

## Tri Hita Karana-Based Deradicalisation Learning and Reconstruction of the Menyama Braya Culture Effect on Students' Social Thinking

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### ABSTRACT

Radicalism among students has emerged as a pressing issue that threatens social harmony and cultural sustainability in Indonesia. While schools, as primary agents of civic education, are expected to cultivate resilience against radical ideologies. This study aims to analyse the impact of Tri Hita Karana-based deradicalisation learning and the reconstruction of the Menyama Braya culture on students' social thinking. Tri Hita Karana, a Balinese philosophical framework emphasizing harmony between humans and God (parahyangan), humans and fellow humans (pawongan), and humans and nature (palemahan), provides a moral-spiritual foundation for deradicalization education. Meanwhile, Menyama Braya, a cultural practice rooted in solidarity and brotherhood, serves as a socio-cultural reconstruction strategy that strengthens communal bonds in a plural society. This quantitative explanatory research involved 230 elementary school students in Bali selected through purposive sampling. Data were collected via Likert-scale questionnaires and analysed using Structural Equation Modelling with SmartPLS. The results indicate that Tri Hita Karana-based deradicalisation learning ( $\beta = 0.421$ ,  $t = 4.562$ ,  $p < 0.001$ ) and the reconstruction of Menyama Braya culture ( $\beta = 0.397$ ,  $t = 4.118$ ,  $p < 0.001$ ) have positive and statistically significant effects on students' social thinking. These findings confirm that integrating spiritual values from Tri Hita Karana and sociocultural solidarity, as embodied in Menyama Braya, meaningfully enhances students' empathy, critical reasoning, and resilience against radical ideologies. These findings underscore the importance of local wisdom-based educational approaches in combating radical ideologies and promoting multicultural values in Indonesian schools.

**Keywords:** Tri Hita Karana; Menyama Braya; Deradicalisation Learning; Social Thinking; Multicultural Education.

### INTRODUCTION

Radicalism among students has become a growing concern worldwide, including in Indonesia. It is widely recognised that radicalism is not limited to overt acts of violence but also appears in more subtle forms such as intolerance, exclusivism, and rigid patterns of thought that reject diversity (Tambak, 2021; Widjaja et al., 2022). These tendencies often manifest in the form of stereotyping, discrimination, and resistance to multicultural interactions, which gradually erode the values of inclusivity and social cohesion in schools. This condition is particularly alarming because students are not only recipients of knowledge but also the next generation expected to preserve peace, unity, and harmony within a pluralistic society (Anacin, 2015; Rapoport & Yemini, 2020). Empirical evidence suggests that radicalism among youth often begins with exposure to radical narratives that are easily disseminated through digital platforms, particularly social media, and reinforced through peer-group interactions (Ibardelozza et al., 2022; O'Neill, 2021). Adolescents' developmental stage, which is marked by identity searching and emotional volatility, makes them highly susceptible to such influences. If these tendencies are left

unchecked, they may escalate into broader forms of social polarisation and conflict, threatening not only interpersonal relationships within schools but also the foundation of national unity (Kravets et al., 2021; Sleeter, 2018). Therefore, preventive and educational interventions are urgently needed to equip students with critical awareness, resilience, and the ability to embrace diversity as a social strength rather than a source of division.

One of the key competencies to address this issue is the development of students' social thinking. Social thinking can be understood as a multidimensional construct that reflects students' ability to comprehend, analyse, and evaluate social realities critically while simultaneously taking into account the perspectives, emotions, and experiences of others (Hajhosseiny, 2012; Putra et al., 2021). It does not merely involve cognitive reasoning or logical judgment, but also integrates empathy, moral sensitivity, and social awareness as essential dimensions of human interaction. In educational contexts, social thinking enables students to interpret complex social phenomena, question unjust structures, and engage in dialogue that fosters understanding across differences (Mayevskaya, 2018; Md-Nawi et al., 2017). Strengthening this competency enables students to appreciate diversity as a resource rather than a threat, thereby cultivating inclusive attitudes that support social harmony (Adnyana et al., 2024; Afnan et al., 2022; Puspitadewi et al., 2015).

Furthermore, students with strong social thinking skills are more likely to demonstrate tolerance, respect for pluralism, and the willingness to cooperate in solving common problems. In practice, this competency plays a pivotal role in empowering students to transform potential conflicts into opportunities for collaboration and to formulate peaceful, constructive solutions that benefit both individuals and the broader community (Arifah & Marzuki, 2021; Beneroso & Robinson, 2022). Thus, enhancing social thinking is not only crucial for countering radicalism but also for nurturing democratic citizenship in a multicultural society.

However, classroom observations indicate that students' social thinking abilities remain relatively weak. Many students continue to adopt individualistic perspectives, showing limited capacity to consider alternative viewpoints and demonstrating a low level of empathy toward peers from different cultural or religious backgrounds. Their vulnerability to provocative narratives, particularly those disseminated through digital media, further illustrates the fragility of their social reasoning. This condition highlights a significant gap between the expected role of students as agents of tolerance and their current readiness to engage in inclusive social interactions.

Furthermore, civic education, which is ideally positioned as a key platform for fostering social thinking, often falls short of its transformative potential. The curriculum tends to emphasise normative knowledge acquisition, such as memorising laws, values, and moral principles, while providing limited opportunities for experiential learning, dialogical engagement, and contextual application of knowledge in real-life situations (Morton et al., 2023; Turiman et al., 2012). This narrow instructional approach results in students perceiving civic education as abstract and prescriptive, rather than as a meaningful framework for navigating the complexities of social realities. Consequently, deradicalisation efforts embedded in school programs remain largely ineffective in shaping attitudes and behaviours, as they neglect the integration of culturally rooted values and practices that resonate with students' lived experiences (Ozer, S., & Bertelsen, 2020; Rousseau et al., 2020). Addressing this gap requires rethinking educational strategies by embedding local wisdom and participatory methods that can bridge the disconnect between knowledge and practice in students' everyday lives.

Preliminary observations conducted in several elementary schools in Bali revealed a similar pattern. Some students demonstrated reluctance to accept different opinions during classroom discussions, showed limited empathy towards peers from diverse backgrounds, and were vulnerable to intolerance issues spread through social media. Teachers reported that civic education lessons had not fully equipped students with the ability to think socially, as the learning approach remained focused on rote memorisation rather than contextual application. These findings emphasise the urgent need for an educational model that integrates cultural values and practical experiences to enhance social thinking.

To address these challenges, this study proposes the integration of Tri Hita Karana-based deradicalisation learning and the reconstruction of the *Menyama Braya* culture as a solution. Tri Hita Karana, a Balinese philosophy, emphasises the balance of three fundamental relationships: humans with God (*parahyangan*), humans with fellow humans (*pawongan*), and humans with nature (*palemahan*) (Suciptawati, N.K. et al., 2021; Yuliandari & Sunariani, 2020). This philosophy offers a moral and spiritual foundation that fosters empathy, inclusivity, and ecological awareness in students. Complementing this, *Menyama Braya*, a cultural value rooted in solidarity, brotherhood, and cooperation, offers a sociocultural practice that strengthens tolerance and communal harmony in daily school life (Ardhana, 2019; Widiarta, 2017). Together, these local wisdom-based approaches can provide a culturally relevant deradicalisation framework to enhance students' social thinking and reinforce national unity in a diverse society.

The novelty of this research lies in its integrative approach, which combines a spiritual-philosophical framework (Tri Hita Karana) with a sociocultural practice (*Menyama Braya*) to strengthen students' social thinking. Unlike previous deradicalisation studies that predominantly focus on cognitive and normative learning, this study emphasises local wisdom as a transformative educational strategy. The objective of this research is to construct and empirically test a model of Tri Hita Karana-based deradicalisation learning and *Menyama Braya* cultural

reconstruction, examining their effects on students' social thinking as a key competency for countering radicalism in multicultural education.

In summary, this study addresses the pressing issue of increasing radicalism among students, which manifests not only through overt acts of violence but also in intolerance, exclusivism, and resistance to diversity. The purpose of this research is to develop and empirically test a model of Tri Hita Karana-based deradicalisation learning integrated with the reconstruction of the *Menyama Braya* culture, aiming to explore how culturally rooted educational approaches can strengthen students' social thinking and contribute valuable insights to the field of multicultural and civic education. To guide this study, the following hypotheses were explored: (1) Tri Hita Karana-based deradicalisation learning directly enhances students' social thinking, and (2) the reconstruction of the *Menyama Braya* culture directly enhances students' social thinking. By addressing these inquiries, we aim to develop a culturally grounded educational model that promotes inclusivity, empathy, and critical social awareness among students, ultimately advancing our understanding of how local wisdom can serve as an effective foundation for deradicalisation and social harmony in education.

## METHOD

This study employed a quantitative research methodology with an explanatory design aimed at testing causal relationships among variables (Verdinelli & Scagnoli, 2013). The design was selected to enable the empirical examination of how Tri Hita Karana-based deradicalisation learning and the reconstruction of the *Menyama Braya* culture influence students' social thinking. The explanatory approach also provided a framework for analysing both direct and mediated effects of independent variables on the dependent variable. By adopting this design, the study not only identifies statistical associations but also constructs a theoretical model that integrates cultural and philosophical values into deradicalisation education.

### Participants

The target population consisted of elementary students in Bali, as they represent a diverse group exposed to both traditional cultural values and the challenges of radical influences. A purposive sampling technique was applied to ensure the selection of participants who met specific criteria: (1) actively enrolled as students aged 15–18 years, (2) participants in civic education classes, and (3) willing to provide informed consent to participate in the study. Based on these parameters, a total of 230 students from three different elementary schools were included in the sample. The sample size was determined using the rule of thumb for Structural Equation Modelling (SEM), which recommends a minimum of 5–10 respondents per indicator. This number was considered sufficient for ensuring both statistical power and model stability.

### Data Collection Tools

Data were collected using a structured Likert-scale questionnaire supplemented by classroom observations. The questionnaire was developed based on theoretical indicators of the study variables. The construct of Tri Hita Karana-based deradicalisation learning ( $X_1$ ) included dimensions of *parahyangan* (harmony with God), *pawongan* (harmony with others), and *palemahan* (harmony with nature). The construct of *Menyama Braya* reconstruction ( $X_2$ ) was measured through indicators of solidarity, brotherhood, and cooperation in school contexts.

**Table 1.** Research Instrument Grid

No	Variable	Dimension	Indicator
1	<b>Tri Hita Karana-Based Deradicalisation Learning (<math>X_1</math>)</b>	<i>Parahyangan</i> (harmony with God)	Awareness of spiritual values in daily life - Integration of religious/spiritual teachings in social behaviour
		<i>Pawongan</i> (harmony with others)	Respect and empathy toward peers - Willingness to cooperate and share with others
		<i>Palemahan</i> (harmony with nature)	Responsibility for protecting the environment - Participation in school/community environmental activities
2	<b>Reconstruction of <i>Menyama Braya</i> Culture (<math>X_2</math>)</b>	Solidarity	- Willingness to help friends in need - Readiness to support peers during group activities
		Brotherhood	- Inclusiveness regardless of social, cultural, or religious differences - Sense of belonging to the school community

		Mutual Cooperation ( <i>Gotong Royong</i> )	- Active participation in collective tasks - Collaboration in solving shared problems
3	Students' Social Thinking (Y)	Empathy	- Ability to understand the feelings of others - Concern for peers facing difficulties
		Perspective-Taking	- Willingness to consider different opinions - Acceptance of diverse viewpoints in discussions
		Critical Social Analysis	- Ability to identify social issues critically - Evaluating problems from multiple perspectives
		Peaceful Problem-Solving	- Tendency to resolve conflicts constructively - Preference for dialogue and non-violent solutions

The dependent variable, students' social thinking (Y), was assessed through indicators such as empathy, perspective-taking, critical social analysis, and problem-solving orientation. Each item was scored on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Prior to data collection, the questionnaire underwent expert validation to ensure content relevance and a pilot test with a small group of students to confirm reliability, with Cronbach's Alpha coefficients exceeding 0.70 for all constructs.

### Data Analysis

The collected data were analysed using Structural Equation Modelling with the Partial Least Squares (SEM-PLS) approach, facilitated by SmartPLS software. The analysis followed two main stages: (1) the evaluation of the measurement model (outer model) to assess the validity and reliability of constructs, and (2) the evaluation of the structural model (inner model) to test the hypothesised causal relationships. The outer model was assessed using criteria such as factor loadings ( $> 0.70$ ), Average Variance Extracted (AVE  $> 0.50$ ), Composite Reliability (CR  $> 0.70$ ), and Cronbach's Alpha ( $> 0.70$ ). Once the measurement model met these thresholds, the inner model was evaluated through path coefficients, R-squared ( $R^2$ ) values, and predictive relevance ( $Q^2$ ). Hypothesis testing was performed using a bootstrapping procedure with 5,000 resamples to determine the significance of direct and indirect effects, with p-values  $< 0.05$  considered statistically significant. This analytical approach provided a rigorous basis for validating the proposed model of Tri Hita Karana-based deradicalisation learning and *Menyama Braya* cultural reconstruction as predictors of students' social thinking.

## RESULTS

### The Effect of Tri Hita Karana-Based Deradicalisation Learning on Students' Social Thinking

The analysis results confirm that Tri Hita Karana-based deradicalisation learning significantly enhances students' social thinking. The path coefficient value ( $\beta = 0.421$ ) with a t-statistic of 4.562 and a p-value of 0.000 ( $< 0.05$ ) indicates a strong and statistically significant positive effect (See Table 2). This finding supports Hypothesis 1, which states that Tri Hita Karana-based deradicalisation learning directly enhances students' social thinking.

**Table 2.** Path Coefficient Test Results for Tri Hita Karana-Based Deradicalisation Learning on Students' Social Thinking

Path	Path Coefficient ( $\beta$ )	T-Statistic	P-Value
Tri Hita Karana-Based Deradicalisation Learning $\rightarrow$ Students' Social Thinking	0.421	4.562	0.000

The  $R^2$  value of 0.782 indicates that, in conjunction with other predictors, this variable makes a substantial contribution to explaining the variance in students' social thinking, while the  $Q^2$  value of 0.645 demonstrates strong predictive relevance. Moreover, the model's SRMR value of 0.046 (below the 0.08 threshold) indicates an excellent model fit.

**Table 3.** Hypothesis Testing Results for Tri Hita Karana-Based Deradicalisation Learning on Students' Social Thinking

Effect Type	Path	Path Coefficient	T-Statistic	P-Value	Interpretation
Direct	Tri Hita Karana-Based Deradicalisation Learning $\rightarrow$ Students' Social Thinking	0.421	4.562	0.000	Positive Significant

These results suggest that integrating Tri Hita Karana's philosophical principles—harmony with God, people, and nature—within deradicalisation education effectively strengthens students' abilities to think critically,

empathetically, and collaboratively in multicultural settings. Embedding these spiritual and ethical foundations encourages learners to develop balanced perspectives and peaceful approaches to social diversity and difference.

### The Effect of the Reconstruction of *Menyama Braya* Culture on Students' Social Thinking

The results also demonstrate that the reconstruction of the *Menyama Braya* culture has a positive and significant impact on students' social thinking. The path coefficient ( $\beta = 0.397$ ) with a t-statistic of 4.118 and a p-value of 0.000 ( $< 0.05$ ) confirms the validity of Hypothesis 2, which posits that reconstructing *Menyama Braya* culture directly enhances students' social thinking (see Table 4).

**Table 4.** Path Coefficient Test Results for Reconstruction of *Menyama Braya* Culture on Students' Social Thinking

Path	Path Coefficient ( $\beta$ )	T-Statistic	P-Value
Reconstruction of <i>Menyama Braya</i> Culture $\rightarrow$ Students' Social Thinking	0.397	4.118	0.000

This finding highlights that revitalising *Menyama Braya* — Bali's traditional concept of brotherhood, solidarity, and mutual assistance — fosters a deeper sense of empathy, tolerance, and cooperation among students. When integrated into deradicalisation education, this cultural reconstruction promotes a more inclusive mindset, enabling students to appreciate social harmony and cultural diversity.

**Table 5.** Hypothesis Testing Results for Reconstruction of *Menyama Braya* Culture on Students' Social Thinking

Effect Type	Path	Path Coefficient	T-Statistic	P-Value	Interpretation
Direct	Reconstruction of <i>Menyama Braya</i> Culture $\rightarrow$ Students' Social Thinking	0.397	4.118	0.000	Positive Significant

The structural model's overall goodness of fit (SRMR = 0.046) reinforces the reliability of these findings, indicating that the empirical data strongly support the positive relationship between *Menyama Braya* values and students' social thinking. In essence, reconnecting learners with local cultural wisdom serves as an effective pedagogical strategy to cultivate social awareness and resilience against radical ideologies.

The findings reveal that both independent variables, Tri Hita Karana-based deradicalisation learning and the reconstruction of the *Menyama Braya* culture, exert positive and statistically significant influences on students' social thinking. The path coefficients, which are both above zero, along with p-values below the 0.05 threshold, confirm the robustness of these relationships. Consequently, it can be inferred that integrating Tri Hita Karana's philosophical values and reconstructing *Menyama Braya* cultural practices directly contribute to enhancing students' social thinking. These results underscore the importance of embedding spiritual, cultural, and social dimensions into deradicalisation education as a strategic means to foster empathy, critical analysis, and peaceful problem-solving among students in multicultural settings.

## DISCUSSION

The findings of this study demonstrate that both Tri Hita Karana-based deradicalisation learning and the reconstruction of the *Menyama Braya* culture have a significant and positive influence on students' social thinking. The path coefficients reveal that these two variables contribute substantially to strengthening students' ability to critically analyse social issues, empathise with others, and formulate peaceful solutions in multicultural contexts. The integration of Tri Hita Karana nurtures a moral and spiritual foundation, while *Menyama Braya* reinforces solidarity and mutual cooperation as practical values in everyday interactions. Together, they provide a complementary framework that directly supports the development of students' cognitive, affective, and behavioural dimensions of social thinking.

These findings are consistent with earlier research that underscores the role of cultural and local wisdom in shaping students' social and civic competencies. Previous study emphasised that Tri Hita Karana contributes to holistic education by fostering harmony across spiritual, social, and ecological dimensions (Afnan et al., 2022; I. W. Lasmawan & Sanjaya, 2024). Similarly, another study noted that *Menyama Braya* plays a crucial role in strengthening brotherhood and inclusiveness in Balinese communities (I. W. Lasmawan et al., 2024; W. Lasmawan, 2013). In a broader context, studies by Changwong et al. (2018) have highlighted that students' social thinking is enhanced when education goes beyond normative instruction and incorporates experiential and value-based approaches. Thus, the results of this study reinforce existing evidence while offering a unique integrative model that combines philosophical and cultural values for deradicalisation education.

The implications of this research are twofold: theoretical and practical. Theoretically, this study advances the discourse on deradicalisation education by embedding indigenous knowledge systems into the framework of social thinking development. It highlights that combating radicalism requires more than cognitive interventions; it also requires cultural reconstruction and spiritual values that resonate with students' lived experiences. Practically, the findings can be applied by educators and policymakers in designing civic and character education curricula that integrate Tri Hita Karana and *Menyama Braya* values. Schools can implement collaborative projects, cultural activities, and reflective practices that strengthen solidarity, empathy, and critical awareness among students. This model can also serve as a reference for other multicultural contexts, demonstrating how local wisdom can be mobilised as a powerful tool for peace education.

## CONCLUSION

This study concludes that Tri Hita Karana-based deradicalisation learning and the reconstruction of the *Menyama Braya* culture have a significant and positive effect on students' social thinking. The integration of spiritual-philosophical values from Tri Hita Karana with sociocultural practices of solidarity and brotherhood from *Menyama Braya* provides a holistic framework for countering radicalism in schools. By embedding these values into educational practices, students are better equipped to develop empathy, perspective-taking, critical social analysis, and peaceful problem-solving skills that are essential for living in a multicultural society. These findings highlight the importance of utilising local wisdom as a transformative educational strategy to foster tolerance, strengthen unity, and build resilience against radical ideologies.

Although this study offers significant insight into the effect of Tri Hita Karana-based deradicalisation learning and the reconstruction of the *Menyama Braya* culture on students' social thinking, it still has some limitations. First, the study's sample was restricted to Bali elementary school pupils, which may limit the applicability of the findings to other educational levels or cultural contexts. The distinctive sociocultural setting of Bali, where Tri Hita Karana and *Menyama Braya* have strong roots, might not accurately reflect areas with distinct customs, ideologies, or educational systems. Therefore, when extrapolating these findings outside of comparable cultural contexts, care should be taken. Second, qualitative information that could have enhanced the interpretation of how students internalise Tri Hita Karana and *Menyama Braya* values in authentic learning environments, such as interviews or classroom ethnographic observations, was not included in the study.

Considering the limitations of the study, it is suggested that future research should employ mixed-methods or longitudinal approaches. Additionally, the number of samples needs to be expanded to include diverse cultural and educational settings, as well as to integrate contextual variables. It is essential to gain a deeper understanding of how indigenous values can be effectively mobilised in deradicalisation and peace education.

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## Declaration of Interest

The writers confirm that there is no conflict of interest in this study.

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