

## Social awareness and relational skills of students as implications of social emotional learning based on *Tri Hita Karana*

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### Abstract

Character education is a key pillar of global education reform, encompassing moral, spiritual, and social values. This study investigates the effectiveness of Social Emotional Learning (SEL) based on *Tri Hita Karana* (THK) values in improving students' social awareness and relational skills. A quasi-experimental design was used with eighth-grade students and social studies teachers as subjects, and data were collected through observations, surveys, and document analysis. Descriptive and inferential analyses (including t-tests and MANOVA) were conducted. The outcomes show that incorporating THK values into SEL resulted in high levels of social awareness among students as well as significant improvements in their relational skills. Statistical tests confirmed that students in the SEL-THK (SEL based on *Tri Hita Karana*) group had significantly higher social awareness and relational skill outcomes than those in conventional learning. Moreover, the implementation of SEL based on THK values had a significant simultaneous positive effect on both social awareness and relational skills. These findings suggest that a THK-based SEL approach can holistically enhance key social-emotional competencies in students.

**Keywords:** Social awareness; Relational skills; Social emotional learning; *Tri Hita Karana*

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## INTRODUCTION

Character education, which includes fundamental elements like moral, spiritual, and social values that mold people's personalities in society, has emerged as a key tenet of global education reform (Hazizah & Robie, 2024; Laksana, 2021; Mardiah et al., 2023). Character education is becoming increasingly crucial in the digital age to raise educational standards (Tebi Hariyadi et al., 2023). However, developing excellent character is extremely difficult now for growing individuality, societal polarization, and digital demands. Students can now easily access unfiltered material, including content that is inconsistent with desired character values, thanks to rapid technological advancement (Fitri et al., 2024; Hilda Melani et al., 2024; Rahmah et al., 2023; Sagala et al., 2024; Salsa et al., 2025). Therefore, it is essential that kids acquire virtues like relational skills and social awareness. In addition to promoting academic achievement, these two skills are crucial for fostering a welcoming and encouraging school environment.

The ability of a student to comprehend the thoughts and feelings of others and to show

empathy in everyday situations is known as social awareness (Putri et al., 2024). The capacity to work together, settle disputes, and establish and preserve wholesome interpersonal connections are all considered relational abilities. It is crucial for children to develop both of these skills because they enable them to overcome obstacles presented by technological breakthroughs and lessen the harmful behavioral effects of the digital age.

Students' social growth is strengthened by social studies, often known as *Ilmu Pengetahuan Sosial*, or IPS. Students' perception of social relationships, norms, values, and civic life is actively shaped by social studies, which goes beyond simply studying society (Andaresta, 2025; Harahap et al., 2023; Muslim, 2020). Andaresta (2025) asserts that social studies have a lot of potential to be the perfect medium for encouraging students' social awareness, empathy, and tolerance. Students' capacity to make responsible decisions as adaptable citizens in the current digital era is greatly enhanced by this course.

However, social studies education in many schools continues to focus solely on cognitive components. The social and character-building aspects of social studies education have not been adequately addressed in most schools' implementations. Social studies may lose its core as a topic that ought to be based on and pertinent to students' social realities. As a result, social studies' ability to help students improve their interpersonal skills and social awareness is frequently overlooked.

One of the main objectives of social studies is to increase students' social awareness. Students should be educated to comprehend a variety of social phenomena through social studies, from complicated humanitarian problems to environmental difficulties (Rahmah et al., 2023). Students learn to understand the wider effects of their choices and behaviors as a result. This suggests that social studies education must be planned to actively include students in examining, evaluating, and resolving social issues within their neighborhood. Students' feelings of social duty will naturally grow when they perceive themselves as essential components of a broader society.

Similarly, social studies can help pupils develop their interpersonal skills. Lessons in social studies can give pupils the chance to practice good communication, cooperation, constructive conflict resolution, and tolerance for different viewpoints (Hendra, 2025). Group discussions, cooperative problem-based projects, and role-playing simulations are examples of participatory learning techniques that provide a secure setting for students to hone these abilities. Therefore, social studies help students become engaged, compassionate, and socially competent individuals who can successfully negotiate the social dynamics of the digital age in addition to imparting theoretical information about society.

Integrating Social Emotional Learning (SEL) into social studies is a viable way to help students develop their relational skills and social awareness. SEL is the process through which people learn and use the attitudes, abilities, and information required to comprehend and control their emotions (Ahmed et al., 2020; Joshi et al., 2024). A more comprehensive and significant educational experience focused on the growth of students' character and socio-emotional skills can be obtained by integrating SEL into social studies classes. Additionally, to deliver relevant and meaningful learning, it is imperative to utilize local cultural values. The *Tri Hita Karana* (THK) ideology in Bali embodies a collection of regional values that can enhance education. Humans and God (*Parahyangan*), humans and other humans (*Pawongan*), and humans and the universe (*Palemahan*) are the three basic relationships in which THK teaches an ideal of harmony (Adhitama, 2020; Puspayanti et al., 2023). THK's core values, empathy, tolerance, cooperation, harmony, and respect are quite like those of SEL. This idea has great educational potential to promote a comprehensive learning process in addition to being culturally relevant.

An effective way to fully develop students' social awareness and relational abilities is to incorporate SEL with THK ideals into social studies lessons. To develop these competences, the current work centers on the application of THK-based SEL in social studies. By doing this, this study adds to the body of knowledge on culture-based character education by offering a

culturally appropriate learning paradigm that may be duplicated in other areas with distinct local expertise. The purpose of this study is to investigate and evaluate how using a *Tri Hita Karana*-based SEL strategy in eighth-grade social studies classes affects students' social awareness and relational abilities. To accomplish social, emotionally, and culturally significant learning, we want to address current issues in character education while utilizing local cultural potential.

## METHODS

The design of this study was quasi-experimental. The study, which focused on social studies classes in the eighth grade, was carried out at SMP Negeri 1 Kuta Utara, a public junior high school. Three social studies teachers and 434 eighth-grade pupils from 12 class sections made up the population. To make sure the classes were equivalent, an equivalency test was conducted using the Kruskal–Walli’s technique (at a 5% significance level) before sampling. Four class sections were chosen for the experiment based on the results of the equivalency test: two classes received the SEL-THK intervention as the experimental group, and two courses received traditional instruction as the control group. The purpose of this sampling strategy was to improve the educational experiment's efficacy and validity.

A variety of techniques were used to gather data, including surveys, document analysis, and observations. Using a structured observation guide, classroom observations were made to track how the teachers were implementing the SEL with THK ideals. Using validated questionnaires for each construct, surveys were given to students to evaluate their relational abilities and social awareness. To complement the analysis, school records were also examined to collect contextual information (such as the number of classes, students, and teachers, as well as the existence of social studies grade records). To make sure they accurately measured the desired variables, all study tools such as observation sheets and questionnaires were initially examined for validity and reliability.

Descriptive and inferential statistics were combined in the data analysis. Descriptive analysis was used to find out how socially aware and relationally skilled both the experimental and control groups were. It also found normalized gain (N-gain) scores to see how much progress had been made. The t-test was the main tool used for hypothesis testing inferential analysis when comparing group means. A multivariate analysis of variance (MANOVA) was also used to look at how the SEL-THK intervention affected the two outcome variables (social awareness and relationship skills) as a whole. Prior to conducting these tests, preparatory checks were carried out: Levene's test was used to establish the homogeneity of variances, and the Kolmogorov–Smirnov test was used to show that the data were normally distributed. The homogeneity of the covariance matrices for the multivariate analysis was also confirmed using Box's M test. The significance level for all statistical tests was set at 5%.

**Table 1.** Data Collection Methods

No	Type of Data	Data	Data Source	Data Collection Method	Data Collection Instrument
1	Primary Data	1. Application of SEL licensed THK values	Teachers	Observation Method	Observation Guidelines
		2. Students' Social Awareness	Students	Survey Method	Social Awareness Questionnaire/Survey
		3. Student Relational Skills	Students	Survey Method	Social Skills Questionnaire/Survey
2	Secondary Data	a. Number of Classes and number of Students	TU	Document Recording Method	Document Recording Sheet
		b. Number of Social Studies Teachers	TU	Document Recording Method	Document Recording Sheet
		c. Students' Social Studies Grades	Social Studies Teacher	Document Recording Method	Document Recording Sheet

## RESULTS AND DISCUSSION

### Results

The data obtained from this study are the results of the social awareness and relational skills instruments for eighth-grade students at SMP Negeri 1 Kuta Utara. Before distributing the social awareness and relational skills instruments to students, a normality and homogeneity test was conducted to determine the level of social awareness and relational skills of students in the experimental and control classes. The following are the results of the data analysis presented in Table 2 and Table 3.

**Table 2.** Results of the Normality Test of N Gain Score Data on Students' Social Awareness and Relational Skills

Sample Group	Variable	Sig. Value	Description
Experimental	Social Awareness	0.200	Normal
	Relational Skills	0.070	Normal
Control	Social Awareness	0.20	Normal
	Relational Skills	0.055	Normal

Based on Table 2, the *Kolmogorov-Smirnov* test on all cells has a significant value of more than 0.05. Thus,  $H_0$  is accepted, which means that *the data on the gain score* for social awareness and relational skills of students in both the experimental and control classes are normally distributed.

**Table 3.** Results of the Homogeneity of Variance Test for *the N Gain Score* Data on Social Awareness and Relational Skills of Students

Sample Group	Variable	Sig. Value	Description
Social Awareness	Experiment	0.888	Homogeneous
	Control		
Relational Skills	Experiment	0.237	Homogeneous
	Control		

Based on Table 3, the results of the homogeneity test of the variance of students' social awareness and relational skills show a statistical significance greater than 0.05. This means that the variance between data groups on all variables is homogeneous. To test the homogeneity of variance between the social awareness and relational skills data groups, a covariance matrix homogeneity test was conducted using *Box's M* or *Box's test of equality of covariance matrices*. The results of the covariance matrix homogeneity test are presented in Table 4.

**Table 4.** Results of the Homogeneity Test of Covariance Matrices with *Box's M*

Box's M	1.352
F	0.435
df1	3
df2	691,920
Sig.	0.728

Based on Table 4, the significance result is greater than the predetermined significance number, which means that the covariance matrix between *the data on* students' social awareness and relational skills is homogeneous. After testing the homogeneity of the covariance matrix, the next step is to test the collinearity between the dependent variables. The correlation test is conducted to determine the level of correlation between social awareness and students' relational skills. This test was conducted using the *product moment* test with a significance level of 5%. The results showed that the correlation value was  $< 0.8$ , namely 0.360, which means that the relationship between the variables of social awareness and students' relational skills was low. Therefore, to determine whether or not *Tri Hita Karana* values-based *social emotional learning*

had an effect on students' social awareness and relational skills, a hypothesis test was conducted using the MANOVA test technique.

Hypothesis 1 states that there is a difference in students' social awareness and relational skills between students who learn using social emotional learning based on *Tri Hita Karana* values and students who follow conventional learning. The results of the multivariate test in this study are presented in Table 5.

**Table 5.** Multivariate Test Results

	<i>Effect</i>	<i>Sig.</i>
Group	Pillai's Trace	0.000
	Wilks' Lambda	0.000
	Hotelling's Trace	0.000
	Roy's Largest Root	0.000

Based on the test results in Table 5, based on the influence of the learning model, it appears that the statistical figures for *Pillai's Trace*, *Wilks' Lambda*, *Hotelling's Trace*, and *Roy's Largest Root* show a significance level of 0.000. This significance level is less than 0.05. Based on these results,  $H_0$  is rejected and  $H_1$  is accepted. This means that there is a difference in social awareness and relational skills among students who learn using social emotional learning based on *Tri Hita Karana* values and students who follow conventional learning.

Hypothesis 2 states that there is a difference in social awareness between students who learn using social emotional learning based on *Tri Hita Karana* values and students who follow conventional learning. The results of the multivariate test in this study are presented in Table 6.

**Table 6.** Multivariate Test Results

<i>Source</i>	<i>Dependent Variable</i>	<i>Sig</i>
Group	Social Awareness	0.000
	Relational Skills	0.000

The significance value for social awareness is presented in Table 6. Based on Table 6, it is shown that the significance value for learning outcomes  $p = 0.000 < 0.05$ , so  $H_0$  is rejected. This means that there is a significant difference in social awareness between students who learn with *Tri Hita Karana* values-based social emotional learning and students who follow conventional learning. Furthermore, hypothesis testing 3 states that there is a difference in relational skills between students who learn using social emotional learning based on *Tri Hita Karana* values and students who follow conventional learning. Table 6 shows that the significance value for relational skills  $p = 0.000 < 0.05$ , so  $H_0$  is rejected. This means that there is a significant difference in relational skills between students who learn relational skills and students who follow conventional learning.

Hypothesis 3 testing states that there is a difference in relational skills between students who learn using *social emotional learning* based on *Tri Hita Karana* values and students who follow conventional learning. Based on Table 6, it is shown that the significance value for relational skills  $p = 0.000 < 0.05$ , so  $H_0$  is rejected. This means that there is a significant difference in relational skills between students who learn with relational skills and students who follow conventional learning.

Students who participated in social studies learning with the SEL-THK approach showed substantial improvement in both social awareness and relational skills compared to those in conventional classes. In the experimental classes, the average normalized gain (N-gain) in social awareness was 55.59, which falls in the moderate to high improvement category, whereas the control classes had an average N-gain of 31.03 (low to moderate category). In terms of relational skills, the experimental group achieved an average N-gain of 55.91, compared to 37.01 in the control group. Qualitatively, 79.7% of students in the SEL-THK experimental classes showed a moderate increase and 18.8% showed a high increase in social awareness, whereas the control classes predominantly saw only low-to-moderate gains. Similarly, 84.4% of students in the experimental group demonstrated moderate improvements in relational skills and 14.1%



showed high improvements, markedly higher than the improvements observed in the control group.

The assumption checks indicated that all gain-score data met the requirements for MANOVA. Normality was confirmed for both outcome variables in the experimental and control groups ( $p > 0.05$ ), and Levene's tests showed homogeneous variances for social awareness and relational skills. The homogeneity of covariance matrices was also supported by Box's M test ( $p = 0.728$ ). Pearson's correlation coefficient between social awareness and relational skills was  $r = 0.360$ , indicating a low association and justifying the treatment of both variables as separate dependent measures. The MANOVA results revealed a significant multivariate effect of the SEL-THK model compared to conventional instruction ( $p < 0.001$ ). Follow-up univariate analyses further demonstrated significant differences for both social awareness and relational skills ( $p = 0.000 < 0.05$ ), indicating that the SEL-THK intervention produced significantly greater improvements in both outcomes, individually and collectively, compared to conventional learning.

## Discussion

### Enhancement of Social Awareness

The findings indicate that implementing Social Emotional Learning (SEL) grounded in *Tri Hita Karana* (THK) values within social studies classes significantly enhances students' social awareness. Students in the SEL-THK group demonstrated higher gains in empathy, sensitivity to others' perspectives, and social responsibility compared to those in the control group. This aligns with [Durlak and Mahoney \(2023\)](#) assertion that well-implemented SEL can increase students' social awareness by up to 11% relative to conventional instruction, reinforcing SEL's potential in fostering empathy and perspective-taking. In the present study, embedding THK values within SEL enriched this potential by providing a culturally resonant moral foundation.

*Tri Hita Karana* encompasses *Parahyangan* (harmony with God), *Pawongan* (harmony among people), and *Palemahan* (harmony with nature) ([Karma, 2018](#)), each of which corresponds with the SEL domains of self- and social awareness ([Brown et al., 2025](#)). Through these dimensions, students did not only understand social phenomena cognitively but also experienced them affectively and spiritually. Classroom observations corroborated this finding: teachers achieved an implementation score of 87.33 (categorized as "excellent"), demonstrating that SEL-THK facilitated an emotionally engaging and value-rich learning environment. Such holistic engagement likely accounts for the observed increase in students' empathy and social sensitivity.

These findings are consistent with previous studies emphasizing that social awareness grows most effectively when emotional learning is situated within cultural and moral contexts. For instance, [Suryani and Aman \(2019\)](#) showed that cooperative learning models like Jigsaw enhance social activity and empathy, while [Astawa \(2025\)](#) confirmed that integrating THK values nurtures empathy and social responsibility. Together, these studies and our own findings highlight that SEL, when localized through cultural wisdom, becomes not just an instructional method but a vehicle for value internalization. Within Indonesia's Merdeka Curriculum framework, emphasizing autonomy, character, and cultural rootedness SEL-THK represents an exemplary model for cultivating empathy and civic engagement.

### Improvement of relational skills

The implementation of SEL-THK also produced a significant improvement in students' relational skills, including teamwork, communication, and conflict management. Students in the experimental classes displayed more cooperative behaviors and greater communication sensitivity than those in the control group. This aligns with [Elias et al. \(2018\)](#), who emphasized that SEL enhances social skills and empathetic communication. Within the THK framework, *Pawongan* directly nurtures relational harmony by promoting respect for diversity, shared responsibility, and collaboration, core components of relational competence. Teachers played an instrumental role in developing these skills through project-based learning, reflective

dialogue, and social simulations that encouraged constructive communication and ethical interaction. The high implementation rating (87.33, “excellent”) indicates that teachers successfully facilitated such value-embedded collaboration. Consistent with [Yuliani \(2023\)](#), classroom activities grounded in THK principles improved communication and mutual respect, underscoring that relational growth occurs when students learn within contexts reflecting their lived culture. In this way, the SEL-THK approach strengthens relational competence not only as a social skill set but as an expression of cultural identity and collective responsibility.

### **Significance of Differences in Social Awareness and Relational Skills**

Quantitative analyses confirmed that the SEL-THK group significantly outperformed the control group in both social awareness and relational skills, substantiating the model’s empirical effectiveness. Conceptually, this indicates that SEL-THK engages both the cognitive and affective domains of learning, transforming abstract social understanding into lived moral behavior. Social awareness defined as recognizing others’ emotions and social contexts is inherently connected to relational skills, which enable constructive interaction. The THK framework deepens this connection by situating social behavior within a triadic balance of spirituality, humanity, and ecology ([Windia & Sudarma, 2007](#)). Thus, Parahyangan instills humility and compassion; Pawongan fosters ethical communication and cooperation; and Palemahan cultivates environmental and communal responsibility. By integrating these values, SEL-THK transforms social studies learning from a cognitive exercise into an experiential process of moral and emotional formation. Previous studies ([Muhammad et al., 2025](#); [Suarsana & Astuti, 2024](#); [Yasin, 2023](#)) corroborate that culturally contextualized, reflective learning experiences significantly strengthen empathy, tolerance, and civic responsibility. In this regard, SEL-THK represents a culturally grounded instantiation of transformative learning ([Bell & Bell, 2020](#)). Wherein learners reinterpret experience through reflection and value-based dialogue.

### **Contextual and Holistic Learning**

In the specific context of SMP Negeri 1 Kuta Utara, the SEL-THK approach created a contextual and holistic learning environment that integrated emotional, social, and spiritual dimensions. Students became more reflective, empathetic, and socially engaged, demonstrating that learning infused with local wisdom fosters deeper meaning-making. This aligns with broader evidence showing that comprehensive SEL frameworks enhance students’ emotional and academic development ([Jones & Cooke, 2021](#)). The approach corresponds to 21st-century education paradigms that combine intellectual (IQ), emotional (EQ), and spiritual (SQ) intelligence, positioning social studies as a transformative space for character formation by bridging cognitive knowledge with affective and moral consciousness ([Poniam, 2025](#)). However, the study’s scope limited to a single school and short-term implementation suggests caution in generalizing its findings. Longitudinal and multi-site research would be beneficial to examine whether the observed gains persist and how they adapt across cultural settings. Nonetheless, the evidence indicates that SEL-THK offers a replicable, culturally sensitive framework for character and citizenship education, consistent with recent studies on SEL-based character strengthening initiatives in Indonesian schools ([Syatroh et al., 2025](#)). Such convergence of evidence underscores the potential of SEL-THK to support national efforts in cultivating ethically grounded, socially responsible learners across diverse regions.

### **Overall Efficacy and Pedagogical Implications**

Synthesizing the findings, the SEL-THK model demonstrates strong potential for fostering comprehensive social-emotional growth. By harmonizing emotional, social, and spiritual dimensions, it cultivates students who are intellectually capable, empathetic, and socially responsible. The model’s alignment with culturally responsive pedagogy. [Brackett et al. \(2019\)](#) reinforces its relevance for diverse educational contexts, suggesting that integrating local wisdom into SEL can fortify national character education. Extending the model beyond Bali could

therefore enrich the national effort to embed empathy, collaboration, and cultural awareness within Indonesia's schooling system. Evidence from Anzelina et al. (2025) further illustrates that the integration of *Tri Hita Karana*-based inquiry learning significantly enhances students' social skills, thereby strengthening the empirical foundation for the SEL-THK framework. Moreover, the implementation of character education in schools, as highlighted by Sri Armini (2024), demonstrates that moral formation is more robust when cultural values are embedded consistently in everyday learning environments. In addition, the demonstrated benefits of combining SEL with experiential learning in improving student engagement, Ekahidayatullah et al. (2025) offer substantial opportunities for advancing the SEL-THK model toward more interactive and contextually responsive pedagogical practices.

### Combined Social Awareness and Relational Outcomes

Ultimately, the SEL-THK model yielded dual improvements simultaneously strengthening social awareness and relational skills. This dual impact underscores the interdependence between understanding others and engaging constructively with them. The synergy among Parahyangan, Pawongan, and Palemahan nurtured empathy, cooperation, and social responsibility three interlocking aspects of social competence essential for 21st-century citizenship. Empirical parallels in Dewi et al. (2020) and Zins and Weissberg (2021) support this conclusion, emphasizing that integrating emotional reflection with cultural context deepens students' relational empathy and moral agency. In this study, projects such as the "Social Harmony School" allowed students to experience THK values in action collaborating on environmental conservation and tolerance campaigns that fostered empathy and teamwork. These experiences exemplify transformative learning, where emotional engagement and cultural reflection reshape learners' frames of reference (Bell & Bell, 2020). Hence, SEL-THK serves not only as an instructional strategy but as a pedagogical philosophy one that integrates mind, heart, and culture. It holistically prepares students to be empathetic, cooperative, and ethically grounded citizens capable of navigating complex social realities.

### CONCLUSION

This study found that eighth graders who learned social studies using a model that combined social and emotional learning with *Tri Hita Karana* values improved their social awareness and interpersonal (relational) skills more than eighth graders who learned in more traditional ways. Implementing social studies instruction that intertwines social-emotional dimensions with local cultural wisdom creates a harmonious balance between knowledge, emotion, and human values in students. The SEL approach enriched with THK values proved effective in nurturing students who are not only academically competent but also empathetic, cooperative, and socially responsible. Given these positive outcomes, the THK-based SEL model is a promising strategy for character and social-emotional education. It aligns with culturally responsive teaching practices and could be considered for wider adoption in social studies curricula—particularly in regions where leveraging local wisdom can further strengthen the cultivation of students' character and social-emotional competencies.

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