideology and philosophy that underlies the concept; (3) Intuition or variations of imagination, researchers try to role play taking positions from all points of view using intuition to understand in depth how the experience of playing games can influence the player's awareness and morality. And researchers try to feel and understand the impact of each game element, especially those related to violent content, then this becomes the basis for using the *Tri Hita Karana* values; (4) Phenomenological analysis, through phenomenological analysis, researchers synthesize the meaning and essence of data from the previous stages then examine the structure and meaning of each game element combined with Roland Barthes' semiotic theory [14].

Researchers identify how these elements can influence the morale and character of players, as well as the extent to which the game being developed reflects the values of *Tri Hita Karana*. Based specifically on the research method above, this research explores the reasons for *Tri Hita Karana* as a basis for game development, as well as the implementation of the *Tri Hita Karana* concept in a game being developed. This research was carried out in the Pererenan area, Mengwi District, Badung Regency, Bali. This research involved two data sources, namely primary data from child respondents who play games with violent content, parents, game developers and religious and cultural experts who know about the *Tri Hita Karana* concept. Primary data was determined using purposive sampling technique. Meanwhile, secondary data that complements primary data is in the form of literature such as books and supporting articles. Data collection techniques include methods: (1) conducting in-depth interviews by asking questions about exposure to elements of violence in children currently presented by digital games as well as understanding the concept of *Tri Hita Karana* as a cultural heritage and the ethical values contained therein; (2) The observation method is used to collect additional data about various aspects or phenomena that are occurring due to exposure to elements of violence

in digital games; (3) Documentation is used to obtain additional information and data relevant to this research.

3. Results and Discussion

3.1. *Tri Hita Karana* as a Basis for Game Development

There are several reasons underlying *Tri Hita Karana* being chosen as an idea or concept for developing an Android digital game; First, based on the results of an interview with Nym Sueca, as an expert in the field of Hindu religious education, explained, "according to Hindu religious teachings, *Tri Hita Karana* is a very important concept because it teaches us to create a harmonious relationship between humans, nature and God to lead to happiness. which can also be achieved by applying love between these three elements". Likewise, Wyn Puja, Head of the Badung Regency DISLHK, explained, "As an environmental activist, I really believe that maintaining a balance between humans and nature is the key to human survival. The *Tri Hita Karana* concept teaches us to care about the environment and preserve nature. Through this concept, we can gain a deeper understanding of how we as humans must live in harmony with nature and create a healthy environment for future generations." This statement was also confirmed by Budiastika in his upload entitled "Implementation of *Tri Hita Karana* Teachings in Life" on the website of the Ministry of Religion of the Republic of Indonesia accessed June 8, 2023, stating that *Tri Hita Karana* is a concept or teaching in Hinduism which always focuses on how people can live together. side by side, greeting each other, there are no ripples of hatred, full of tolerance and full of peace [15]. Lexically, *Tri Hita Karana* can be interpreted as three causes of prosperity. This term is taken from the words *tri* which means three, *hita* which means balance or prosperity, and *karana* which means cause [16], [17]. These three things are *Parahyangan*, *Pawongan*, and *Palemahan*. These three things certainly must be done to build balance and peace between nature and humans. *Tri Hita Karana* is also synonymous with the *Tri Parartha* teachings, which include, *Asih* (nature conservation and environmental cleanliness), *Punia* (living with humans to serve each other), and *Bhakti* (a form of human service to God) [18]. Thus, it can be said that the *Tri Hita Karana* concept has enormous relevance in building balance, peace and continuity of human life, as well as in maintaining harmony between humans, nature and God. The *Tri Hita Karana* values in everyday life can be implemented from the forms of love, compassion and devotion as seen in Fig. 1. So that they can become a strong foundation in creating a balanced society that loves its natural environment.

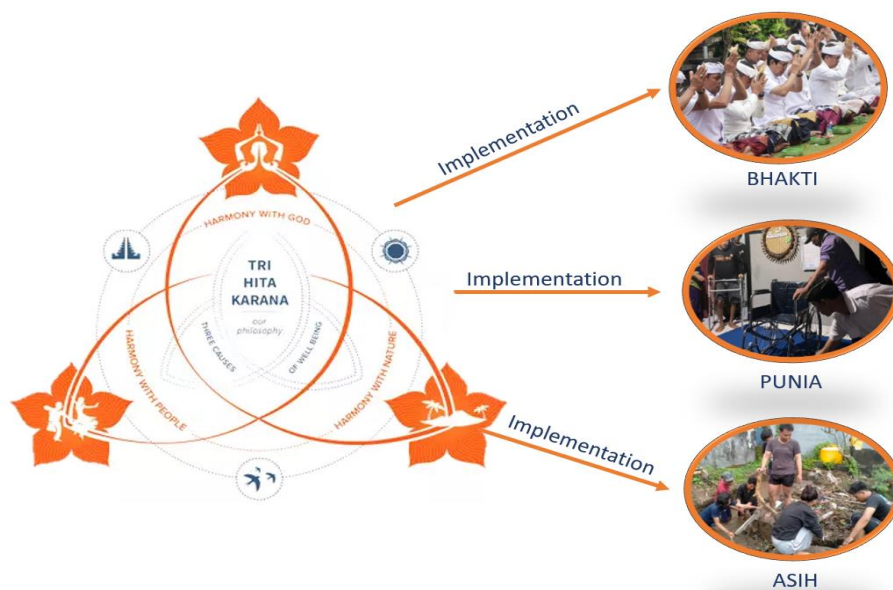


Fig 1. *Tri Hita Karana* Dimension

Second, from the results of interviews conducted, Putu Era stated that as a teacher and also a cultural actor, I see that cultural ethical values are very important in shaping the character and

behavior of children at school. I always teach children at school about the importance of respecting nature and keeping the environment clean as a form of compassion and kindness towards others. These values are contained in the *Tri Hita Karana* concept, so by applying this concept it is hoped that it can shape children's character into individuals who are caring, tolerant and responsible. Likewise, according to Gede Maha, as a student and game lover, he stated that he felt that the *Tri Hita Karana* concept, which teaches about balance and harmony between humans, nature and God, could be translated into games as values such as cooperation, concern for the environment and morality. . For example, with features that encourage players to work together and maintain the virtual environment, he believes the game will not only be more interesting but also educational. Thus it can be said, *Tri Hita Karana* contains cultural ethical values believed by the Balinese Hindu community and these values are very suitable to be applied as a basis for game development. These values play an important role in shaping the behavior, social interactions, and worldview of a society. *Tri Hita Karana* is a culture that contains spiritual values, justice and morality which are believed to be able to bring happiness to the Balinese Hindu community if implemented well. A cultural value system consists of concepts that live in the minds of most members of society about the things they consider valuable in life, so that they can function as guidelines that provide direction and orientation [19]. Something valuable that is managed collectively is also protected by law [20]. Normative protection and regulation is necessary considering the importance of cultural values as an abstraction system to control human behavior. Values are everything, which concerns humans regarding everything good and bad as an abstraction of human views in society [21], [22].

Third, according to Suarna's opinion in his journal entitled "Bali in the Pull of Sustainable Development" states that *Tri Hita Karana* is an ideology interpreted as a view of life that teaches Hindu society in Bali [23]. This statement is in line with the results of the interview, where according to Jero Mangku Taman, the Hindu religious authority in Pererenan Village, stated that according to Hindu religious teachings, *Tri Hita Karana* is very important because it teaches us to always have harmonious relationships in three main aspects. First, *parahyangan*, which means we must maintain a good relationship with *Ida Sang Hyang Widhi Wasa* (God Almighty) and all his manifestations. This can be done through prayers, ceremonies and religious rituals. Second, *pawongan*, namely establishing harmonious relationships between fellow humans based on the teachings of *tat twam asi*, which means 'I am you, you are me'. It teaches us to respect and help each other in society. Third, *palemahan*, maintaining a harmonious relationship between humans and their environment. We must preserve nature, because nature is part of our lives. Through the application of these three aspects, we can achieve true prosperity and peace. Likewise, Putu Eka's opinion as an environmental activist in Pererenan Village stated that *Tri Hita Karana* as an ideology is very important because it provides comprehensive guidelines for our lives. As an ideology, *Tri Hita Karana* guides us to always maintain balance and harmony in three main aspects; *parahyangan*, *pawongan*, and *palemahan* in order to achieve the goal of happiness. As an ideology, *Tri Hita Karana* helps shape a society that is not only religious but also ethical and ecological." Based on the statement above, it can be said that the ideological values in the *Tri Hita Karana* teachings as core values indeed have a good role in their function as motivators and mobilizers of Balinese society, as affirmers of identity or identity builders, as controllers of the attitudes and actions of Balinese society, and as a guide in achieving the goal of a harmonious and happy life.

Fourth, based on the results of an interview from Wayan Sujana, as a religionist and lecturer at UHN I Gusti Bagus Sugriwa, stated "the *Tri Hita Karana* philosophy is very essential in the life of Balinese people because it includes three main aspects that must be maintained to achieve prosperity and peace. *Tri Hita Karana* is also said to be is not just a philosophy, but also a moral and ethical foundation that is applied in various aspects of Balinese life, including education and cultural preservation. In the educational context, *Tri Hita Karana* teaches important values that must be instilled from an early age students about spirituality and the importance of a relationship with God. *Pawongan* teaches about the importance of social relationships and empathy between people, while *palemahan* emphasizes the importance of protecting the environment. In terms of cultural preservation, this philosophy encourages us to preserve Balinese traditions and culture which are rich in noble values. Religious rituals, dance and

various other cultural activities are a reflection of the application of *Tri Hita Karana*. "By maintaining a harmonious relationship with God, fellow humans and the environment, we can be sure that Balinese culture will continue to live and develop in accordance with the values passed down by our ancestors."

According to Sutawa, as an artist and cultural activist, "the *Tri Hita Karana* philosophy really influences the way we preserve culture in Bali. *Parahyangan* encouraged me to continue carrying out religious rituals which are an integral part of Balinese culture. *Pawongan* reminded the importance of community and cooperation in preserving arts and traditions, such as dance and *gamelan*, which are taught from generation to generation. *Patengahan* teaches to respect and protect nature which is also a source of inspiration for many works of art and traditions. This philosophy of noble values has been passed down from generation to generation. Thus, from the results of this statement it can be said that the *Tri Hita Karana* philosophy in Balinese life shows how this concept is applied in education and cultural preservation. *Tri Hita Karana* is not only a moral and ethical foundation but also guides various aspects of life, ensuring that spiritual, social and environmental values are implemented in harmony. Of course, by keeping these three aspects as guidelines. The following explains the three aspects or parts of *Tri Hita Karana*, such as the human relationship with God (*Prahyangan*) which is manifested in the values of spirituality and religiosity which emphasize the importance of human relationships with higher powers and recognizing spiritual values in everyday life [15], [24]. Which is reflected in respect and devotion to God through religious ceremonies, prayer, meditation and other religious rituals. Human-human relations (*Pawongan*), involve ethical, moral and social values in axiology which emphasizes the importance of harmonious relationships between individuals in society [25]. This is achieved through mutual respect, justice, tolerance, cooperation and attention to the common welfare. The relationship between humans and the natural environment (*Palemahan*), involves ecological and sustainability values, teaches humans to live in harmony with nature and maintains ecosystem balance [26]. In axiology, this means that humans must be responsible for managing the natural environment and use natural resources wisely. This includes environmentally friendly practices, such as wise use of energy, waste reduction (cleanliness), and nature conservation. Of the four reasons mentioned above, the researchers tried to apply them to a digital game by wanting to instill the noble values of *Tri Hita Karana* in game users.

3.2. Implementation of *Tri Hita Karana*

In accordance with Roland Barthes' semiotics, the cultural values of *Tri Hita Karana* which are implemented and applied in the game "See Sungai", already reflect the three dimensions of *Tri Hita Karana* (*Prahyangan*; harmonious relationship between humans and God, *Pawongan*; harmonious relationship between humans and humans, *Palemahan*; the harmonious relationship between humans and their environment). According to Roland Barthes, semiotics is a part of epistemology that can be used to study the meaning of signs [27]. Through the sign can be understood the values that develop in the symbols of community life. In his mindset, Barthes considers semiotics to consist of two levels of signification, namely the levels of denotation and connotation. Denotation is the level of marking that explains the relationship between the signifier and the signified in reality which produces an explicit, direct, and definite meaning. Meanwhile, connotation is the level of marking that explains the relationship between signs and signs whose meaning is not explicit, indirect, and uncertain. Connotation is an abstraction in the human mind which can be called a myth, which serves to reveal and justify the dominant symbols prevailing in society. The extraordinary meaning is inseparable from its symbolic nature and is very potential as a collective truth [28]. Pradana & Arcana, argues that specialization in culture requires trust and a relationship between actors and proponents of culture [29]. Myths arise because of the perception behind cultural signs, which have mysterious meanings and can make people believe in attached nouns. Myths appear temporarily and sink in a certain period of time because they are replaced by other myths. Myths can change according to changes in the cultural values in which they develop. Myth does not refer to mythology in everyday terms like traditional stories, but rather a way of meaning. Meanwhile, "See Sungai" as a digital game is a form of modern art made using current technological developments, specifically interpreted as educational entertainment that is in line

with the times but still upholds the essence of *Tri Hita Karana*. Fig. 2 is the application of the *Tri Hita Karana* dimension to the See Sungai game which is analyzed using Ronald Barthes' semiotic theory.

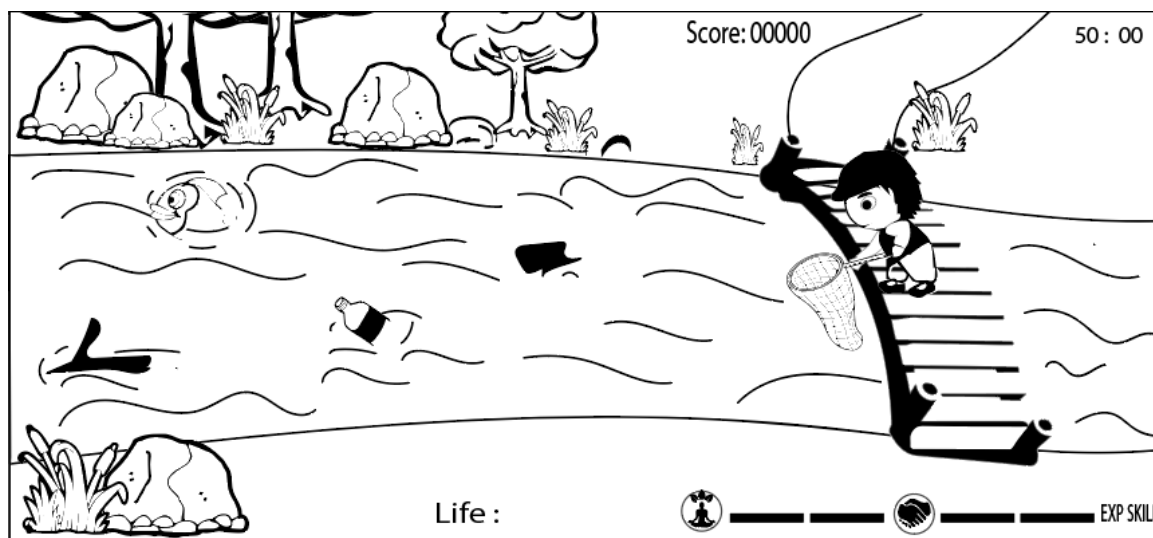


Fig 2. See Sungai Game Visual Design (Android Version)

This game has a visual appearance suitable for children, and music that reflects fun will enhance the playing experience and bring daily life full of joy in learning the values of *Tri Hita Karana*. The story will combine fun and challenging games with in-depth learning of ethical values, giving players the opportunity to experience the excitement of protecting nature, and loving the environment in life. The following describes the details of the implementation of *Tri Hita Karana* in the See Sungai game.

- First, the See Sungai game for children, invites players to clean up the river environment from trash with role play catch games and river backgrounds. In the process, players will learn the ethical values contained in *Tri Hita Karana*. Game See Sungai has a message that humans must protect and preserve the natural environment so that humans can avoid the negative effects of an unsanitary environment. This already reflects the dimension of *Palemahan* (harmonious relationship between humans and the environment). Through the game See Sungai, it can be seen as a picture of human life side by side with nature, a race against time to preserve nature, so it is often said that digital games about the environment are entertainment that contains a call to care for and love the environment. In the game there is a visualization in the form of rivers, trees, and the entire ecosystem in the river. This is the embodiment of the universe and everything in it that should be guarded.
- The second focus is harmonious human relations with each other. This is reflected in the player's first avatar skill, which can summon non-playable characters (NPC) to help clean up trash in the game. This has the meaning that to create a clean environment, humans cannot clean the environment in a sustainable manner alone. Of course, we need help from other people to jointly maintain and promote a clean environment, respect each other, help each other, so that a peaceful and prosperous world is realized in accordance with the goals of *Tri Hita Karana*.
- Third, the effort to establish human harmony with *Ida Sang Hyang Widi Wasa* as the Creator is reflected in the second skill (ultimate skill) of the player's avatar which can make the tools used by the avatar grow bigger and magically clean up all the trash within a certain time and can also be reflected in the end of the game scene if you succeed in winning will create a clean river environment (embedded a belief). This has the meaning that every thing done in earnest must be accompanied by a strong belief to achieve a goal. Of course, this ultimate skill cannot be used when the player does not have sufficient exp (experience) skills. Exp skill to unlock the ultimate skill must pass the first exp skill first.

Skill exp points can only be obtained when the player manages to pick up trash in the river. This is also in accordance with the teachings of *Tri Para Artha* (*Asih, Punia* and *Bakthi*). Wiana, said maintain the preservation of nature and cleanliness of the environment with *Asih*, based on *Rta* (natural law) and live with fellow human beings to serve each other with *Punia* based on *Dharma*. *Asih* and *Punia* are forms of human devotion to God [30]. Thus the existence of nature is expected to be in accordance with the law of *Rta* and likewise human existence is in accordance with the *Dharma*. Then the process of life will be sustainable. This can be interpreted as achieving a goal of a clean and sustainable environment, firstly humans need to be aware of environmental cleanliness, work together with fellow human beings to achieve this goal in a sustainable manner, then undoubtedly from what has been done (aware, work together) a clean environment will be achieved. and sustainable as desired by *Ida Sang Hyang Widhi Wasa* (God Almighty).

4. Conclusion

This research has revealed the importance of the *Tri Hita Karana* philosophy in maintaining balance and harmony between humans, God, fellow humans and the environment. These findings confirm that the values of *Tri Hita Karana*, which are integrated into the form of digital games, can provide a strong moral and ethical foundation, which is beneficial for education and cultural preservation in Bali. The application of *Tri Hita Karana* in the development of the digital game "See Sungai" can save the morals and character of future generations, and can arouse the appetite of other game developers to instill noble values of cultural ethics. Apart from that, the development of the digital game "See Sungai" is also able to strengthen and promote the cultural identity of the Balinese Hindu community. By carrying out this research, it is recommended that efforts to implement it in the future can be integrated or synergized into subjects about character and self-development as well as existing curricula in formal and informal education. For further research, it is necessary to research and ensure that the *Tri Hita Karana* values integrated into the "See Sungai" game can be applied effectively in various contexts, including technology and education and measure the level of effectiveness.

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