Strengthening Religious Education Through Internalization of Balinese Local Wisdom Values as an Early Prevention Effort for Online Gambling Among Gen-Z

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ABSTRACT:
In this digital world, online gambling addiction has become a major concern among Gen Z. Online gambling affects the individual's mental health, academic performance, and disturbs social interactions. The World Health Organization (WHO) regards gaming disorder as a serious mental health issue that can destroy a person's daily activities and life. In Indonesia, particularly in Bali, the incorporation of local wisdom values into religious education provides a strategic method to overcome online gambling addiction. This study explores the role of traditional Balinese local wisdom, particularly Tri Hita Karana, which can strengthen religious education and act as an early prevention for online gambling addiction of Gen Z. The research findings suggest that integrating Balinese local knowledge into the school curriculum improves social responsibility, emotional strength, and moral awareness, and it delivers context for character improvement which are culturally appropriate. Moreover, incorporating local knowledge into educational activities like community service, mindfulness practices, storytelling, and maintaining digital experience supports Gen Z to be more independent and less addicted to online and internet. This paper concludes that promoting religious instruction by incorporating Tri Hita Karana offers a long-term and culturally suitable method for protecting Gen Z from online gambling addiction. It mainly focused on the importance of communities, government, educational institutions, and cultural organizations to work together to prevent the dangerous effects of the digital environment.

Keywords: religious education, generation z, Balinese local wisdom, online gambling prevention, tri hita karana, character education..

I Introduction

The growth of digital technology makes essential changes in individuals' lifestyles, particularly in entertainment. Online gambling threatens financial stability and also affects moral and spiritual values [1]. This paper explores the strengthening of religious education through the internalization of Balinese local wisdom values as a means to prevent online gambling addiction among Gen Z. Strengthening religious education is essential because it offers cultural uniqueness, ethical guidelines, and enhances personality development. It also fosters moral growth and provides an understanding of diverse global perspectives, leading to better acceptance and a more nuanced view of the world. Religious education includes the cultural influence and historical heritage. Religion is a significant cultural force that profoundly impacts literature, art, and civilization and society. Learning religion will help identify the historical traditions of various peoples and cultures. Balinese local wisdom emphasizes Tri Hita Karana, the harmony values between God, nature, and humans. It raises mutual respect, compassion, tolerance, and community, and is deeply embedded in daily life. Practices rooted in local wisdom, such as generating traditional contributions and participating in rituals, have several advantages, including well-being, emotional regulation, and motor skill development [19].

Generation Z is generally considered the digital generation because they grew up in a period of fast-paced and linked technology [2]. This technological development has created many opportunities and accessibilities, but also brought some problems and challenges, such as online gambling. Nowadays, online gambling is highly accessible to all, including Gen Z. It has become a concerning global phenomenon, particularly among Gen Z. Several factors influence their engagement in online gambling, including peer pressure, social environment, and easy access to technology. Many people are addicted to online gambling because of its fun features, the chance to earn money, and exciting offers. But behind all these factors, there are hazards like psychological disorders, financial losses, and addiction [3].

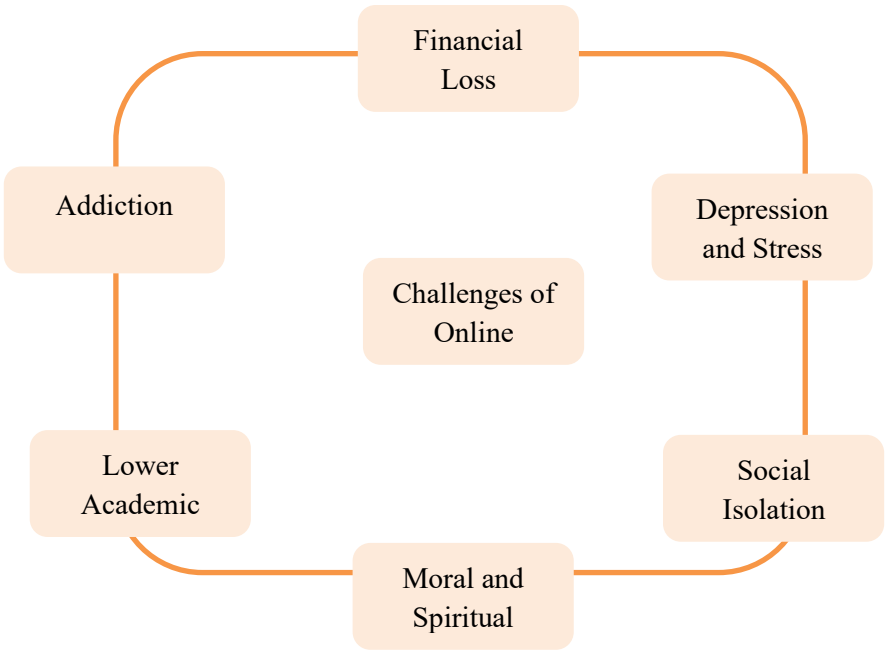

Figure 1: Negative Effects of Online Gambling Among Gen Z

Figure 1 shows the negative effects of online gaming among Gen Z. It includes addiction, financial loss, depression, stress, lower academic performance, moral and spiritual effects, and social isolation. This study is purposed to strengthen religious education by internalization of Balinese local wisdom values, especially Tri Hita Karana, as the prevention of online gambling among Gen Z. This study will provide a culturally grounded and mentally related framework for addressing the growing danger of online gambling in Generation Z, who are highly available on digital platforms. It aims to develop and implement a religious education model that combines Balinese local wisdom values into education and community learning settings. It determines the efficiency of internalizing these standards in improving self-control, social responsibility, and moral awareness among Gen Z.

II Literature Review

Online gambling is a method of betting conducted over the internet where participants place money and valuable things as gambles to gain a high profit. It is used by digital applications and the internet via smartphones or computers. The study [20] stated that one of the most common practices in the midst of the rapid advancement of digital technology and the common use of the internet is online gambling. Online gambling is more available than traditional forms of gambling due to the convenience of internet connectivity. Generation Z peoples, those born between Since they grew up in the digital age and are heavily needful on social media and the internet, the 1997–2012 generation is the most susceptible to the harmful effects of online gambling. According to data from a 2023 poll by the Association of Internet Service Providers, or APJII, there is a high internet penetration rate in Indonesia, with 79.5 percent of the country's 279.3 million inhabitants having internet access, or around 221 million individuals.

According to the study [20], Generation Z is the largest, with 48.10 percent of the alpha generation (those born after 2013) and 87.02 percent of the connected group. These two associates spend around 97% of their time on social media and the internet. Online gambling is becoming more and more common among this age because of its simple accessibility through social media and digital advertising [4]. This study employs a descriptive-analytical methodology using a qualitative approach. Data were gathered by administering questionnaires to respondents representing Generation Z and conducting a literature review. The purpose of this study is to comprehend, from an Islamic standpoint, how online gambling affects Generation Z's behavior, motivation, and mental health, as well as its effects on the national economy. The first step in the data processing procedure for this study is problem identification, which determines the number of people who gamble online and their effects on the national economy and mentality from an Islamic standpoint. The study explores that the negative impacts of online gambling have severe conditions like stress disorder, increased depression, and anxiety. This study concludes that the government, community, and education must work together to overcome the online gambling challenges among Gen Z [10].

The previous study [5] was to characterize the conduct of adolescents who have an addiction to internet gambling. According to the findings, teenagers with an addiction to online gambling exhibited behaviors such as playing online gambling for longer periods of time, becoming less active and disregarding their health, avoiding significant life events, slowing down socialization, finding it difficult to resist the urge to play online gambling, and ignoring personal and professional commitments [8]. This study followed qualitative research methods by using data analysis techniques. The study results show that the teenagers are highly addicted to online gambling games in Indonesia. Many factors lead Indonesian adults to become

gambling addicts, such as the absence of attention from their close circle of people, high depression and stress in students, lack of control from parents, lack of activities, parenting style, and surroundings [12]. These factors cause people to get addicted to online gambling. The study concludes that the teenagers who are addicted to online gambling find it difficult to break the habit of playing online gambling, neglecting work and personal duties, and developing mental illness.

The addiction epidemic among Generation Z, the first generation to grow up in a fully digital world, is thoroughly examined in this multidisciplinary study [21]. Gen Z, due to their wide access to social media and the internet, is particularly susceptible to behavioral and medical addiction [6]. These behaviors imitate and articulate more important struggles in individuality, emotion, and spiritual leadership and are formed by hyperconnectivity, social disintegration, and cultural imagination. The students of Gen Z are in a characteristic position in the connection of shifting culture and skill, which presents extraordinary potentials and unprecedented shortages. The growing addiction to gaming, and even substance abuse, is better explained as worrying developments and patterns representative of the reality of even deeper, important, and structural encounters.

The previously published study [7] examines the addition of local wisdom values into educational management, which highly concentrates on character education. This systematic literature review followed the PRISMA model and related articles which are published between 2022 and 2025 to gather information for this study. It suggests that traditional values fixed in local wisdom will improve the curriculum by providing more socially and culturally related approaches that align with the community context. Local wisdom is shaping personality, influencing character and behavior, improving potential, and guiding for life, although also acting as an ethical compass to confirm that students are educated holistically in attitudes, skills, and knowledge. This study also describes Balinese local wisdom. Subhasita (aphorisms) are one way that junior high schools in Singaraja use the local wisdom of Balinese culture to manage their students. These are brief expressions that convey admirable ideals that the Balinese community has upheld and continues to uphold. The concepts of Tri Hita Karana, Catur Purusa Artha, Paras Paros, Segilik-Seguluk, and Salulung Sabayantaka are examples of positive Balinese cultural values that have been passed down through the generations. Other traditions include mutual respect, cooperation, greetings, smiling, the culture of shame for wrongdoing, the culture of hard work to succeed, and the culture of keeping the school environment clean. The findings expose that local wisdom plays a significant role in conserving national cultural identity. Its key values involve empathy, tolerance, discipline, honesty, and responsibility to adopt the combination of local culture into school activities and curriculum. Constant collaboration among communities, government entities, and schools is important to strengthening the character education present in local wisdom.

III Internalization of Balinese Local Wisdom Values in Religious Education

Local wisdom is considered the cultural values that improve their society and are passed down over generations. In education, the integration of local wisdom plays an essential part in building an inclusive, contextual, and related education system. Schools and university management that combine local values will strengthen students' personalities and also improve the significance of education in the real world. In the education system, local wisdom contains elements like deliberation, religious practices, traditions, local arts, ethics, and the value of collaboration. Managerial strategies in local wisdom consist of community contribution in decision-making, leadership that respects local cultural norms, and a deliberative method to

problem-solving. Many studies specify the achievement of implementing local wisdom in education.

One of the most important tools for cultural preservation is the local content curriculum. As part of the educational process, schools educate students in regional languages, folklore, traditional arts, and cultural values. This enhances cultural identification while also raising students' enthusiasm for learning. Local customs like traditional dances and regional life philosophies are taught in the Cultural School curriculum in Mataram. It makes the claim that values and character traits like integrity, work ethic, and responsibility are formed by local wisdom [22]. The challenges in applying local wisdom-based education management include reliability in directing religious activities among students and confirming active contribution from all students. These challenges are solved by implementing regular monitoring and evaluation, provision of acceptable facilities, and participation of parents and communities.

Integrating Balinese local wisdom into religious education supports preventing online gambling addiction among Gen Z by encouraging their community values, strengthening character, and offering spiritual supervision, which responds to the negative effects of technology. These civilizations deliver a cultural outline for character growth and offer a strong mindset counter to the extremes of the digital world by highlighting balance, shared accountability, and spiritual connection [9]. In spiritual foundation, Balinese local wisdom highlights character development, moving outside teaching to shape Gen Z people with essential standards associated with religious education [23]. By integrating religious education with local values, the practice of tolerance, community, and presence is adopted by Gen Z, making them less vulnerable to online content [11].

3.1 Cultural values of Traditional Balinese Local Wisdom Communities with Education

The cultural values of traditional Balinese communities are divided into three categories: social system, traditional Balinese spatial patterns, religious system, and traditional ceremonies. Rwa Bhineda, Tri Hita Karana, Tri Angga, Tri Mandala, Sanga Mandala, and Catus Pata are the key concepts of traditional Balinese patterns [26]. These cultural values are integrated with education in many ways, such as curriculum growth, character education, real-world projects, knowledge and urban studies, and sustainability education. Schools and colleges can integrate Balinese local wisdom concepts like Tri Hita Karana into subjects like environmental education, civic education, and social studies. By learning the history of their culture, students will develop respect for their community, cooperation, and shared responsibility. Religious values can be highlighted to teach ethical responsibility, respect for traditions, and gratitude. In real-world learning, students should be involved in field tours to traditional villages, conservation areas, and temples to see how cultural values outline spatial planning. Schools and communities can involve students in community projects like participating in ceremonies and preserving traditional architecture, which will strengthen individuals' identity and prevent negative digital influences like online gambling.

The application of character education in the teaching and learning process aims to be in harmony with local knowledge or culture. The fundamentals of education are based on the principles of local wisdom. It is authoritative that local wisdom be used to build national character. In addition to helping as a symbol, local knowledge should be practical to address disunity issues and promote a country's development. One strategy that must be used to solve the issue is the recovery of local knowledge. In order to realize the goal of national unification and social harmony, the character education that is used

while teaching Balinese should include the local wisdom of the Balinese, mainly the qualities that are connected to social consciousness and the spirit of nationalism.

Tri Hita Karana is the idea that Balinese people have long held to. Parhyanagn, pawongan, and palemahan are the three sources of happiness that make up Tri Hita Karana. Putting this idea into practice is crucial to promoting harmony in interpersonal relationships, particularly in the pawongan context. Examples of phrases used in Bali are angawe sukaning won glen, which teaches people to make other people happy, sagilik-saguluk sarpanaya paras-paros salunglung sabayantaka, and asah, asih, and asuh, which show how people are joint in both happiness and sorrow [27]. In addition to those conventional meanings, the religious concept also reproduced the idea of harmonious relationships between people. Menyama beraya is another name for that idea, which is fixed in Balinese culture. The social foundation that is vital to strengthening the unity of Balinese society is all of the indigenous knowledge.

The idea of Tat Twam Asi, which translates to "you are me and I am you," represents the pattern of harmonious human relationships in Balinese culture, which is primarily Hindu. The meaning of love and unity in creating harmonious human relationships is limited in this idea. In addition, the idea of ahimsa, or "do not hurt others," encourages people to refrain from using violence. The principles of character education and the instructional approaches used in Curriculum 2013 have been reflected in Balinese traditional knowledge. Cooperative learning focuses on the importance of treating people with respect, living together as a community, showing concern, and preserving togetherness. It aligns with the principles of education. Thus, these approaches have more cultural literacy, social peace, and a greater comprehension of moral and spiritual values, resulting from a contextualized and meaningful learning environment.

3.2 The Concept of Tri Hita Karana as Early Prevention of Online Gambling Among Gen Z

This study explores the concept of Tri Hita Karana, which is deeply rooted in Balinese local wisdom as an early prevention effort of online gambling among Gen Z. Individuals who have strong character and good moral will be accepted in society [24]. Tri Hita Karana contains Pawongan, Parhyangan, and Palemahan, which is the concept of training in Hinduism that supports understanding the goal of life. The Tri Hita Karana application in early childhood teaching activities is intended to introduce character values in children. One of the Hindu teachings, Tri Hita Karana, explains how to preserve harmony in the relationships between people and nature. According to Tri Hita Karana's teachings, human happiness results from a harmonious relationship between people and the three elements. With its admirable teachings, Hinduism has made it possible for its people to find happiness [13]. In order to develop children's character, the Tri Hita Karana concept is highly applicable when used in early childhood education activities. Figure 2 shows the concept of Tri Hita Karana in Balinese Local Wisdom. It includes Harmony with God (Parhyangan), Harmony with People (Pawongan), and Harmony with nature (Palemahan) [14].

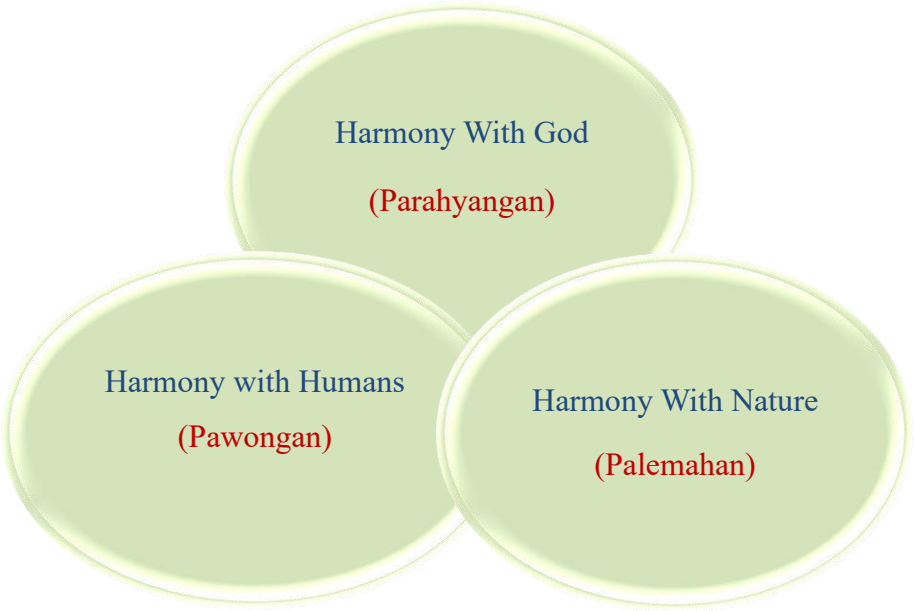

Figure 2: The Concept of Tri Hita Karana

Habituation exercises are used in early childhood to cultivate children's attitudes and character. The teachers must be aware of the strategy to accomplish the activity's objectives. When it comes to teaching children attitudes, educators must focus on five strategies. Children are first taught morals and appropriate behavior (understanding the good). Second, kids are encouraged to think about and comprehend the reasons why this is good and bad (thinking about the good). Third, if the conduct is beneficial, kids are encouraged to experience the positive effects (feeling good). Fourth, kids are encouraged to behave well or act morally. Fifth, kids are used to adopting a positive outlook on every situation (habituating the positive) [15]. According to the Indonesian Heritage Foundation, there are nine columns of basic characters, which include

- Responsibility, discipline, and independence.
- Love for the Universe and God.
- Honesty.
- Courtesy and Respect.
- Kind and Humble.
- Fairness and Leadership.
- Compassion, cooperation, and Care.
- Creative, Confident, and Hardworking.
- Tolerance and Unity.

Gen Z's moral, social, and psychological development is seriously threatened by the explosive growth of online gambling. Gen Z, being digital natives, is particularly vulnerable to online dangers, such as gambling sites that pose as entertainment. Preventive measures based on spiritual and cultural values are vital to overcoming this obstacle. Tri Hita Karana is a local wisdom idea that emphasizes harmony in three interconnected dimensions, like harmony with God, Nature, and People. It is one of the most relevant frameworks for the Balinese culture [25]. Incorporating these principles into religious education can be a culturally based method to enhance resilience and lower the risk of Gen Z participation in online gambling. People are recommended to manage moral responsibilities and spiritual behavior in harmony with God (Parhyangan). Gen Z can support their internal defenses against gaming addiction by

working on self-discipline and mindfulness that are founded on their spirituality.

The Pawongan, which represents the harmony with humans, has a strong habit of public duty, compassion, and collaboration. Online gambling addiction destroys the social connection and leads to selfishness, isolation, and individualism. By incorporating it with educational activities like group service work, group reflection, and peer mentorship, Gen Z can be motivated to value the group over single-person success, which also destroys selfish actions like online gambling. The Palemahan, which represents the harmony with nature, focuses on the value of balance and the sustainability of nature. Educators can offer confident replacements that occupy Gen Z people's time and endorse balanced lifestyles by including outside activities, environmental respect, and cultural performances related to nature. These knowledges help as a blockade against gambling and other obsessive internet actions.

3.3 Ways to Incorporate Balinese Local Wisdom Values into the Curriculum

This study also explores the ways to integrate Balinese local wisdom values into the education curriculum to shape the personality and character of Gen Z students. Gen Z people are highly addicted to online gambling and digital technologies. These online gambling activities will cause stress, depression, social isolation, and financial loss to people from Generation Z. Integration of Balinese values in education will solve these challenges by shaping people's identities. Table 1 expresses the ways of integrating Balinese values in school curricula.

Table 1: Ways to Incorporate Balinese Values in School Curriculum

SI. No	Methods	Description
1	Influence local stories	Include traditional Balinese local wisdom stories in history, science, and social studies classes, highlighting the moral lessons they impart [17].
2	Highlight moral development	Themes of integrity, respect, and accountability should be merged into curricular content since they are essential to Balinese cultural values and help mitigate the harmful effects of digital addiction.
3	Encourage media knowledge	Using a Balinese cultural context, teach Gen Z about the advantages and disadvantages of digital technology to support them in developing critical thinking abilities and a better consciousness of their online conduct [18].
4	Gamify content	To develop interesting and enjoyable learning experiences, use gamified learning applications and include aspects of local cultures and Balinese folklore.
5	Balance digital involvement	Create a learning atmosphere that promotes a sensible relationship between screen time and

SI. No	Methods	Description
		real-world activities. It encompasses communities, traditional arts, and crafts [16].
6	Recommend mindfulness	Incorporate stress-reduction and mental health-promoting practices like yoga and meditation, which complement a holistic method to health and the prevention of digital addiction.
7	Inspire self-reflection	Encourage students to become more self-aware and better manage their online time by training them how to think critically about their own digital habits and the emotional effects they have.
8	Custom multimedia content	To observe Gen Z's attention, who like dynamic, multimedia-rich learning surroundings, use interactive modules, films, and online discussion boards.
9	Attach to real-world experience.	Make learning more powerful and expressive by demonstrating to Gen Z how digital literacy and Balinese cultural values relate to their everyday lives and the larger society.
10	Include instructors	Encourage peer-to-peer attachment and highlight the importance of teachers and guides in helping students develop positive digital habits to generate a supportive learning environment.

IV Discussion

The research findings include that the importance of religious education assisted by Balinese local knowledge can act as an early preventive method against online gambling addiction of Gen Z. The incorporation of Tri Hita Karana will encourage harmony with nature, people, and God, and offer a cultural and holistic background for character-based education in academic teaching. Gen Z people can improve their ethical reasoning, social duties, and self-discipline by incorporating these values into religious instruction, and also decrease their susceptibility to online addiction behaviors. It is mentioned that Parhyangan can offer spiritual basics like mindfulness, self-discipline, and ethical consciousness to Gen Z. Students can inspire their ethical responsibility by following some religious practices like rituals, meditation, and prayers. These practices will support people in limiting their online addiction, like gambling. Pawongan highlights cooperative obligation and the position of healthy social relations. By introducing values of compassion, solidarity, and collaboration, religious education directed by Balinese traditions delivers a balance to these dangers. Palemahan covers the environmental balance and sustainable living. While its significance to betting may seem indirect, attracting students to nature-based and educational activities nurtures a balanced lifestyle that restricts excessive digital contact.

The integration of Balinese local knowledge helps prevent negative behaviors and improves cultural identity in digital society. The storytelling, gamification, and project-based learning filled in Balinese philosophy offer advanced paths to attract Gen Z's interest through introducing moral education. However, problems continue in the practical application of this model. Educators must be sufficiently skilled to incorporate local wisdom into contemporary syllabuses, and digital interruptions need nonstop monitoring. Moreover, teamwork among schools, religious institutions, and cultural communities is vital to ensure that students know these values consistently across different environments. The effect of online gambling stages may remain tougher than defensive education alone without these cooperative efforts.

Our discussion highlights the importance of joining Tri Hita Karana into religious education as a socially relevant, spiritually inspiring, and socially accountable approach to fighting online gambling addiction among Gen Z. By encouraging harmony across mystical, social, and environmental extents, Balinese local knowledge prevents harmful behaviors and also nurtures students' ethical pride and holistic character growth.

V Conclusion

In conclusion, the strengthening of religious teaching through the incorporation of Balinese local knowledge standards, mainly Tri Hita Karana, delivers an ethnically rooted and maintainable approach to stopping online gambling addiction among Generation Z. As digital nations, Gen Z faces exclusive dangers due to their continuous exposure to online application, where gambling content is simply available and frequently disguised as fun. The incorporation of Tri Hita Karana into education generates a strong ethical and spiritual basis, inspires social responsibility, and encourages a stable existence that together reduces vulnerability to addictive behaviors.

This study describes the three values of Tri Hita Karana, which represent the harmony with God, nature, and humans, and incorporating these values in the school curriculum will prevent Gen Z from online addiction by improving their spiritual responsibilities. Students are stimulated to nurture compassion and discipline, which act as defensive issues against the psychological, economic, and social troubles of online gambling. Furthermore, storytelling, cultural activities, and public service practices safeguard that the integration of local wisdom is both attractive and applicable to the realities of Gen Z. This model has the possible to aid as a situation for larger educational practices in Indonesia and outside, where local knowledge and spiritual standards can be attached to prevent developing digital-age challenges.

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