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Culturally Grounded Counseling for Resilience: Validating a Tri Hita Karana-Based Scale Using the Rasch Model

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Abstract: This study investigates how to include of Tri Hita Karana values—Parahyangan (spiritual), Pawongan (social), and Palemahan (environmental)—into school-based guidance and counselling services and their role in enhancing student resilience. The study utilised a quantitative methodology and Rasch model analysis, involving 229 high school students in Bali who had undergone counselling services. The instrument was created utilising the Tri Hita Karana framework and resilience theory, and was verified with Winsteps software. The analysis results reveal significant student appreciation for all three value dimensions, with male students demonstrating particularly robust integration. The scale had robust psychometric features (person reliability = 0.86; item reliability = 0.84) and satisfied the unidimensionality criterion as determined by Principal Component Analysis of Residuals (PCAR). The Wright Map demonstrated a distinct variation in students' levels of value internalisation, allowing counsellors to recognise individuals with diminished engagement and formulate targeted therapies centred on specific domains—*Parahyangan, Pawongan, or Palemahan*. These findings underscore the significance of culturally rooted values in improving the efficacy and contextual pertinence of guiding and counselling procedures within multicultural educational environments.

Key Words: Tri Hita Karana; Guidance and counseling services; Students resilience; Rasch Model; Local culture

INTRODUCTION

In the current unpredictable educational environment, kids encounter progressively intricate emotional, social, and academic difficulties. Academic pressure, emotional instability, and feelings of estrangement from their surroundings are prevalent experiences, particularly among teens. Consequently, it is imperative for students to cultivate the capacity to adjust to challenging circumstances, referred to as resilience. Resilience encompasses not only the ability to withstand adversity but also serves as an essential basis for personal growth and academic achievement (Munawaroh & Mashudi, 2018; Ramadhani & Nur, 2025; Setyawan, 2025). Masten (2011) defines resilience as a “ordinary magic”—a capacity that arises from the interplay between individual internal elements and supportive settings. Consequently, the significance of school-based guidance and counselling services is strategically heightened. These programs should not solely concentrate on academic or behavioural concerns but must also be pivotal in cultivating kids' psychological and social resilience. In actuality, several school counselling services are generic and fail to consider local cultural norms. They frequently depend on standardised methods that do not correspond with the real experiences or socio-cultural contexts of students. The integration of local cultural values into counselling practices is increasingly acknowledged as both a pedagogical priority and an ethical and philosophical necessity (Mubarok et al., 2025; Mulyadi et al., 2025).

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Bali, a location abundant in indigenous knowledge, presents a holistic and philosophical value framework termed Tri Hita Karana. The incorporation of Tri Hita Karana principles into guidance and counselling techniques is pertinent for cultivating self-awareness, social empathy, and ecological responsibility—essential elements of student character development and resilience. Wing Sue and Sue (2008) assert that culturally sensitive counselling methodologies improve service efficacy while fostering equity and respect for students' cultural identities. Research by Putra et al. (2023) shown that the application of Tri Hita Karana values using an ethnopedagogical approach at SMP Negeri 4 Singaraja effectively cultivated students' character in a holistic manner. This discovery underscores the necessity of establishing local cultural values as a strategic cornerstone in counselling services, enhancing both character development and the contextual relevance of the treatments offered.

Tri Hita Karana comprises three fundamental pillars: Parahyangan (harmonious relationship with the divine), Pawongan (harmonious relationship with humanity), and Palemahan (harmonious relationship with the environment). This triadic structure embodies both religious and humanistic as well as ecological elements. When systematically included into guidance and counselling services, Tri Hita Karana has the capacity to comprehensively enhance students' resilience. Regrettably, the incorporation of these values has not been sufficiently prioritised in the existing school counselling policies and practices in Bali. This is demonstrated by the scarcity of empirical studies examining how these principles might serve as a conceptual framework in counselling. Numerous research indicate that culturally informed guidance and counselling services are more effective in engaging students' subjective experiences and cultivating meaningful counselling relationships (Pedersen, 2001; Wing Sue & Sue, 2008).

This research is therefore crucial in addressing the demand for counselling services that are both technically effective and culturally pertinent. Within the realm of Indonesian education, research on resilience is notably scarce, especially concerning local culture. Lumbu (2023) examined the role of school counsellors in fostering student resilience via group counselling and determined that the efficacy of these services is significantly influenced by the counselor's awareness of students' socio-cultural contexts. Likewise, Setyaputri (2021) underscored the necessity for culturally informed counselling methods to align students' experiences with educational programs. The spiritual approach in counselling has garnered significant attention. King et al. (2012) shown that the incorporation of spirituality into educational activities improves students' perception of life's significance and their capacity to manage academic stress. In the Indonesian context, Yuliawati et al. (2025) recognised local spiritual values, such as Tri Hita Karana, as potentially significant pedagogical and psychological foundations for character education and resilience. Nevertheless, empirical research that consistently links Tri Hita Karana values to quantifiable resilience results is limited.

This work used the Rasch Model, a rigorous psychometric approach noted for its neutrality and ability to mitigate population-specific bias (Rees et al., 2015). The Rasch Model facilitates comprehensive item-level analysis and consistency verification between items and respondents within the framework of culturally sensitive assessment. It offers both qualitative and quantitative insights, rendering it an invaluable tool for the development and assessment of instruments grounded in local cultural values. Moreover, the Rasch Model guarantees stringent validation and reliability assessment of psychological measures, objectively encapsulating the intricacies of student views (Sumintono, 2015). It assesses item quality while simultaneously charting student responses over a continuum of attitudes or competences, namely resilience. Bond et al. (2020) asserted that Rasch modelling can generate culturally equitable questionnaires and provide diagnostic insights for educational interventions. Linacre and Linacre (2012) underscored that Rasch modelling enhances concept validity and identifies item bias within demographic groupings (Differential Item Functioning, or DIF). It is essential to guarantee that instruments reliably assess the intended constructs, free from distortion by extraneous variables such as gender, culture, or educational background.

As of now, no research has explicitly combined the three fundamental components examined in this study: (1) Tri Hita Karana as a conceptual basis for guidance and counselling services, (2) resilience as a fundamental psychosocial competence, and (3) Rasch Model analysis for assessing student perceptions and validating instruments. This study presents conceptual, methodological, and practical innovations by: (a) integrating Tri Hita Karana into a resilience-focused counselling framework; (b)

validating a culturally relevant instrument through Rasch analysis; and (c) advancing the development of contextually pertinent and quantifiable school counselling practices. This research develops a comprehensive framework that links Balinese cultural values, counselling principles, and resilience markers. Prior attempts to incorporate local values into counselling have been disjointed and devoid of theoretical consistency. The application of Rasch analysis to evaluate a culturally sensitive instrument represents a notable progression in psychometric assessment within education and counselling. Conventional instruments frequently neglect cultural sensitivity, resulting in skewed interpretations. The outcomes of this study are anticipated to guide the development of school-based counselling models that are contextually suitable for Balinese schools and transferable to other locations with distinct cultural characteristics. This culturally sensitive strategy could ultimately foster an educational system that prioritises both academic success and the psychological resilience and cultural identity of pupils.

METHOD

This study employed a cross-sectional survey design with a descriptive-explanatory purpose. The descriptive aspect aimed to portray the level of students' internalization of Tri Hita Karana values, while the explanatory component did not involve testing relationships between variables. Instead, it referred to the empirical evaluation of the psychometric quality of the developed instrument. Specifically, the explanatory purpose focused on confirming construct validity, unidimensionality, reliability, and detecting item bias through Rasch analysis. Thus, the explanatory orientation of this study lies in assessing how accurately and fairly the instrument measures the cultural value internalization within the context of school-based guidance and counseling services.

Participants

The study group comprised high school students in Bali who engaged in school-based guidance and counselling services. A purposeful sampling method was utilised to guarantee representation from various districts, cities, and educational backgrounds. The total sample consisted of 229 students, including 154 females and 75 males.

Procedures

The Tri Hita Karana Value Integration Scale for Guidance and Counselling Services aims to enhance student resilience and is founded on the Tri Hita Karana concept, which encompasses three fundamental dimensions: Parahyangan (relationship with God), Pawongan (relationship with others), and Palemahan (relationship with nature). These characteristics are rooted in the essential values of Balinese life as delineated by Ardika and Setiawan (2013) and Puspayanti et al. (2023). The resilience component assessed by this scale pertains to the notion posited by Reivich and Shatté (2003), which underscores people's capacity to recuperate from stress and adversity. The incorporation of Tri Hita Karana principles into guidance and counselling services seeks to enhance students' resilience using a culturally grounded methodology. The scale was developed in accordance with the principles established by Azwar (2016) for creating psychological measuring instruments. The instrument comprises 25 items, employing a 5-point Likert scale with the subsequent response options: 1 = Strongly Inappropriate, 2 = Disagree, 3 = Neutral, 4 = Appropriate, 5 = Strongly Appropriate. The scale was disseminated using WhatsApp to students who consented to participate voluntarily. All respondents voluntarily completed the scale, with guarantees of secrecy concerning their identity and personal information. The research rigorously followed ethical guidelines, encompassing the acquisition of informed permission and the protection of participant confidentiality.

Data Analysis

Data were analysed via the Rasch Model (Aminah et al., 2023; Ariyanto et al., 2025; Folastrri et al., 2023; Rangka et al., 2023; Sofyan et al., 2024) to assess the psychometric integrity of the scale. The analysis encompassed: (a) Item fit statistics (Infit/Outfit MNSQ and ZSTD) evaluate the degree to which

each item aligns with the Rasch model. (b) Item-person map (Wright Map) to illustrate the distribution of students' proficiency levels in relation to item complexity. (c) Reliability and separation indices to assess internal consistency and the instrument's capacity to differentiate among varying respondent skill levels, and (d) Employing Principal Component Analysis of Residuals (PCAR) to evaluate the unidimensionality assumption of the scale.

RESULTS

Descriptive Profile of Student Responses on Tri Hita Karana Dimension

This study included 229 high school students as participants, comprising 154 females (67.25%) and 75 males (32.75%), all of whom had previously engaged in school-based guidance and counselling services in Bali. The descriptive examination of the three aspects of the Tri Hita Karana values indicated consistently elevated and stable scores among students.

The Parahyangan component, assessing students' spiritual connection with God, yielded a mean score of 36.01, a standard deviation of 4.15, and a score range of 24 to 48. The Pawongan dimension, which pertains to interpersonal and social connections, exhibited the highest mean score of 36.76 (SD = 4.20), with a range spanning from 24 to 49. The Palemahan dimension, which evaluates pupils' connection to the natural environment, yielded a mean score of 28.38, a standard deviation of 3.64, and scores that varied from 17 to 39. The findings suggest that students usually regard the incorporation of Tri Hita Karana ideals in guidance and counselling services—encompassing spiritual, social, and ecological aspects—as significant and beneficial. Additional information is provided in Table 1.

Table 1. Statistics of the Dimension of the Tri Hita Kirana Value

No	Dimension	Number of Items	Score Minimum	Maximum Score	Average Score	SD
1	Parahyangan	9	29	45	36,73	3,68
2	Pawongan	9	27	45	35,24	4,00
3	Palemahan	7	21	35	27,60	3,05

Reliability and Separation Indices

Additionally, to verify the measurement instrument's consistency, the researcher assessed its reliability by two statistical methods: the person separation index and Cronbach's alpha coefficient, as suggested by Cronbach and Warrington (1951). This dependability evaluation included three fundamental components: (1) Item reliability assesses the instrument's consistency in evaluating the intended constructs; (2) Person reliability examines the consistency of respondents' answers across items; and (3) Interaction stability indicates the robustness of item–respondent interactions within the measurement model. The findings of these reliability assessments are displayed in Table 2.

Table 2. Summary Statistics

Component	Measure
Item Reliability	0,93
Person Reliability	0,84
Cronbach Alpha (KR-20) person raw score "test" reliability	0,86
Item Separation Index	3,67
Person Separation Index	2,29

The Rasch analysis results reveal that the scale employed in this investigation exhibits sufficient measurement quality for reliability and discriminatory capability. The reliability coefficient of the

question was noted as 0.93, indicating that the items regularly yield steady measurements across various responder groups. The person reliability value of 0.84 indicates the scale's efficacy in distinguishing students according to their internalisation of Tri Hita Karana values. The instrument's internal consistency is further evidenced by a Cronbach's alpha coefficient (KR-20) of 0.86, signifying a strong inter-item correlation and coherence in assessing a singular construct. The item separation index was 3.67, indicating the instrument's robust ability to differentiate item difficulty levels. The person separation index of 2.29 indicates that the scale may accurately classify students according to their comprehension and experience of Tri Hita Karana values in the context of guidance and counselling services. These findings affirm that the proposed scale is both statistically reliable and adaptable in measuring the varying degrees of local cultural value internalisation among students.

Item Fit to the Rasch Model

An item-level fit analysis was performed to assess the degree to which each item aligned with the Rasch model's expectations, utilising two principal fit indicators: Mean Square (MNSQ) statistics and Z-standardized (ZSTD) values. Bond and Fox (2013) delineate appropriate fit levels as MNSQ values ranging from 0.5 to 1.5 and ZSTD values from -2.0 to $+2.0$. Items within these ranges are deemed to demonstrate a good match, signifying consistent functionality with the underlying measuring model.

Tabel 3. Item Fit Statistics

Item	Measure (logit)	Infit MNSQ	Infit ZSTD	Outfit MNSQ	Outfit ZSTD	Pt. Measure Corr
Item 6	-.07	1.23	3.00	1.32	3.60	.29
Item 1	-.47	1.27	3.39	1.18	2.00	.37
Item 23	-.11	1.15	1.99	1.23	2.70	.35
Item 5	-.44	1.13	1.75	1.17	1.86	.40
Item 3	.75	1.12	1.44	1.16	1.63	.43
Item 17	-.09	1.09	1.24	1.11	1.35	.36
Item 24	.04	1.01	.11	1.07	.86	.50
Item 4	-.04	1.05	.72	1.06	.79	.37
Item 20	.12	1.02	.33	1.04	.52	.40
Item 22	.11	.97	-.45	1.02	.33	.47
Item 10	.49	.99	-.08	1.00	.08	.40
Item 13	.35	.97	-.36	.98	-.25	.47
Item 8	-.21	.97	-.37	.94	-.78	.51
Item 15	.33	.96	-.47	.97	-.31	.52
Item 21	1.02	.96	-.36	.97	-.27	.48
Item 11	-.22	.96	-.61	.93	-.90	.56
Item 19	-.15	.95	-.69	.93	-.88	.51
Item 12	.15	.94	-.84	.92	-.93	.57
Item 16	.10	.93	-.99	.91	-1.11	.52
Item 25	-.38	.93	-.98	.91	-1.05	.55
Item 7	-.52	.92	-1.12	.87	-1.53	.56
Item 14	.27	.92	-1.01	.90	-1.22	.56
Item 9	-.53	.90	-1.38	.84	-1.93	.52
Item 2	-.38	.87	-1.83	.84	-1.91	.54
Item 18	-.13	.84	-2.30	.81	-2.53	.55

According to Table 3, all 25 products exhibited Infit MNSQ values between 0.84 and 1.27, and Outfit MNSQ values between 0.81 and 1.32. The values are within the allowed range, signifying that all items are statistically congruent with the Rasch model for anticipated response patterns. The standardised fit statistics indicated that Infit ZSTD values varied from -2.30 to $+3.39$, whereas Outfit ZSTD values ranged from -2.53 to $+3.60$. While the majority of products fell within the optimal ZSTD range (-2.0 to $+2.0$), three items marginally surpassed the upper threshold: (1) Item 6 (Infit ZSTD = 3.00; Outfit ZSTD = 3.60), (2) Item 1 (Infit ZSTD = 3.39), and (3) Item 23 (Outfit ZSTD = 2.70).

The elevated ZSTD values imply possible overfitting or underfitting, which may reveal unforeseen response patterns or hidden multidimensionality. Nonetheless, given all associated MNSQ values remain within acceptable thresholds and point-measure correlations are positive (varying from 0.29 to 0.57), these items are deemed to significantly contribute to the measurement construct and are maintained in the model.

Unidimensionality Assessment through PCAR

Table 4. Standardized Residual Variance in Eigenvalue Units = Item Information Units

	Observed	Expected
Total raw variance in observations	100.0%	100.0%
Raw variance explained by measures	26.5%	26.6%
Raw variance explained by persons	9.0%	9.1%
Raw variance explained by item	17.4%	17.5%
Raw unexplained variance (total)	73.5%	73.4%
Unexplned variance in 1st contrast	7.4%	10.0%
Unexplned variance in 2nd contrast	6.5%	8.9%
Unexplned variance in 3rd contrast	5.5%	7.4%
Unexplned variance in 4th contrast	4.5%	6.1%
Unexplned variance in 5th contrast	4.2%	5.6%

According to Table 4, construct validity was evaluated by the Principal Component Analysis of Residuals (PCAR) method inside the Rasch model framework. This research seeks to confirm that the instrument is unidimensional, meaning it reliably assesses a singular underlying construct. The PCAR results indicate that the total raw variance in the observations was 100%, partitioned into two components: variance elucidated by the model and unexplained variance (residuals). The measuring model accounted for 26.5% of the variance, comprising 9.0% from respondents and 17.4% from items. This roughly corresponds with the theoretical expectation of 26.6%, suggesting that the instrument is effectively measuring the desired construct. Simultaneously, 73.5% of the variance was classified as unexplained or residual. The study of contrasts in the residuals indicated values that stayed within acceptable bounds. The initial contrast represented 7.4% of the unexplained variance, succeeded by 6.5% in the second, 5.5% in the third, 4.5% in the fourth, and 4.2% in the fifth. All values fell below the well recognised threshold of 10% or an eigenvalue of 3.0, indicating that no further dimensions substantially affected the instrument's structure. Consequently, the PCAR findings validate that the instrument satisfies the unidimensionality criterion. This indicates that the scale items consistently assess a singular construct—namely, the incorporation of Tri Hita Karana values in guiding and counselling services. These findings substantiate the construct validity of the instrument and confirm its suitability for application within the setting of this investigation.

Item-Person Distribution on the Wright Map

An analysis utilising the Item-Person Map (Wright Map) was done to evaluate the correspondence between item difficulty and responder ability. This map illustrates the distribution of student competencies and item challenges on a unified logit scale, facilitating proportionate and significant interpretation within the Rasch measuring paradigm.

The Wright Map above illustrates that the majority of male (L) and female (P) respondents are situated within the logit range of 2 to 4, signifying that most students have assimilated the Tri Hita Karana values at a moderate to high degree. This substantiates the hypothesis that the principles of

Parahyangan, Pawongan, and Palemahan are effectively integrated into students' experiences, especially via the guidance and counselling services provided to bolster resilience.

Several respondents demonstrate remarkably high logit scores (e.g., respondents 169 L, 150 L, 52 P, all exceeding logit 4), indicating a profound internalisation or comprehension of the Tri Hita Karana ideals. Conversely, certain respondents (e.g., 99 P, 10 P) have low logit scores, suggesting that not all students have thoroughly internalised these ideals. These findings underscore the variability in students' experiences with counselling services and provide essential insights for counsellors to tailor their methods more successfully to particular student requirements.

The distribution depicted in the Wright Map demonstrates that the scale effectively encompasses a broad spectrum of student abilities and features items with suitably diverse difficulty levels. This is especially pertinent to the study's aim: to assess the extent to which Tri Hita Karana values are incorporated into guidance and counselling services as a culturally rooted approach for enhancing student resilience.

DISCUSSION

The study's findings indicate that students have significantly internalised the local values inherent in the Tri Hita Karana idea through the guidance and counselling services provided to students. The elevated average scores across the three primary dimensions—Parahyangan, Pawongan, and Palemahan—demonstrate a rather uniform distribution and a distinct inclination towards the incorporation of spiritual, social, and ecological values in students' counselling experiences. The substantial internalisation of Tri Hita Karana principles reinforces Masten's (2001) claim that resilience is not merely a result of an individual's intrinsic abilities, but also a consequence of a nurturing social and cultural milieu. In this setting, Tri Hita Karana serves as a cultural value system that bolsters students' psychosocial resilience through counselling experiences grounded in their local identity.

Each aspect of Tri Hita Karana distinctly enhances the cultivation of student resilience. Parahyangan fortifies spiritual roots, imparting significance, tranquilly, and optimism under adversity. Pawongan promotes social support, empathy, collaboration, and a sense of community. Palemahan, conversely, fosters ecological consciousness that improves self-regulation and emotional equilibrium. Collectively, these three elements constitute an interrelated value system consistent with a comprehensive concept of resilience. The results indicate that an increased appreciation of local values among students, supported by guidance and counselling services, correlates with a higher likelihood of developing positive resilience. This underscores the perspective that resilience is not an inherent characteristic, but rather a one that can be cultivated and enhanced by suitable methodologies, including the incorporation of cultural values in schooling.

Local knowledge, exemplified by Tri Hita Karana, enhances the substance of guidance and counselling services while significantly contributing to the development of a robust student identity that is both socially and spiritually anchored. This viewpoint corresponds with the longitudinal research of Werner and Smith (1992), which revealed that children reared in high-risk circumstances can nevertheless achieve positive development when provided with a stable, socially, and spiritually significant milieu. King et al. (2012) similarly discovered that spirituality cultivated in educational environments enhances students' sense of life purpose and provides a source of resilience in managing emotional and academic challenges. Consequently, Parahyangan—as a value grounded in students' transcendental relationship with heavenly power—can serve as a protective factor in cultivating resilience. Wing Sue and Sue (2008) underscore the significance of culture-based counselling in reconciling professional methodologies with the varied life situations of pupils. In the Balinese setting, Pawongan—symbolizing human interconnectedness—strengthens profound social relationships, which, as Masten (2001) observes, constitute a fundamental basis of psychological resilience. The Palemahan dimension, emphasising harmony with nature, embodies the ecopsychological perspective in modern counselling, where environmental connectedness is recognised as a contributor to anxiety reduction and enhanced self-awareness (Jordan & Hinds, 2016). The final results of the Rasch analysis substantiate the validity and reliability of the method used measure. The instrument has a person reliability rating of 0.84 and an item reliability of 0.93, indicating its efficacy in accurately assessing variations in

students' internalisation levels of Tri Hita Karana values. Bond et al. (2020) assert that reliability within these ranges signifies substantial measurement consistency and strong psychometric efficacy in cross-cultural settings.

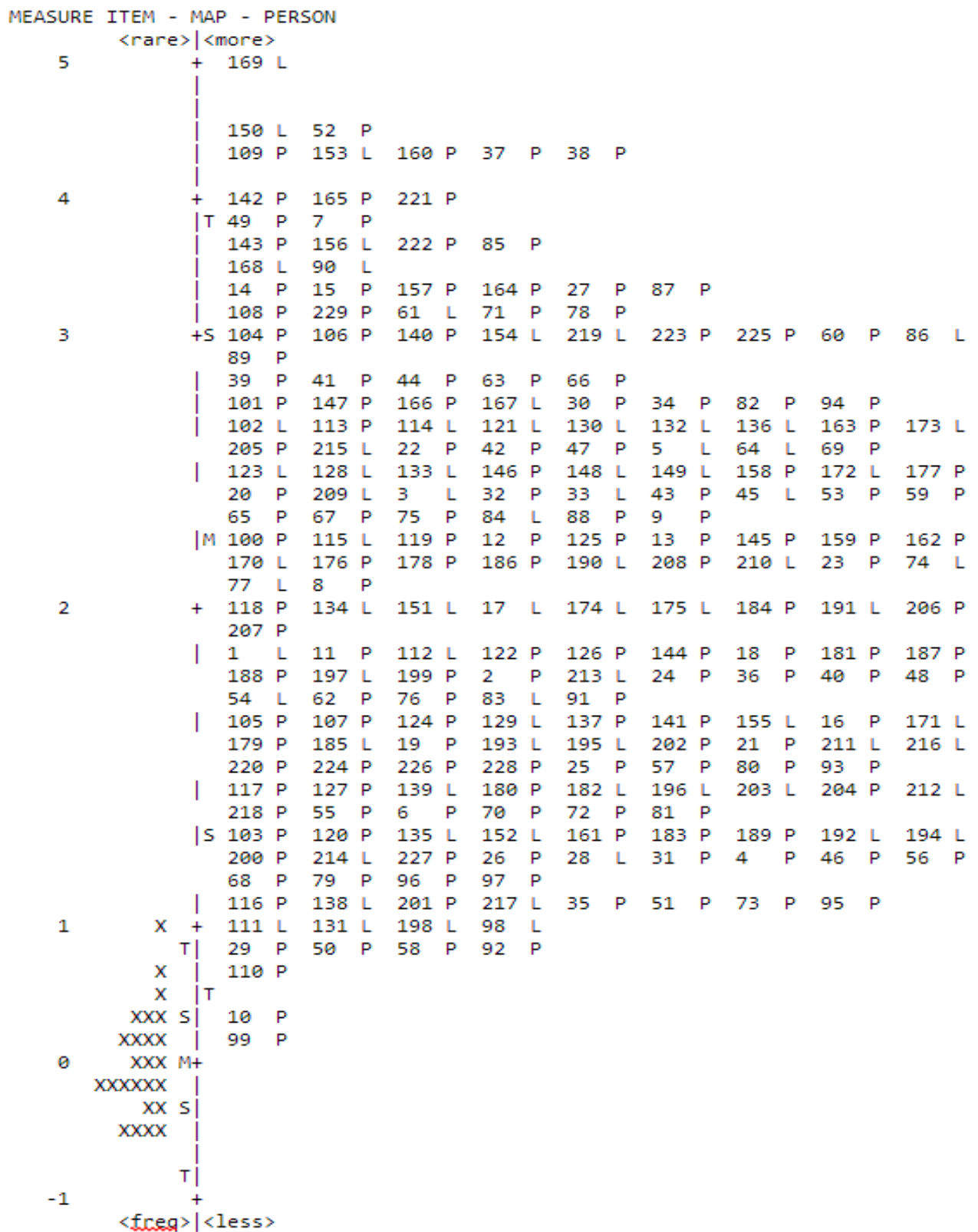


Figure 1. The Wright-Map

Moreover, a person separation index of 2.29 signifies that the tool may categorise children into a minimum of three separate levels of internalisation. This is essential, since it demonstrates that the instrument is both sensitive and equitable in representing the diversity of student experiences, as highlighted by Linacre & Linacre (2012). Wright et al. (1986) observed that instruments with separation indices exceeding 2.0 exhibit substantial classification efficacy in psychometrically significant manners. This indicates that the data not only represent overall trends but also reveal significant group disparities among pupils. This enables the precise identification of pupils exhibiting low, medium, and high degrees of Tri Hita Karana internalisation within the framework of this study. This diagnostic capacity allows guidance and counselling services to customise more precise and pertinent interventions. The Principal Component Analysis of Residuals (PCAR) indicates that the instrument satisfies the unidimensionality criterion, since the unexplained variance in the first comparison is 7.4%, much below the 10% level typically associated with a potential second dimension. This verifies that the questions uniformly assess a singular primary construct: the incorporation of Tri Hita Karana values in guidance and counselling services. The construct validity of the instrument is robust, rendering the scale appropriate for evaluating local cultural values in educational settings. This corresponds with Azwar's (2016) claim that unidimensionality is a crucial prerequisite for demonstrating the construct validity of psychological instruments.

The analysis of the Wright Map indicates that the majority of respondents are situated within the logit range of 2 to 4, reflecting a medium-to-high level of comprehension and familiarity with Tri Hita Karana values. The existence of respondents with extreme logit scores, both high and low, indicates that pupils have not uniformly experienced guidance and counselling services, especially concerning the integration of local values. This underscores the necessity for school counsellors to be more cognisant of individual variances in background, cultural experience, and intrinsic ability to assimilate the values conveyed. Pedersen (2001) and Wing Sue & Sue (2008) asserted that culture-based counselling transcends a conventional therapeutic method, serving as an awareness and respect for students' cultural identities. The Wright Map indicates that male students typically hold the highest logit positions for the internalisation of Tri Hita Karana. For example, male participants, specifically subjects 169 L and 150 L, are situated above logit 4, indicating a profound appreciation and embodiment of the ideals of Parahyangan, Pawongan, and Palemahan. Conversely, the majority of female responses are concentrated in the mid-logit range (between 2 and 3), with a minimal number attaining the top extremities.

Reivich and Shatté (2003) corroborated this observation, indicating that traits of resilience, including decisiveness and emotional regulation, are often more pronounced in teenage boys. Datu and Valdez (2016) discovered in their study in the Philippines that male students exhibited greater resilience than female students in emotional regulation and self-efficacy, particularly when confronted with academic and social pressures necessitating active coping strategies. In their longitudinal study of Kauai children, Werner and Smith (1992) noted that males with robust environmental and social support grounded in local values, such as community engagement or traditional practices, had significant resilience, even under challenging circumstances. In the Balinese setting, boys' increased participation in traditional ceremonies and more prominent social responsibilities may function as protective factors that bolster resilience through the Tri Hita Karana principles integrated into daily life. It is essential to acknowledge that resilience is not only determined by gender; instead, it arises from the intricate interaction of personality, life experiences, and support systems. Ungar (2008) asserted that resilience is inextricably linked to cultural and social settings. Consequently, the effective integration of Tri Hita Karana values into guidance and counselling services benefits all students, regardless of gender, but the expression of these values may differ based on gender and personal experiences.

This study emphasises the necessity of establishing guidance and counselling services that address academic and emotional issues while being culturally relevant. Tri Hita Karana demonstrates its relevance and applicability as a value framework for fostering student resilience. This study tackles a deficiency in the literature concerning the incorporation of local cultural values into systematic and quantifiable counselling techniques. Future research should encompass larger and more diverse populations, along with cross-cultural validation initiatives. Ultimately, incorporating local values into educational services not only aids in preserving cultural identity but also promotes the comprehensive development of pupils in a socially and spiritually significant manner.

CONCLUSION

This study verifies that the local values inherent in the Tri Hita Karana concept—Parahyangan, Pawongan, and Palemahan—have been successfully and significantly incorporated into school-based guidance and counselling services, crucially enhancing student resilience. The instrument exhibits robust psychometric qualities according to Rasch analysis, shown by elevated item and person reliability and a satisfactory separation indices.

Furthermore, the creation of an instrument explicitly based on Balinese local wisdom and thoroughly validated psychometrically signifies a significant progress, as this methodology has seldom been integrated into traditional guidance service frameworks. Guidance teachers or counsellors are thus urged to not solely depend on standardised frameworks, but also to create culturally grounded solutions. This instrument can function as a significant preliminary evaluation tool to facilitate that objective.

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