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INTEGRATING TAOIST AND TRI HITA KARANA VALUES AS CROSS-CULTURAL LOCAL WISDOM TO DEVELOP ENVIRONMENTAL AWARENESS AMONG ELEMENTARY SCHOOL STUDENTS

Xu Rui Cong¹⁾, Nyoman Ayu Putri Lestari^{2)*}, and Made Padmarani Sudewiputri³⁾^{1), 2), 3)}Elementary School Teacher Education Study Program, Triatma Mulya University*Corresponding author email: putri.lestari@triatmamulya.ac.id**Article History***Received:*
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August 21, 2026**Abstract**

This study aimed to explore the integration of Taoist values and Tri Hita Karana as cross-cultural local wisdom for fostering environmental awareness among elementary school students. The study employed an Integrative Literature Review approach guided by the PRISMA 2020 framework and Torraco's integrative review model. Relevant literature was collected from academic databases and peer-reviewed publications. Following the PRISMA 2020 selection process, 20 articles ($n = 20$) met the inclusion criteria and were analyzed through content analysis, thematic coding, comparative analysis, and conceptual synthesis. The findings revealed that Taoist philosophy and Tri Hita Karana share common ecological principles, including harmony, balance, interconnectedness, and responsibility toward nature. Four major themes emerged from the literature: Taoist ecological values and environmental harmony, Tri Hita Karana and human–nature relationships, environmental education and environmental awareness, and cross-cultural integration in science education. The synthesis of these themes resulted in a cross-cultural local wisdom framework that integrates Taoist and Tri Hita Karana values within elementary environmental education. The study concludes that integrating these values can strengthen environmental awareness by linking scientific understanding with ethical, cultural, and spiritual dimensions of learning. The proposed framework provides a conceptual foundation for culturally responsive and sustainability-oriented environmental education in elementary schools.

Keywords: Cross-Cultural Local Wisdom, Environmental Awareness, Environmental Education, Taoism, Tri Hita Karana, Integrative Literature Review

Abstrak. Penelitian ini bertujuan untuk mengkaji integrasi nilai-nilai Taoisme dan Tri Hita Karana sebagai kearifan lokal lintas budaya dalam menumbuhkan kepedulian lingkungan siswa sekolah dasar. Penelitian ini menggunakan pendekatan Integrative Literature Review yang mengacu pada kerangka PRISMA 2020 dan model integrative literature review yang dikembangkan oleh Torraco. Literatur yang relevan diperoleh dari berbagai basis data akademik dan publikasi ilmiah yang telah melalui proses peer review. Berdasarkan proses seleksi PRISMA 2020, sebanyak 20 artikel ($n = 20$) memenuhi kriteria inklusi dan dianalisis melalui analisis isi, pengodean tematik, analisis komparatif, dan sintesis konseptual. Hasil penelitian menunjukkan bahwa filsafat Taoisme dan Tri Hita Karana memiliki prinsip-prinsip ekologis yang sama, yaitu harmoni, keseimbangan, keterhubungan, dan tanggung jawab terhadap alam. Analisis literatur menghasilkan empat tema utama, yaitu nilai ekologis Taoisme dan harmoni lingkungan, Tri Hita Karana dan hubungan manusia dengan alam, pendidikan lingkungan dan kepedulian lingkungan, serta integrasi lintas budaya dalam pembelajaran IPA. Sintesis terhadap tema-tema tersebut menghasilkan kerangka kearifan lokal lintas budaya yang mengintegrasikan nilai-nilai Taoisme dan Tri Hita Karana dalam pendidikan lingkungan di sekolah dasar. Penelitian ini menyimpulkan bahwa integrasi kedua nilai tersebut dapat memperkuat kepedulian lingkungan melalui penghubungan pemahaman ilmiah dengan dimensi etika, budaya, dan spiritual dalam pembelajaran. Kerangka yang dihasilkan memberikan landasan konseptual bagi pengembangan pendidikan lingkungan yang responsif terhadap budaya dan berorientasi pada keberlanjutan di sekolah dasar.

Kata Kunci: Kearifan Lokal Lintas Budaya, Kepedulian Lingkungan, Pendidikan Lingkungan, Taoisme, Tri Hita Karana, Tinjauan Literatur Integratif.

Background

Environmental degradation has emerged as one of the most critical global challenges of the twenty-first century (Rahayu et al., 2022). Climate change, air pollution, habitat destruction, and biodiversity loss continue to threaten ecological sustainability and human well-being (Suwindia & Wati, 2022). Recent environmental reports indicate that millions of hectares of forests are lost annually, while a significant number of plant and animal species face an increasing risk of extinction. These environmental issues not only affect current generations but also pose long-term consequences for future generations. Therefore, fostering environmental responsibility among young learners has become an important priority in educational systems worldwide (Hayudinna et al., 2023; Putri, 2024)

Education plays a strategic role in promoting environmental awareness and sustainable behavior (Maysarah et al., 2025). In response to growing environmental concerns, Education for Sustainable Development (ESD) has been widely recognized as an effective educational approach that equips students with environmental knowledge, critical thinking skills, and responsible attitudes toward sustainability. International organizations have emphasized that environmental education should begin at the elementary school level because childhood represents a critical period for developing values, attitudes, and behavioral patterns. Through meaningful environmental education, students can acquire not only scientific knowledge but also the awareness and commitment necessary to protect the environment (Ningrum, 2018; Silla et al., 2023). In Indonesia, environmental education has been integrated into elementary science learning through topics such as ecosystems, food chains, interactions among living organisms, and environmental balance (Lestari et al., 2024; Mardhiyah et al., 2021). These

topics provide opportunities for students to understand ecological concepts while simultaneously developing environmental awareness. However, several studies have reported a discrepancy between students' environmental knowledge and their actual environmental behavior (Yulistina, 2024). Although many students demonstrate an adequate understanding of environmental concepts, environmentally responsible practices, such as proper waste management, participation in conservation activities, and maintaining school cleanliness, are often inconsistently demonstrated. This situation indicates that cognitive understanding alone may not be sufficient to foster sustainable environmental behavior among elementary school students (Ardani et al., 2025; Sukatmi, 2024)

To address this challenge, environmental education needs to move beyond the transmission of scientific knowledge and incorporate value-based and culturally relevant learning experiences. Local wisdom has increasingly been recognized as a valuable educational resource because it reflects the collective knowledge, beliefs, and practices developed by communities in maintaining harmonious relationships with nature (Ermanda & Ariandani, 2020; Purnamasari et al., 2021). Integrating local wisdom into science education allows students to connect scientific concepts with their cultural experiences and everyday lives. Such an approach can enhance the relevance of environmental learning while strengthening students' ecological awareness and environmental responsibility (Fitriana, 2023; Safrina & Suryanti., 2021)

Among the cultural traditions that promote ecological harmony, Tri Hita Karana and Taoism offer important philosophical foundations for environmental education. Tri Hita Karana, a Balinese philosophy, emphasizes harmony among humans, nature, and the divine (Kepakisan, 2022). This philosophy encourages individuals to view environmental conservation as an inseparable component of social and spiritual responsibility. Similarly, Taoist philosophy promotes balance, simplicity, and harmony with nature. Taoism views humans as an integral part of the natural world and encourages living in accordance with natural principles rather than exploiting nature for human interests (Miller et al., 2005; Pramono, 2005; Tzu, 2024). Although these traditions originate from different cultural backgrounds, both emphasize interconnectedness, balance, and respect for nature as essential elements of sustainable living.

Theoretically, this study is grounded in three complementary perspectives: Education for Sustainable Development (ESD), constructivist learning theory, and ecological philosophy (Agbedahin, 2019). ESD emphasizes the integration of knowledge, skills, values, and attitudes required to promote sustainable lifestyles and environmental responsibility. Constructivist learning theory suggests that meaningful learning occurs when students connect new knowledge with their prior experiences, cultural backgrounds, and social contexts (Johnson,

2007; Sukatmi, 2024). Meanwhile, ecological philosophy highlights the interconnectedness of humans and nature and promotes ethical responsibility toward environmental sustainability. These theoretical perspectives provide a strong foundation for integrating Taoist and Tri Hita Karana values into elementary science education, as both traditions encourage harmonious relationships between humans and the natural environment (Astuti, 2020).

Previous studies have highlighted the contribution of local wisdom to environmental education and have explored the educational relevance of Tri Hita Karana and Taoist values separately (Darmika, et al, 2022; Setyawati, et al., 2022). Research has shown that Tri Hita Karana can support environmental ethics and sustainability education, while Taoist principles provide valuable perspectives on ecological balance and environmental stewardship (Widisuseno, 2016). However, existing studies have largely examined these traditions independently. Limited attention has been given to the possibility of integrating Taoist and Tri Hita Karana values within a unified cross-cultural local wisdom framework for elementary environmental education. Furthermore, there remains a lack of conceptual studies that specifically explore how these two philosophical traditions can be combined to foster environmental awareness among elementary school students. This gap presents an opportunity to develop a more holistic approach to environmental education that integrates scientific understanding, environmental practices, and culturally grounded ecological values. The integration of Taoist and Tri Hita Karana values may provide a cross-cultural local wisdom framework that supports environmental awareness through ethical, cultural, and spiritual dimensions of learning. Such an approach is consistent with the principles of Education for Sustainable Development and contributes to global efforts to achieve sustainable development goals related to quality education and environmental sustainability.

Therefore, this study aims to explore the integration of Taoist and Tri Hita Karana values as cross-cultural local wisdom for fostering environmental awareness among elementary school students. The study is expected to contribute a conceptual foundation for environmentally responsive and culturally relevant science education that promotes sustainable attitudes and behaviors among young learners.

Method

This study employed an Integrative Literature Review (ILR) design to examine the integration of Taoist and Tri Hita Karana values as cross-cultural local wisdom for fostering environmental awareness among elementary school students (Creswell, 2018). The review combined the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) framework for literature selection with (Torraco, 2005) Integrative Literature Review model for data analysis and conceptual synthesis. The combination of these approaches

ensured a systematic, transparent, and comprehensive review process while facilitating the development of a conceptual framework derived from existing literature. The literature search was conducted using Google Scholar, Scopus, ERIC, DOAJ, and SINTA. Publish or Perish software was used to retrieve and organize records from these databases. The search process was carried out between January and March 2025. A combination of keywords and Boolean operators was employed to identify relevant studies, including “Taoism,” “Tri Hita Karana,” “environmental awareness,” “environmental education,” “local wisdom,” “cross-cultural education,” and “elementary school students.” Various keyword combinations using AND and OR operators were applied to broaden the search while maintaining relevance to the research objectives.

The search strategy utilized combinations of keywords and Boolean operators, such as ("Taoism" OR "Taoist philosophy") AND ("environmental awareness" OR "environmental education"), ("Tri Hita Karana") AND ("science education" OR "elementary school"), and ("local wisdom") AND ("sustainability" OR "environmental responsibility"). These combinations were designed to capture studies related to ecological values, environmental learning, and cross-cultural educational perspectives. The selection of literature followed the PRISMA 2020 protocol, which consisted of four stages: identification, screening, eligibility assessment, and inclusion. During the identification stage, all records retrieved from the databases were collected and organized. Duplicate records were subsequently removed. In the screening stage, titles and abstracts were reviewed to determine their relevance to the study focus. Full-text articles that met the preliminary criteria were then assessed for eligibility. Finally, only studies that satisfied all inclusion criteria were included in the review.

To minimize potential selection bias, article selection was conducted systematically using predefined inclusion and exclusion criteria. The screening and data extraction processes were performed iteratively, with repeated verification against the eligibility criteria and the PRISMA 2020 framework to ensure consistency, transparency, and methodological rigor throughout the review process. The inclusion criteria were as follows: (1) studies discussing Taoist values, ecological philosophy, or human–nature relationships; (2) studies examining Tri Hita Karana in educational, environmental, or character development contexts; (3) studies addressing local wisdom, cross-cultural values, environmental education, or environmental awareness; (4) peer-reviewed journal articles, conference proceedings, research reports, and academic books; and (5) publications released within the last ten years. Classical Taoist texts and foundational philosophical works were included as exceptions due to their historical and theoretical significance. Studies were excluded if they were unrelated to environmental education, lacked full-text availability, or were non-academic publications. Data were extracted using a structured review matrix that recorded information such as authors, publication year,

research objectives, methodology, major findings, cultural values discussed, and implications for environmental awareness. This process enabled systematic comparison across studies and facilitated the identification of recurring themes and patterns. The review matrix facilitated systematic organization of the literature and minimized potential bias during data extraction and analysis. Furthermore, it supported transparency, consistency, and traceability throughout the review process.

The data analysis process followed (Torraco, 2005) Integrative Literature Review approach. First, content analysis was conducted to identify recurring concepts related to Taoist philosophy, Tri Hita Karana, local wisdom, and environmental awareness. Second, thematic coding was employed to group similar concepts into broader thematic categories. Third, comparative analysis was conducted to identify conceptual similarities and differences between Taoist and Tri Hita Karana ecological values. Finally, conceptual synthesis was undertaken to construct a cross-cultural local wisdom framework for environmental education. To enhance the credibility of the review, the conceptual framework was continuously compared with the selected literature to ensure consistency with existing theoretical and empirical evidence. This iterative process strengthened the validity of the conceptual synthesis and ensured that the proposed framework was grounded in the reviewed literature. The final outcome of the study was a synthesized conceptual model that provides a theoretical foundation for integrating cross-cultural local wisdom into elementary environmental education.

Result and Discussion

Result

The literature search identified 132 records from multiple academic databases, including Google Scholar, Scopus, ERIC, DOAJ, and SINTA. Publish or Perish software was used to retrieve and organize records from these databases. The search focused on studies published between 2015 and 2025, with the exception of several classical Taoist references that were retained due to their historical and theoretical significance. After removing 15 duplicate records, 117 articles remained for the initial screening process. Titles and abstracts were subsequently reviewed to determine their relevance to the objectives of this study. During this stage, 57 articles were excluded because they focused exclusively on Taoist philosophy without educational implications, examined Tri Hita Karana within tourism or management contexts, discussed environmental education without incorporating cultural values, or were not related to elementary education. Consequently, 60 articles were retained for full-text assessment.

The full-text review evaluated the conceptual and contextual relevance of each study. Articles were considered eligible if they discussed Taoist values, Tri Hita Karana, local wisdom,

environmental education, science learning, or environmental awareness within educational settings. Following this assessment, 40 articles were excluded due to insufficient relevance to the research focus. As a result, 20 studies were selected for the final analysis and conceptual synthesis.

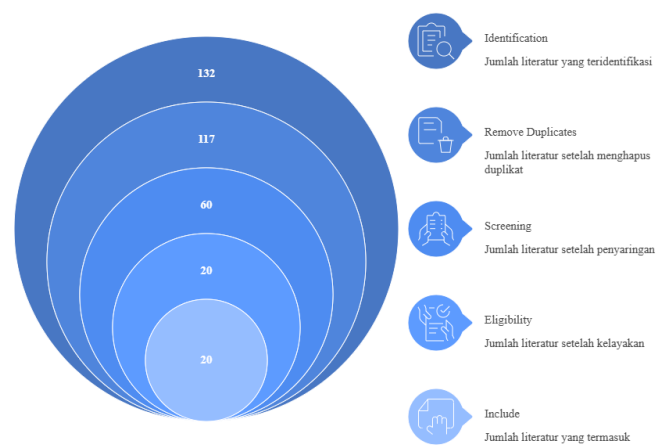


Figure 1. PRISMA Flow Diagram of Literature Selection

Table 1 summarizes the characteristics of the 20 studies included in the integrative literature review based on their focus, methodological approach, and main contribution. The selected studies represented diverse perspectives on Taoist philosophy, Tri Hita Karana, environmental education, science learning, character education, local wisdom, and Education for Sustainable Development (ESD).

Table 1. Characteristics of the 20 Studies Included in the Integrative Literature Review

No.	Author (Year)	Focus/Keywords	Method	Main Contribution
1	Anastasya & Wulandari (2022)	THK; social character; elementary school	Qualitative	THK supports social character development.
2	Ardiawan & Adnyana (2024)	THK; Pancasila Profile; character	Qualitative	THK supports character education.
3	Cahyadi & Sukerni (2020)	THK; Hindu education; character	Qualitative	THK strengthens student character.
4	Dikta (2022)	THK; science; LKPD; elementary school	R&D	THK can be integrated into science materials.
5	Lestari et al. (2024)	THK; character; elementary school	Qualitative	THK integrates spiritual, social, and environmental values.
6	Yasa et al. (2022)	THK; character; thematic learning	Qualitative	THK values can be integrated into thematic learning.
7	Widisuseno (2016)	Taoism; natural ethics; harmony	Philosophical study	Taoism emphasizes harmony between humans and nature.
8	Riyani (2022)	Taoism; wisdom; self-control	Literature study	Taoist wisdom promotes balanced behavior.
9	Nefrindo & Koli (2023)	Taoism; harmony; balance	Philosophical study	Taoism emphasizes harmony and balance.
10	Creel (1956)	Taoism; Tao; nature; philosophy	Philosophical study	Provides a foundation for understanding Taoist thought.

No.	Author (Year)	Focus/Keywords	Method	Main Contribution
11	Afriyeni (2018)	Environmental care; character; elementary school	Qualitative	Environmental education builds environmental character.
12	Ermanda & Ariandani (2020)	Environmental science materials; elementary school	R&D	Environmental contexts support contextual science learning.
13	Fahrozy et al. (2022)	Ethnoscience; environment; elementary school	Literature study	Ethnoscience connects local knowledge and environmental learning.
14	Putri et al. (2022)	Ethnoscience; science materials	Needs analysis	Shows the need for ethnoscience-based materials.
15	Ramadhani & Fahrurrozi (2021)	PjBL; science; critical thinking	Needs analysis	PjBL supports active and critical science learning.
16	Sulistiyowati et al. (2020)	PjBL; ethnoscience; ecosystem	Quasi-experiment	PjBL-ethnoscience enhances learning activity.
17	Agbedahin (2019)	SD; ESD; SDGs	Conceptual study	ESD supports achievement of sustainable development goals.
18	Boeren (2019)	SDG 4; quality education; sustainability	Conceptual study	Quality education is essential for sustainable development.
19	Safitri & Ramadan (2022)	Cultural literacy; citizenship; elementary school	Qualitative	Cultural literacy strengthens character and cultural awareness.
20	WHO (2023)	SDGs; health; sustainable development	Report	Provides a global context for sustainable development.

The studies employed diverse methodological approaches, including qualitative, quantitative, conceptual, literature-based, development, and experimental approaches. The literature was subsequently grouped into four major thematic areas to identify recurring patterns and facilitate conceptual synthesis. The thematic analysis revealed four major themes that consistently emerged across the selected literature :

Taoist Ecological Values and Environmental Harmony

The first theme concerned the ecological principles embedded in Taoist philosophy. The reviewed studies emphasized harmony, balance, interconnectedness, simplicity, and alignment with natural processes as central principles of Taoist thought (Creel, 1956; Nefrindo & Koli, 2023; Riyani, 2022; Widisuseno, 2016). These principles emphasize the interconnectedness of living and non-living entities and encourage humans to live in accordance with ecological balance rather than attempting to dominate nature. Thus, Taoist philosophy provides an ethical foundation for environmental education by promoting respect for natural systems, self-restraint, and harmonious human–nature relationships. However, the reviewed Taoist studies were predominantly philosophical or theoretical, indicating limited direct application within elementary education.

Tri Hita Karana and Human–Nature Relationships

The second theme focused on Tri Hita Karana as a local wisdom framework for environmental responsibility. The reviewed studies consistently identified Parahyangan, Pawongan, and Palemahan as the three interconnected dimensions of Tri Hita Karana and demonstrated their relevance to character development and educational practice (Anastasya & Wulandari, 2022; Ardiawan & Adnyana, 2024; Cahyadi & Sukerni, 2020; Dikta, 2022; Lestari & Habibah, 2024; Yasa et al., 2022). Among these dimensions, Palemahan was particularly relevant to environmental education because it emphasizes harmonious relationships between humans and nature. The studies also indicated that THK values can be integrated into learning activities, learning materials, character education, and school practices. These findings indicate that Tri Hita Karana provides a culturally grounded framework for fostering environmental awareness and responsible behavior among elementary school students.

Environmental Education and Environmental Awareness

The third theme addressed the relationship between environmental education and environmental awareness among elementary school students. The reviewed studies highlighted environmental character education, environmental-based science materials, ethnoscience, and Project-Based Learning as relevant approaches for connecting science learning with environmental contexts (Afriyeni, 2018; Ermanda & Ariandani, 2020; Fahrozy et al., 2022; Lestari, et al., 2022; Ramadhani et al., 2021; Sulistyowati et al., 2020). The literature demonstrated that science education can incorporate ecological concepts such as ecosystems, biodiversity, environmental conservation, and sustainability. However, the reviewed literature also suggests that environmental knowledge needs to be accompanied by contextual learning, value internalization, and active learning experiences to encourage environmentally responsible behavior.

Cross-Cultural Integration in Science Education

The fourth theme highlighted the educational potential of integrating cultural values into science learning. The literature on Education for Sustainable Development, quality education, cultural literacy, and sustainable development emphasized the importance of contextual and culturally responsive education in addressing contemporary environmental and social challenges (Agbedahin, 2019; Boeren, 2019; Safitri & Ramadan, 2022; WHO, 2023). Connecting scientific concepts with cultural values can enhance contextual understanding, character development, and meaningful engagement with environmental issues. In this context, the integration of Taoist and Tri Hita Karana values provides an opportunity to connect ecological concepts with ethical, cultural, and spiritual dimensions of science learning. Such an approach allows environmental education to become more meaningful, contextual, and transformative for elementary school students.

Conceptual Synthesis of Taoist and Tri Hita Karana Values as Cross-Cultural Local Wisdom

The synthesis of the selected literature revealed substantial conceptual similarities between Taoist philosophy and Tri Hita Karana. The Taoist studies emphasized harmony, balance, interconnectedness, and alignment with natural processes, whereas the Tri Hita Karana studies emphasized harmonious relationships among humans, nature, and the divine (Anastasya & Wulandari, 2022; Ardiawan & Adnyana, 2024; Cahyadi & Sukerni, 2020; Creel, 1956; Dikta, 2022; Lestari, et al., 2024; Nefrindo & Koli, 2023; Riyani, 2022; Widisuseno, 2016; Yasa et al., 2022). Despite emerging from different cultural traditions, both frameworks emphasize harmony, balance, interconnectedness, and responsible relationships with nature. The analysis further revealed that the reviewed studies generally examined Taoist philosophy and Tri Hita Karana independently, while their integration within a single educational framework, particularly in elementary science education, remained limited. This gap indicates an opportunity to develop a cross-cultural local wisdom framework that combines the universal ecological principles of Taoism with the contextual and culturally grounded values of Tri Hita Karana. The proposed framework suggests that environmental awareness can be strengthened through the integration of three interconnected dimensions: scientific understanding, ecological values, and environmental practices. Science learning serves as a mediating process through which students connect ecological knowledge with ethical reflection and responsible environmental action. Based on the thematic analysis and conceptual synthesis, a cross-cultural local wisdom framework was developed to illustrate the relationship between Taoist values, Tri Hita Karana principles, and environmental awareness among elementary school students.

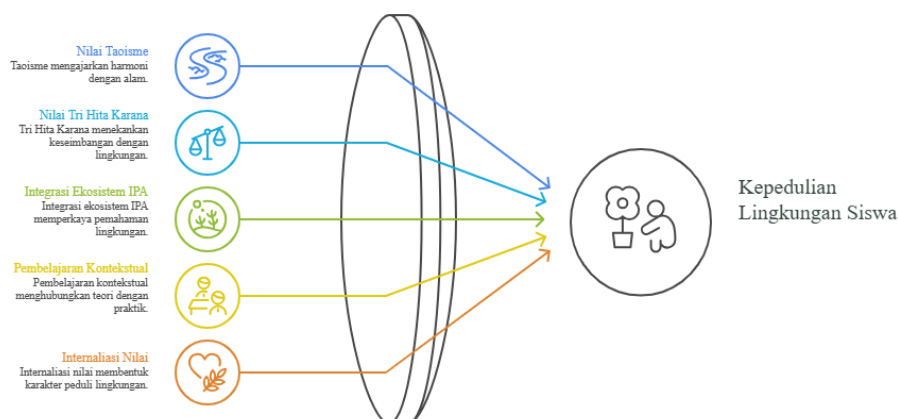


Figure 2. Conceptual Integration Framework of Taoist and Tri Hita Karana Values as Cross-Cultural Local Wisdom

The framework highlights that environmental awareness is not solely a product of scientific knowledge but is also shaped by cultural values, moral responsibility, and meaningful interactions with nature. Consequently, the integration of Taoist and Tri Hita Karana values

offers a holistic foundation for fostering environmental awareness among elementary school students.

Discussion

The findings demonstrate a strong conceptual alignment between Taoist philosophy, Tri Hita Karana, and ecosystem learning in elementary science education. Ecosystem concepts emphasize interdependence, balance, and reciprocal relationships among living organisms and their environments. These principles correspond closely with the Taoist concepts of Yin–Yang and Wu Wei, which highlight harmony, balance, and the importance of living in accordance with natural processes. The integration of these values enriches science learning by connecting scientific concepts with ethical and philosophical perspectives (Agus, et al., 2019; Lestari et al., 2023; Zhafira, 2021). Rather than viewing ecosystems solely as biological systems, students are encouraged to understand the broader significance of maintaining ecological balance and environmental sustainability. This interpretation is consistent with ecological literacy theory, which emphasizes understanding the interdependence between humans and natural systems as a foundation for environmentally responsible behavior. It also supports constructivist perspectives suggesting that scientific concepts become more meaningful when connected to learners' cultural values and lived experiences (Lestari, et al., 2024; Sukatmi, 2024). This finding supports the argument that science education can serve not only as a means of developing scientific literacy but also as a platform for cultivating ecological responsibility. Similarly, the Palemahan dimension of Tri Hita Karana provides a contextual foundation for environmental learning by emphasizing harmonious relationships between humans and nature (Asih, 2022; Basari et al., 2025). Because Tri Hita Karana is deeply embedded in local cultural practices, it enables students to connect scientific concepts with real-life experiences. This contextual relevance is consistent with constructivist learning theories, which emphasize that meaningful learning occurs when new knowledge is linked to learners' existing cultural and social experiences (Anastasya & Wulandari, 2022; Nefrindo & Koli, 2023). The integration of Taoist and Tri Hita Karana values therefore supports a holistic approach to science education that combines cognitive understanding with ethical reflection and environmental responsibility. Such integration contributes to the development of environmentally conscious learners who recognize the interconnectedness of humans and nature.

Another significant finding is the potential of cross-cultural local wisdom to strengthen environmental awareness among elementary school students. The literature consistently indicates that environmental knowledge alone does not necessarily lead to environmentally responsible behavior. Students may understand concepts such as pollution, biodiversity, and

ecosystem balance, yet fail to demonstrate pro-environmental actions in their daily lives. This gap between knowledge and behavior highlights the importance of value-based environmental education. This interpretation is also supported by a meta-analysis showing that environmental education can improve students' environmental knowledge, attitudes, intentions, and pro-environmental behavior. Taoist philosophy encourages students to perceive themselves as integral components of the natural world rather than separate or dominant entities (Pitoyo, 2006; Pramono, 2005). Such a perspective promotes ecological humility and respect for natural systems. Meanwhile, Tri Hita Karana provides practical and culturally relevant guidance for environmental stewardship through its emphasis on maintaining harmony with nature. The integration of these two traditions creates a complementary framework that combines universal ecological principles with local cultural values (Dewi et al., 2023; Sarini & Selamat, 2019). As a result, environmental awareness is strengthened not only through scientific understanding but also through the internalization of ethical, cultural, and spiritual values. This finding is consistent with the principles of Education for Sustainable Development (ESD), which emphasize the development of knowledge, skills, values, and attitudes necessary for sustainable living (Boeren, 2019). From an ESD perspective, environmental awareness extends beyond knowledge acquisition and includes the development of values, attitudes, and competencies necessary for sustainable decision-making. Therefore, the integration of Taoist and Tri Hita Karana values may help bridge the gap between environmental knowledge and environmentally responsible behavior (Dasep et al., 2023; Marpaung et al., 2023). Furthermore, the cross-cultural nature of the proposed framework broadens students' perspectives by demonstrating that different cultural traditions can share common commitments to environmental sustainability. Such understanding is increasingly important in contemporary educational contexts characterized by globalization and cultural diversity.

The findings suggest several pedagogical implications for elementary science education. First, the integration of Taoist and Tri Hita Karana values requires learning approaches that are contextual, participatory, reflective, and experiential. Traditional teacher-centered instruction may be effective for transmitting scientific information but is less effective in promoting value internalization and environmental responsibility (Handiyani & Muhtar, 2022; Lestari, et al., 2022). Contextual learning approaches enable students to connect ecological concepts with their immediate environments and cultural experiences (Hosnan, 2014; Supardi, 2020). When ecosystem topics are linked to local environmental issues, students are more likely to recognize the relevance of scientific knowledge to their daily lives. In this context, Taoist principles of balance and harmony, together with the Palemahan dimension of Tri Hita Karana, provide meaningful frameworks for interpreting environmental phenomena. These

findings align with contextual learning theory, which emphasizes the importance of connecting academic content with real-world situations. Through culturally relevant environmental learning, students can develop deeper conceptual understanding while simultaneously internalizing environmental values. Project-based learning also offers significant opportunities for integrating ecological values with scientific inquiry (Purnomo & Ilyas, 2019; Zuhriyah et al., 2023). Activities such as school gardening, waste management projects, biodiversity observations, and environmental conservation programs allow students to experience the practical implications of environmental responsibility. Through these activities, environmental values become lived experiences rather than abstract concepts. This perspective is also supported by experiential learning theory, which argues that meaningful learning occurs through direct experience, reflection, and active engagement with real-life situations. For example, in an ecosystem learning unit, teachers can engage students in observing the school environment, identifying relationships among living organisms, and investigating local environmental problems such as waste accumulation or declining plant diversity. Students can then conduct a simple project, such as developing a school garden, implementing a waste-separation campaign, or documenting local biodiversity. These activities can be connected with the Taoist principles of balance and harmony and the Palemahan dimension of Tri Hita Karana, followed by student reflection on how their actions affect the surrounding environment. Reflective learning strategies are equally important because they encourage students to examine the ethical dimensions of environmental issues. Classroom discussions, reflective journals, and collaborative problem-solving activities can facilitate connections between scientific understanding and environmental responsibility. Such approaches support the development of cognitive, affective, and behavioral dimensions of environmental awareness (Budhayanti et al., 2022). Consequently, effective environmental education should integrate scientific knowledge, cultural values, and environmental action in a coherent and meaningful learning process.

The analysis revealed several important gaps in the existing literature. First, studies on Taoism have predominantly focused on philosophical and theoretical discussions, with limited attention to their application within elementary science education. Second, research on Tri Hita Karana has generally emphasized character education and local cultural practices, while its systematic integration into science learning remains underexplored. Third, environmental education research continues to report a persistent gap between environmental knowledge and environmental behavior among students. Most importantly, within the literature identified in this review, no study explicitly integrated Taoist values and Tri Hita Karana within a unified cross-cultural local wisdom framework for fostering environmental awareness in elementary science education. This gap provides the primary justification for the present study. Unlike

previous studies that examined Taoism and Tri Hita Karana separately, the present study proposes an integrated cross-cultural local wisdom framework specifically designed to support environmental awareness in elementary science education. The study contributes conceptually by proposing a cross-cultural local wisdom framework that integrates Taoist philosophy and Tri Hita Karana values. The framework expands existing discussions on local wisdom and environmental education by demonstrating how cultural traditions from different contexts can be synthesized to support sustainability education. The study also contributes theoretically to Education for Sustainable Development by highlighting the role of Eastern philosophical traditions and local wisdom in promoting environmental awareness. In addition, it provides pedagogical guidance for teachers seeking to integrate environmental values into science learning through contextual, reflective, and experiential approaches. Overall, the findings suggest that the integration of Taoist and Tri Hita Karana values offers a holistic foundation for strengthening environmental awareness among elementary school students while supporting culturally responsive and sustainability-oriented science education.

This study has several limitations. First, the literature selection and screening were conducted by a single reviewer, which may introduce selection and interpretation bias. Second, publication bias cannot be completely excluded. Third, the reviewed literature consisted predominantly of Indonesian-language sources, which may limit the representation of broader international perspectives. Finally, the proposed cross-cultural framework has not yet been empirically validated in elementary school settings. Future research should involve multiple reviewers, broader international and multilingual sources, and empirical testing of the proposed framework in elementary classrooms.

Conclusion

This study explored the integration of Taoist values and Tri Hita Karana as cross-cultural local wisdom for fostering environmental awareness among elementary school students through an integrative literature review. The findings indicate that both traditions share principles of harmony, balance, interconnectedness, and responsibility toward nature, demonstrating strong conceptual compatibility with ecosystem learning. Their integration can complement scientific knowledge with ethical, cultural, and spiritual dimensions, helping bridge the gap between environmental knowledge and responsible environmental behavior. The study contributes conceptually by proposing a cross-cultural local wisdom framework that integrates Taoist philosophy and Tri Hita Karana within elementary environmental education. The framework highlights the potential of contextual, project-based, reflective, and experiential learning to connect ecological concepts with cultural values and environmental practices. It therefore extends discussions on local wisdom and Education for Sustainable Development

(ESD) by demonstrating how different cultural traditions can be synthesized to support sustainability-oriented learning. This study is limited by its literature-based approach and the absence of empirical validation. The review was strengthened through systematic study selection and correction of citation inconsistencies, including the Torracco citation error. Future research should empirically implement and evaluate the proposed framework in elementary classrooms to examine its effectiveness in enhancing students' environmental awareness and responsible environmental behavior. Overall, the framework offers a promising foundation for culturally responsive and sustainability-oriented environmental education.

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