

Inclusive Education Practices with Balinese Local Values of “Menyama Braya” in a Primary Bilingual School in North Bali

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Abstract: This research explores the application of the Balinese local values of *Menyama Braya* or brotherhood in promoting inclusive education in a primary bilingual school in North Bali. Grounded in theories of multiculturalism and inclusivity, the study emphasizes the importance of acceptance, empathy, and cooperation among students from diverse backgrounds. Employing a phenomenological approach, data were collected through observations, in-depth interviews, discussions, and document analysis. The findings indicate that the integration of *Menyama Braya* principles fosters a cooperative learning environment where students, including those with special needs, engage meaningfully with their peers. This practice not only enhances tolerance and empathy but also supports the creation of culturally responsive educational spaces. Recommendations include incorporating *Menyama Braya* values into teacher education curricula to cultivate inclusive practices that celebrate diversity and ensure equitable access to quality education for all students. By embedding these local values into modern educational methodologies, schools can develop compassionate learning environments that embrace differences while promoting social harmony.

Keywords: inclusive education; Balinese local values of *menyama braya*; multiculturalism; social harmony

1. Introduction

Bali is an island characterized by its rich tapestry of cultures, where individuals from diverse backgrounds and belief systems coexist harmoniously. The island of Bali is home to a diverse array of ethnic groups. The Ministry of Home Affairs claims that by July 2024, Bali's population reached 4,34 million individuals, with the ethnic Balinese constituting the predominant

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group and supported by people from various religious backgrounds. In Bali, the manifestation of multiculturalism has been evident for an extended period, exemplified by certain temples that integrate Balinese Hindu and Kong Hu Chu traditions (Alit, 2024; Sudiana & Nuriawan, 2022). The multifaceted nature of society presents two possibilities: conflict and potential disintegration, both of which can enhance societal structures and serve as catalysts for the evolution of social dynamics (Montalvo & Reynal-Querol, 2014; Rahardjo, 2010).

Menyama Braya, a philosophical approach advocating for unity and brotherhood, is essential in cultivating acceptance and empathy among children in classrooms comprising diverse ethnic and religious backgrounds in Bali. Given the intrinsic pluralism and diversity of Bali’s culture, the need for inclusive education is evident. Inclusive education and the concept of *Menyama Braya* are closely intertwined, as both emphasize community, respect, and support for all individuals, regardless of their backgrounds or abilities. *Menyama Braya* fosters a sense of belonging and mutual respect among community members, which parallels the goals of inclusive education to create an environment where all students, including those with disabilities or special needs, feel valued and accepted.

The Balinese local values of *Menyama Braya* implies the practice of a fundamental philosophy of the Balinese people, embodying universal principles of harmony and kinship that foster a sense of connection among individuals and promote coexistence with one another. The *Menyama Braya* principles ensure that every student gets the same chances and support to succeed in school no matter who they are or where they come from. This includes making sure students with disabilities or special talents learn alongside everyone else. The goal is simple to give each child whether they face challenges or have amazing gifts the best possible education perfectly suited to them (National Education Department, 2009). It is all about celebrating differences, treating everyone with respect and making sure no child is left behind especially those with special needs. Every child deserves a great education (Bryant et al., 2008; Kusimo & Chidozie, 2019).

Worldwide, inclusive education is seen as incredibly important. A key United Nations goal is to make sure everyone gets a good education (Rambla & Langthaler, 2016; Urata et al., 2023). Inclusive classrooms bring together students with different needs and backgrounds, creating a rich multicultural learning environment where everyone interacts and learns from each other (Jansen et al., 2015). This approach focuses not only on academic ability but also on the emotional and social well-being of all students, especially those with special needs (Amthor & Roxas, 2016). Schonert-Reichl (2017) and Weissberg et al., (2015) have also confirmed this. The meaning and philosophy in the *Menyama Braya* concept that prioritizes unity, and mutual respect will be able to

provide a strong framework for building and supporting an inclusive learning space, where every student is respected and supported to grow collectively.

Bali, characterized by its multiculturalism, serves as a significant tourist destination, enhancing public and parental awareness of the necessity of English proficiency in social and professional contexts. This highlights the necessity of performing research in a bilingual context that the school allows students to use two languages (Bahasa Indonesia and English) conveniently in their daily school lives and incorporates the local relevance of the *Menyama Braya* concept. Parents now have high expectations that their children understand and apply the *Menyama Braya* concept in order to communicate and interact with other students from diverse backgrounds. We see that schools apply the *Menyama Braya* concept to create a harmonious school community within the framework of inclusive education.

Thus, this study aims to investigate how the *Menyama Braya* concept is applied by looking deeper into the approaches taken by schools to create equitable and quality education. This study will adopt a bilingual approach to better understand diversity and inclusivity in at North Bali Bilingual School

2. Literature Review

2.1 Inclusive Education

In Balinese culture, *Menyama Braya* embodies unity, acceptance, and cooperation, values perfectly aligned with inclusive education. All prioritize embracing diversity, working together, and creating welcoming environments for everyone. Inclusive education puts these values into action by ensuring all students, regardless of background or needs, have equal access to a high-quality education (Buchs et al., 2023; Bryant et al., 2008; Engsig, 2023; Kafia et al., 2023). This creates a supportive and harmonious school community (Anupriya & Salim, 2014; Long & Guo, 2023; Yasin et al., 2023). This approach reflects the broader global goal of providing quality education for all (as outlined in the UN's Sustainable Development Goal 4), ensuring that schools adapt their teaching, curriculum, and support to meet the needs of every child (Hornby & Kauffman, 2024; Rambla & Langthaler, 2016; Strnadova et al., 2023; Naami & Mort, 2023; Roldán et al., 2021).

In addition to global goals, inclusive education has local ramifications in Bali and Indonesia. In Indonesia, educators are endeavouring to match their views and competencies with curriculum reform, particularly the *Merdeka Curriculum* and Sustainable Development Goal 4 (Sipayung & Hsu, 2023). Educators in Indonesia regard SDG 4 as a foundational framework to direct the execution of the teaching and learning process, enhancing comprehensive awareness of the significance of this sustainable development goal within the Indonesian educational landscape. Certain investigations aimed at fostering

more inclusive educational practices remain predominantly focused on addressing issues within the classroom setting.

A substantial body of research has been conducted on the implementation of inclusive education in Bali classrooms (Lestari et. al., 2022; Padmadewi & Artini, 2017; Padmadewi et al., 2023; Padmadewi et al., 2024; Padmadewi, et al., 2021), concentrating on classroom practices aimed at integrating students with special needs into mainstream schools. Despite extensive research on inclusive education, most efforts have focused on discovering solutions to challenges that arise throughout the teaching and learning process. The inclusion of multicultural classrooms and the integration of programs and activities that promote diversity and *Menyama Braya* principles remain unexamined.

2.2 *Menyama Braya* Concept

The *Menyama Braya* concept, upheld by the Balinese Hindu culture, posits that all individuals are brothers (Suadnyana, 2023). This idea encompasses qualities such as equality, cooperation, empathy, and tolerance (Adhi et.al, 2019; Dewi & Adnyani, 2023; Lestawi & Kusuma, 2023a; Ludji et. al., 2020; Suwindia & Wati, 2023). Equality is defined as a perspective that eschews discrimination, asserting that all individuals hold an equivalent status and merit equitable treatment (Suadnyana, 2018). Cooperation is an endeavor in which individuals assist one another (Harries, 2012). This spirit is highly obvious in the daily lives of the Balinese people. The implementation of religious rituals and customs in Bali is also carried out with these principles.

Menyama Braya is also reflected in the teachings of Balinese Hinduism in the concepts of *Tat Twam Asi* and *Tri Hita Karana*. *Tat Twam Asi*, “I am you, and you are me”, emphasizes the principle of equality (Mallarangeng et al., 2024). Paradhani and Yuliandari (2021) explain that this concept encourages Balinese Hindu individual to be able to see others as parts of themselves. Thus, this view posits that human beings are equal (Untung & Mu’tasyim, 2020). Likewise, the concept of *Tri Hita Karana* emphasizes the three sources of human happiness, especially in the *pawongan* section which emphasizes harmonious relationships between humans. One real form of implementing this value is by recognizing and embracing everyone regardless of different background.

3. Method and Theory

3.1 Method

This study employed a phenomenological approach. The researchers selected phenomenology as the methodological approach, as it elucidates the ways in which educators enact inclusive education within genuine mainstream teaching practices. Phenomenology serves as a methodical approach to the exploration of interpretive

paradigms. Phenomenology represents a meticulous, structured, and analytical examination of an occurrence. This approach seeks to elucidate the nuanced realities surrounding a particular occurrence. This systematic investigation commences with phenomena of interest and aims to understand the subjective significance of the lived experience of an event (Creswell, 2014).

The research was conducted at North Bali Bilingual School that embraces inclusivity in North Bali. The aim was to clarify the manifestation of inclusion within the educational process at the school and to examine its integration into the various activities and programs. The data collection spanned a full year, commencing in January 2023 and concluding in January 2024. The school comprises two classes per grade level, with class sizes ranging from 20 to 26 students. The total count of students is presented in Table 1.

Table 1. The Number of Students as the Sample of the Study at the School

No.	Grade	Total number	Based on Religion	Based on places of origin
1.	1A	25	H (17), B (4), I (2), C (1), P (1)	Bali=20, Java=5
2.	1B	26	H (22), B (4), I (2), Cn (1)	Bali =24, Java= 1, overseas=1
3.	2A	25	H (18), B (3), C (3), P (1)	Bali =23, Java=1, overseas=1
4.	2B	25	H (18), B (4), C (2), P (1)	Bali =24, Java=1
5.	3A	24	H (23), B (1)	Bali = 24
6.	3B	23	H (14), B (4), C (4), P (1)	Bali = 23
7.	4A	25	H (19), B (3), I (1), C (2)	Bali=23, Java = 1, overseas=1
8.	4B	25	H (16), B (5), I (2), C (2)	Bali=23, Java = 1, overseas=1
9.	5A	18	H (10), B (3), I (2), C (3)	Bali = 15, Java=3
10.	5B	25	H (20), B (3), P (1), Cn (1)	Bali=17, Java =1
11.	6A	22	H (18), B (2), C (1), P (1)	Bali = 19, Java =2, overseas=1
12.	6B	23	H (17), B (3), I (1), C (2)	Bali=21, Java=1, overseas=1

Remarks: H=Hindu, I= Islam, B= Buddhism, C= Christian, P=Protestant, Cn = Confucian
Source: North Bali Bilingual School (2024)

The data were collected using several techniques: observation, in-depth interviews, discussion, and document analysis. The researchers created an ethnographic record and conducted domain and taxonomy analyses. Focused observations were conducted by attending the teaching and learning process twice weekly. Beside observations, the data were collected using several techniques: observation, in-depth interviews, discussion, and document analysis. The researchers created an ethnographic record and conducted domain and taxonomy analyses. Focused observations were conducted by attending the teaching and learning process twice weekly. Beside observations, the researchers also conducted in-depth interviews with the six key teachers, the school principal, and the technical assistant and consultant of the school on

inclusive education. The questions were about the manifestation of *Menyama Braya* into programs and how inclusivity can be guaranteed. Document analysis was also done to seek data about the students’ performances and pedagogical information. The discussion was conducted to probe and explore why certain tasks were provided, and to ask for clarifications of certain actions.

The data were analysed using Dimension Analysis as proposed by Spradley (1980) that covers nine dimensions, space, actors, activity, objects, act, event, time, goal, and feeling; while the data collection includes 10 step-procedures as shown below.

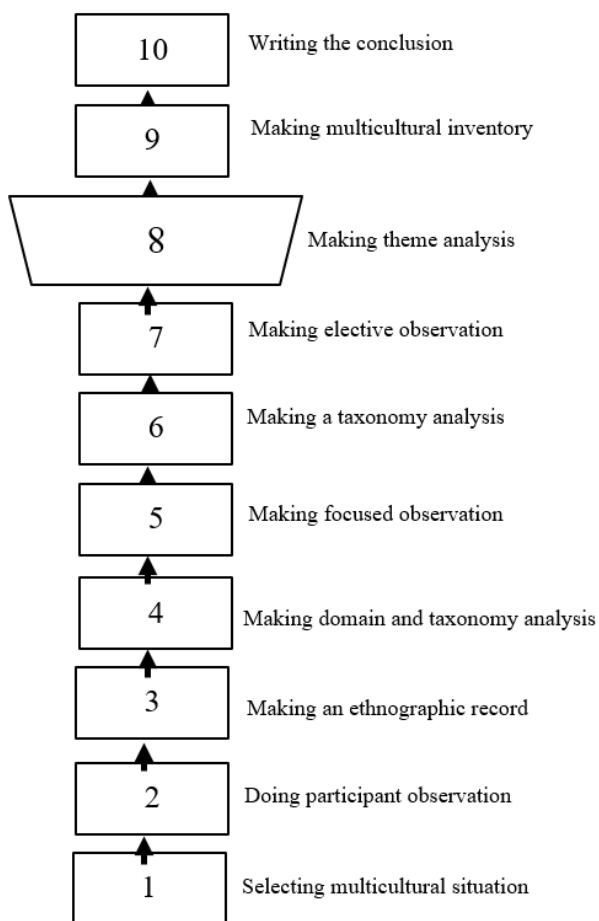


Figure 1. The Steps of Data Collection (Adapted from Spradley, 1980)

Data triangulation was carried out through interviews and analyzing the school documents to confirm the findings and strengthen the validity of the analysis results. Consistent themes were identified across all data sources to ensure accurate and representative findings and ended with writing a conclusion.

The main findings are compiled. This analysis provides a comprehensive and in-depth picture of implementing inclusive learning in the bilingual school.

3.2 Theory

The notion of inclusive education follows Kanter et al., (2014) for whom inclusivity refers to “full inclusion” as the integration of all pupils, even those with intricate requirements, into conventional schooling. The school instituted full inclusion in many classes, including art, sports, and music, allowing students with special needs to engage alongside their mainstream peers in the same activities. Children with special needs participated in content subjects in a designated room with their specialized educators, drawing a partial conclusion (Rambla & Langthaler, 2016; Urata et al., 2023), and the interaction occurs among individuals with diverse skills and cultural backgrounds (Jansen et al., 2015). The instructions assure the involvement of socio-emotional learning (SEL) framework to enhance the emotional and social well-being of all students, particularly those facing particular problems (Amthor & Roxas, 2016). The implementation of *Menyama Braya* values is reflected in unity, mutual respect, acceptance and empathy (Adhi et al., 2019; Dewi & Adnyani, 2023; Lestawi & Kusuma, 2023b; Ludji et al., 2020; Suwindia & Wati, 2023).

Menyama Braya, as a cultural notion, underscores the significance of genuine teamwork and cooperation, irrespective of differences. Within the framework of *Tri Hita Karana* (*Parahyangan* - Developing spiritual practices, rituals, and dedication to bring about harmony with the divine, *Pawongan* - Fostering harmony among individuals through mutual respect, collaboration, and social cohesion, and *Palemahan* - Nurturing harmony with nature by respecting and preserving the environment), *Menyama Braya* emphasizes the significance of fostering societal harmony as a crucial element in the cultivation of interpersonal relationships (*Pawongan*). This notion underscores the significance of maintaining solidarity, collaboration, and equilibrium. Through the implementation of societal harmony, the Balinese cultivate not only interpersonal cohesion but also a broader harmony among individuals, the environment, and the Divine, grounded in the fundamental principle of *Tri Hita Karana* (Dewi & Adnyani, 2023).

The foundational principles of inclusivity, justice, and solidarity underpin the relationship between *Menyama Braya*, inclusive education, and equitable quality education. As a local Balinese value, *Menyama Braya* emphasizes the significance of treating all individuals as brothers/sisters, irrespective of their background, aptitude, or social status (Arjawa & Zulkifli, 2021). This value affirms the principle of inclusive education, which is designed to ensure that all individuals, regardless of their special needs or differences, have access to education. Consequently,

equitable quality education guarantees that learning is not only inclusive but also of high quality, thereby ensuring that all individuals have the same opportunity to realize their full potential (Padmadewi et al., 2024). *Menyama Braya* is a cultural foundation that can make inclusive and high-quality education work better. This is because it encourages the community to work together, value differences, and create a peaceful learning space. This combination bolsters endeavours to ensure that education is equitable, sustainable, and equitable.

4. Results and Discussion

4.1 North Bali Bilingual School

North Bali Bilingual School (NBBS) is located on Jalan Gunung Rinjani, Panji Village, Sukasada District, Buleleng Regency, Bali. The NBBS was established in 2012 and is registered with the Buleleng Regency Education Office under the name SD Dwi Bahasa Sekolah Bilingual Bali Utara. At the beginning of its establishment, NBBS only had one class consisting of 16 students. In 2023, NBBS became a rapidly growing Elementary School with 2 classes at each level, from grades 1-6, with a total of 265 students in 12 classes and a special room for Special Needs Education. Currently, NBBS has been accredited with a superior rating. As the name suggests, NBBS is a bilingual school. This means that NBBS uses Indonesian and English every day in many areas of the school. This school is the only bilingual school in North Bali. It is different from the South Bali area, where there are many bilingual schools available, for instance Taman Rama School, Diatmika School, Bali Island School, and Jembatan Budaya School.

This school is a private bilingual school that is different from other private bilingual schools. Generally, bilingual schools in Bali follow a curriculum from abroad, but NBBS follows the Indonesian Curriculum, adopting local Balinese values, while implementing “best practice education”. NBBS is categorized as a National Plus School, which means the school follows the national curriculum, which is supplemented with various “plus” activities. At NBBS, the implementation of the curriculum, in an academic sense, is rigorous, but allows for differentiated teaching and Project-based Learning. As a child-centered school, many programs and events reflect positive energy and joy. These programs include the celebration of Children’s Book Week, Literacy Program, Earth Day, Project Week, Gardening Program, Spirit Day, and Community Service Program led by the NBBS Student Council to raise funds and support various community programs.

4.2 *Menyama Braya* Values in Various Cultures and Religions Practiced

According to the study, the Balinese local culture, which is based on the basic notion of *Menyama Braya*, values unity and solidarity over differences. This

is in line with the ideas of inclusive education. This approach encourages all students, including those with special needs, to receive education within the same environment. In this context, the essence of *Menyama Braya* bolstered the execution of equitable quality education, ensuring that all students, irrespective of their social or cultural backgrounds and varying competencies, have equal access to quality education. By combining these ideals, inclusive education fosters equality and cultivates societal peace grounded in the principles of Balinese indigenous culture.

The findings from the observation, interview and discussion reveal that the school incorporates *Menyama Braya* values by observing all religious holy days pertinent to the students' faiths. All pupils, regardless of their religious beliefs, collaborated with their peers to implement the *Menyama Braya* concepts. Training students to sincerely accept, appreciate, and even collaborate with students from other religions is the essence of *Menyama Braya's* noble values. The excellence of this value lies in its ability to create social harmony, foster a sense of universal brotherhood, and build solid cooperation regardless of differences in beliefs. The activities facilitate the assimilation and practical application of multicultural values. Figure 2 summarizes the values of the various cultures and religions practiced in the school.

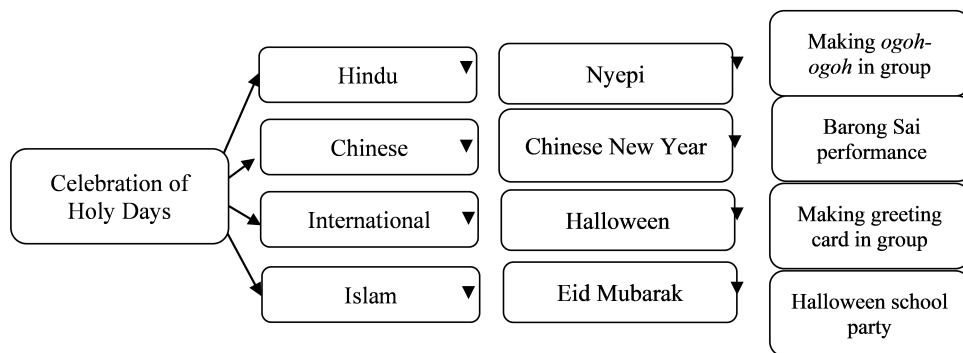


Figure 2. Taxonomy Diagram of Multicultural Celebrations which incorporate *Menyama Braya* concepts (Source: Analyzed data).

The fundamental principle unifying all conducted activities is the practice of *Menyama Braya*, which is inherently assimilated throughout the processes of celebrating holy days. The school emphasizes the practices of *Menyama Braya* through collaborative activities involving students from diverse religious backgrounds. This is essentially significant to practice, as *Menyama Braya* typically occurs more frequently among individuals of the same religion and infrequently with those of differing religions.

The collaborative endeavours undertaken during the observance of sacred days serve as pivotal moments for students to comprehend the significance of their peers' religious celebrations, fostering an environment of respect for the

diverse traditions and cultural practices inherent to their families. *Menyama Braya* fosters social collaboration among people of many religions. For the purpose of conducting an analysis of the *Menyama Braya* practices that was taking place at the school, Spradley (1980) analysis was implemented based on the nine dimensions. The identification of the *Menyama Braya* concepts based on those dimensions can be seen in Table 2.

Table 2. Dimensions of *Menyama Braya* Practices in Multicultural Situation

No	Dimensions	Description
1	Space	Identifying where <i>Menyama Braya</i> occurs: at a bilingual school in North Bali.
2	Actions	Identifying what programs of action are implemented for fostering <i>Menyama Braya</i> : <ul style="list-style-type: none"> • Teachings of different place of origins (Canada, Bali, Java, Sumatra) • Students of multicultural background and religion
3	Activity	Analyzing activities that incorporate <i>Menyama Braya</i> : <ul style="list-style-type: none"> • Celebration of holy days based on religions of the students • International days • Project days which involved students from various background
4	Objects	Identifying certain equipment and realia used for manifesting <i>Menyama Braya</i> value in their activities: <ul style="list-style-type: none"> • Equipment and realia needed for celebrating the days and for projects;
5	Act	Analysing how certain acts are manifested to practice <i>Menyama Braya</i> concept: <ul style="list-style-type: none"> • Students and teachers work together, collaborate to celebrate and do the projects.
6	Event	Analysing the events happening which incorporating <i>Menyama Braya</i> concept: <ul style="list-style-type: none"> • Holy days of the religions of the students
7	Time	Identifying the time of the implementation of the <i>Menyama Braya</i> concept: <ul style="list-style-type: none"> • During the project days (Friday) • Every holy days of students’ religions
8	Goal	Analysing the goals established through the <i>Menyama Braya</i> concept practices. <ul style="list-style-type: none"> • Establishing awareness of “<i>Menyama Braya</i>” and multiculturalism; • Establishing empathy of respecting differences; • Celebrating multiculturalism.
9	Feeling	Analysing the feeling of value practices during <i>Menyama Braya</i> <ul style="list-style-type: none"> • Emphatic, accepting differences, being tolerant

Source: Analyzed Data (2024)

The implementation of *Menyama Braya* in the school characterizes diversity such as cultural background, religion, language, ethnicity, and other elements. Spradley describes a framework that provides a roadmap that is used to identify factors of cultural diversity in schools for the development of inclusive and responsive methods. Through this framework, schools can facilitate diversity through various activities with the aim of celebrating differences and fostering empathy, appreciation, and respect. In the process of its implementation, *Menyama Braya* becomes an important component in upholding the values of equality.

The principle of *Menyama Braya* in the school is applied through multicultural projects, religious dialogues, or multi-ethnic festivals by actively and collaboratively involving students with the hope that students understand the concept and practice of multiculturalism. In addition, these activities encourage the development of an understanding that diversity is an asset and not a barrier. By implementing the ethos of *Menyama Braya*, students also learn to develop collaborative skills that are very important in today's world situation.

After the nine steps of Spradley were conducted, it was identified that daily activities and school programs centered on multiculturalism effectively exhibited ideals such as equality, cooperation, empathy, and tolerance in a cohesive manner in real life. In a diverse setting, students acquire knowledge of equality by honoring each individual irrespective of cultural or social background. Collaborative endeavors among diverse groups foster cooperation, cultivating it despite disparities. Moreover, the act of exchanging narratives or cultural experiences cultivates empathy, enabling students to comprehend the viewpoints of others. Ultimately, by acknowledging and embracing cultural diversity, children cultivate tolerance, fostering harmony and mutual respect among their communities. This research reveals that the implementation of inclusive education in the school context is based on four basic principles originating from the *Menyama Braya* concept: equality, cooperation, empathy, and tolerance. The use of bilingual languages, such as English and Indonesian, has increased the effectiveness of education in a variety of activities. When speaking with their foreign structures, students mostly use English, but occasionally they go back to using Indonesian when discussing complex topics or when they are unable to understand the dialogue. The availability of diverse languages contributes to a more serene and stress-free environment for students. The use of language as a teaching tool serves as a means of educating students, ensuring that each person's proficiency in English is recognized and valued.

4.3 The Implementation of Equality Value

The significance of equity is seen in the execution of inclusive education within the educational setting. The school embodies the principle of equality through the notion of *Menyama Braya* by applying equity teaching and enhancing both school and societal culture. Table 3 delineates the two techniques for executing inclusive education that embody the principle of equality.

Table 3. The Implementation of Equality Value of *Menyama Braya* Concept

No	Strategies	Examples of the activities	Description
1.	Equity pedagogy	Teachers tailor their instruction to help students from various ethnic, cultural, and socioeconomic backgrounds achieve academic success by delivering additional programmes as needed and promoting values of appreciation for differences.	All students have access to the highest quality education regardless of their backgrounds, and students are involved in <i>Menyama Braya</i> with sincerity.
2.	Empowering school culture and social culture.	The teachers and school involve all students in celebrating important days and events based on the students' religions and their countries of origin.	Integrating culture fosters an empowered educational and social environment, enabling children from diverse racial, ethnic, and gender origins to experience equity and equality-enhancing <i>Menyama Braya</i> .

Source: Analyzed Data (2024)

From Table 3, equity pedagogy promotes the principles of *Menyama Braya* and ensures that students from diverse backgrounds receive a quality education free from discrimination. In order to actualize the principle of equality, it is imperative that each educator within the school meticulously crafts their instructional approaches to embrace the diverse ethnic, cultural, and socioeconomic contexts of their students. Teachers possess the necessary tools to create programs that promote values, acknowledging differences and diversity as valuable assets and sources of strength, and exercise the concepts of *Menyama Braya*.

The school fosters an environment that encourages students to recognize and honor the diversity present in racial, ethnic, and gender backgrounds, thereby enriching both the educational and social milieu. An authentic illustration of the application of this principle is evident in the collective

celebration of significant and religious days with students. From a sociocultural standpoint, these activities posit that students acquire experiences that foster a sense of joy and equality. Figure 3 presents examples of how to foster an empowering school culture alongside social cultural activities, and *Menyama Braya* is exercised naturally.



Figure 3. The implementation of equality values through empowering school and social culture, *Barong Sai* (Photo: Padmadewi, 2024).

As presented in Figure 3, teachers apply various strategies in line with the principles of *Menyama Braya* to facilitate inclusive education by emphasizing the importance of equality and recognizing differences. *Menyama Braya* emphasizes individuals as parts of other individuals so that all must be treated equal and respectful (Adhi et al., 2019; Ludji et al., 2020; Suadnyana, 2023). Many countries have implemented the celebration of differences in their curriculum with the aim of building understanding of multiculturalism and supporting mutual respect and appreciation for each other (Marimuthu & Cheong, 2015; Qu & Cross, 2024; Tamayo et al., 2017). This is a very important strategic step to preserve social harmony (Lee et al., 2012). In school practices, the integration of *Menyama Braya* aims to unite and encourage cooperation among differences (Fransiska et al., 2022).

4.4 The Implementation of Cooperation Value

The school integrates the concept of collaboration into its teaching methods in order to support the successful implementation of inclusive education, which seeks to provide high-quality instruction for all students regardless of their varied backgrounds. This virtue embodies the principle of *Menyama*

Braya, which promotes voluntary cooperation and disregards distinctions among individuals’ backgrounds. The school’s approach to instilling the value of cooperation involves the knowledge development process and parental engagement (see Table 4).

Table 4. The Implementation of Cooperation Values of *the Menyama Braya* Concept

No	Strategies	Examples of the activities	Description
1	Knowledge construction process	Hosting International Activities; Pen-pal exchange program; Virtual inclusion of international students in the classroom; Exhibitions of students’ drawings (Joint projects with overseas partners); Drama and performances; Cultural Gallery; Cultural seasonal events	Students present about the specific cultures of foreign countries through geography fairs. The objective is to facilitate at-home internationalization to expose students to diverse cultures, enhance their multicultural awareness, and promote the natural implementation of <i>Menyama Braya</i> .

Source: Analyzed Data (2024)

Table 4 gives examples of activities implemented through “the knowledge construction process” strategy (as mentioned in Banks and Banks (2019) include organizing international events, initiating pen pal exchange initiatives, integrating international students virtually into the classroom, showcasing student artwork in exhibitions, collaborating on projects with overseas partners, staging theatrical performances, visiting cultural galleries, and participating in seasonal cultural events. Through these activities, students engage in collaboration and deepen their understanding of new knowledge, particularly regarding diverse cultures, thereby cultivating a profound sense of multicultural awareness and stimulating *Menyama Braya*. Students not only engage in collaborative activities to deepen their understanding, but parents also take an active role in the instructional process, as depicted in Figure 4.



Figure 4. Examples of activities that implement cooperation values to build new knowledge regarding social science (Photo: Padmadewi, 2024).

In Figure 4, the school additionally facilitates socialization and orientation initiatives for the parents of students whenever a new policy is implemented, especially practicing *Menyama Braya* with students of different religions. The orientation for parents aims to ensure their comprehension of the values of *Menyama Braya*, particularly in relation to students of various religions, thereby enabling them to provide support for this initiative. Teachers, students, and parents participate in orientation meetings on a predetermined schedule, twice a semester. This meeting aims to harmonize the endeavors of educators, the anticipations of parents, and the objectives of the school in fostering the academic development of students and increasing parents' awareness about the school program, which includes the practices of *Menyama Braya*. In addition, during the meeting, parents have the opportunity to observe their children's activities at school first-hand, offering a tangible insight into their performance and behaviour in the educational environment. Educational institutions use this direct observation as a method to help parents gain a deeper understanding of their children's experiences and the pedagogical approaches used in the schools. The encapsulation of those strategies is presented in Table 5.

Table 5. The Implementation of Cooperation Values of the *Menyama Braya* Concept through Parental Involvement

No	Activities for Parental Involvement	Description
1.	Orientation	Orientation is provided to ensure a uniform understanding of the significance of <i>Menyama Braya</i> among all pupils, irrespective of their diverse religious backgrounds.
2.	Collaborative meetings	Parental meetings at school can demonstrate <i>Menyama Braya</i> , a collaboration where parents, teachers, and the school community work together to enhance student development.
3.	Teacher – students – parent conference	The teacher-parent-student conference exemplifies the principle of <i>Menyama Braya</i> by enhancing collaborative efforts for the advancement and well-being of pupils.
4.	Observation day for parents	To allow parents to observe the students' performance as they engage in <i>Menyama Braya</i> with peers from diverse religious backgrounds at school.

Source: Analyzed Data (2024)

The results of this study found that the implementation of strategies and activities that adopt the values of *Menyama Braya* allows for encouraging joint efforts to foster an inclusive learning atmosphere, empathy and tolerance for students. This is also a form of character education development and parental involvement in meaningful activities. *Menyama Braya* values that emphasize cooperation can be adopted in inclusive education activities in schools with the aim of fostering collaboration among students from different social, economic and cultural backgrounds including those with special needs. In an inclusive classroom, cooperation between students is very important in order to create a learning environment that supports each other (Bülbü, 2022; Dare & Nowicki, 2018).

Additionally, for inclusive classrooms to be implemented successfully, cooperation between parents and educational institutions is crucial. As all parents, including those of ordinary children and students with special needs in the same classroom, must understand and support the educational experience in an inclusive classroom, parental involvement is crucial (Mann, et al., 2024; Tryfon et al., 2021). The successful adoption of inclusive classrooms will be extremely difficult without parental support and a clear awareness of their role in the process.

4.5 The Implementation of Empathy and Tolerance Values

The findings show that educators have used a variety of strategies to foster empathy and tolerance in students. This is revealed in the following, Table 6.

Table 6. Strategies for Developing the Students' Empathy and Tolerance

No	Strategies for developing the students' empathy and tolerance	Description
1.	Children-friendly way of orientation about characteristics of students' special needs;	The school is dedicated to recognizing differences and incorporating them consistently while fostering collaborations to promote the <i>Menyama Braya</i> concept in all collaborative activities.
2.	Involving students through various buddy programs to teach peers with special needs;	The teacher pairs students in a mainstream class with their peers to showcase specific tasks, facilitating <i>Menyama Braya's</i> incorporation.
3.	Continuous and sustainable implementation of character education;	The school systematically and continuously implements character education to establish universal compassion as the foundation for practicing <i>Menyama Braya</i> .
4.	Rewarding students for their kindness, empathy and tolerance.	Improvements are recognized and celebrated to reinforce positive character traits and assist children in acknowledging their positive attitudes while sustaining <i>Menyama Braya</i> .

Source: Analyzed Data (2024)

Findings from the study show that the Balinese local value of *Menyama Braya*, which means "living in harmony with others," has been fully put into practice through a lot of different programs. Cooperative efforts across diverse groups, irrespective of their background disparities, have realized *Menyama Braya*, promoting societal harmony and inclusivity.

Activities that respect cultural and socioeconomic differences demonstrate empathy and tolerance in a multicultural environment. Empathy is fostered by encouraging students to comprehend the viewpoints and experiences of their peers through discussions, simulations, and collaborative projects, whereas tolerance is cultivated by honoring cultural diversity and enforcing anti-discrimination policies. The two values promote harmony in the educational environment, guaranteeing every student's acceptance, value, and ability to thrive without fear or discrimination.

Engagement among students in an inclusive educational setting is crucial for practicing meaningful *Menyama Braya* through fostering socialization, reducing bullying, promoting acceptance, and developing empathy within the student body. Researchers have identified effective strategies for cultivating and enhancing students' attitudes of empathy and tolerance through careful observations and interviews in educational settings. This strategy adopts an orientation that prioritizes the well-being and needs of children. The school exhibits a strong commitment to recognizing and celebrating diversity, promoting mutual understanding among students, and incorporating these principles at every opportunity. Children can easily navigate the orientation process, which fosters mutual respect and enhances understanding and acceptance. The atmosphere of activities clearly demonstrates the implementation of multicultural education and the promotion of collaborative concepts inherent in *Menyama Braya*. Multicultural education functions as an essential and inclusive framework for all students from which *Menyama Braya* is exercised. This educational model opposes racism and discrimination within schools and society, advocating for pluralism regarding ethnicity, race, language, religion, economy, and gender, as reflected in students, their communities, and educators (Raya et al., 2023), thereby promoting the practices of *Menyama Braya*.

Students with autism spectrum disorder (ASD) are included in programs that also incorporate *Menyama Braya* methods. The buddy program, a specially designed approach to help pupils with ASD, has been established by the school with success. Through this program, students in general education classrooms can connect with their special needs colleagues. Through the program, students in mainstream classes are tasked with helping their colleagues with special needs (ASD) do particular activities. The findings show that this program has a purpose for students with special needs and has been successful in developing and improving their comprehension and empathy. This result is consistent with a study by Alqahtani and Murry (2015) who found that high school students with behavioral and learning difficulties benefited socially and academically from the Peer-Buddy Program. In addition, the school is committed to promoting *Menyama Braya* values by implementing sustainable character education through meaningful partnership. Incorporating character education into the curriculum aims to develop and strengthen universal values in students' daily lives, which are the foundation of *Menyama Braya*.

A fundamental approach to fostering character education involves recognizing and valuing students' kindness, empathy, and tolerance. The school acknowledges and commends advances in these domains to strengthen virtue character and assist children in identifying affirmative dispositions. Empathy and tolerance serve as essential pillars within the framework of *Menyama Braya*,

particularly when considering the principles of inclusive education. *Menyama Braya* cultivates a profound sense of community and mutual respect, essential for nurturing empathy, comprehending, and sharing the emotions of others, as well as embracing and appreciating diversity. These convictions manifest through inclusive education, which ensures equitable opportunities for all students, irrespective of their backgrounds or abilities. The students embody the essence of *Menyama Braya* through the cultivation of empathy and tolerance within the classroom, fostering a constructive and harmonious learning atmosphere that honors diversity and nurtures cohesion. This finding aligns with Sariyatun and Marpelina (2024) who affirm the importance of multicultural education and inclusive public policy in promoting cross-cultural understanding and reducing prejudice. Teachers inspire students to cultivate empathy and tolerance by introducing and celebrating this commendable behavior.

This study reveals that the school employs various strategies to embody the principles of empathy and tolerance, in alignment with the *Menyama Braya* concept. The execution of the *Menyama Braya* concept has demonstrated its efficacy in fostering and sustaining tolerance, as evidenced by the harmonious coexistence and solidarity between Balinese Hindus and Muslims in Pegamayaman Village, Buleleng, Bali (Bachtar et al., 2022). The inhabitants of that village embrace the *Menyama Braya* concept, holding a belief in familial bonds that transcends their religious differences (Suadnyana, 2023). The school provides orientation for both students and parents to delineate permissible and impermissible behaviors, thereby fostering an environment that embodies the principles of empathy and tolerance. The school additionally instructs mainstream students in the art of supporting their peers with special needs. This adheres to the *Menyama Braya* concept, which instructs all to consistently assist those who are in need (Raya et al., 2023). Furthermore, by fostering an understanding of inclusive classrooms from the outset, students with special needs will experience a greater sense of comfort within the school environment.

The results derived from this study offer a comprehensive understanding of how one can interpret and implement the universal values inherent in the *Menyama Braya* local wisdom concept. This study's findings provide examples of effective practices in leveraging local wisdom to address challenges within the educational sphere. The application of critical thinking and creativity serves as an essential component in harnessing local wisdom and transforming it into tangible solutions, particularly in the realm of inclusive education, a goal that the school has successfully achieved. This finding is consistent with research that suggests integrating inclusive education with local wisdom enhances community awareness, enhances curriculum relevance, fortifies social

support for children with special needs (Djafri et al., 2024), and encourages the incorporation of the crucial *Menyama Braya* into daily school practices.

The bilingual environment of the school plays a vital role in exercising *Menyama Braya* and fostering inclusive education in Bali, given the prevalent use of English in global interactions and the tourism sector. Nonetheless, the implementation of substantive English usage alongside students’ native languages must be meticulously considered. The insufficient number of educators equipped to fulfil both their linguistic and disability-related requirements disadvantages English language learners with special educational needs (Artiles & Ortiz, 2002).

The capacity to articulate in English enables students in Bali to engage in communication on a wider scale, encompassing both local and international contexts. The integration of English and Indonesian within inclusive education through *Menyama Braya*-based activities at school significantly enriches students’ linguistic capabilities and facilitates access to a broader spectrum of knowledge. Moreover, bilingualism equips children to tackle global challenges while fostering an appreciation for and preservation of their local identity through regional languages. This renders education in Bali increasingly inclusive, modern, and attuned to global trends.

5. Conclusion

The study on inclusive education practices with Balinese local values of *Menyama Braya* in a primary school in North Bali reveals significant insights into how local values can enhance inclusive education. The findings demonstrate that the bilingual school effectively integrates the *Menyama Braya* philosophy, which emphasizes equality, cooperation, empathy, and tolerance, into its inclusive education framework. Through strategic initiatives, the school fosters a multicultural environment that respects and celebrates the diverse backgrounds of its students. This implementation not only promotes social harmony but also enhances the educational experience for all learners, including those with special needs.

While this study provides valuable insights into effective practices for inclusive education, it also highlights the need for further research across multiple schools to validate and strengthen these findings. Expanding the scope of research will help assess the broader applicability of *Menyama Braya* principles in diverse educational settings, ensuring that strategies implemented are effective and can be adapted to various contexts.

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