I. INTRODUCTION

Education is a milestone in the progress of the nation, being a developed nation is certainly an aspiration to be achieved by every country in the world. It has become an open secret that the progress or failure of a country is influenced by educational factors. Education is a quality process for the nation’s next generation. Therefore, educating the life of the nation is one of the national goals that all parties must fight for. From these national goals, it is clear that Indonesia places great hope on education because education will shape the whole aspect of a person so that he becomes a superior and quality human being.

High loyalty to the organization will be seen on teachers who have high commitment. Organizational commitment on teachers who have a high commitment will usually improve performance and vice versa if the teacher has a low level of commitment then his performance will also be low.

Human resource management is a very important thing in improving the quality of education (Primayana, 2016). If school management is juxtaposed with Tri Hita Karana’s local wisdom values as the basic value of the process of implementing the activity. Tri Hita Karana’s education is
education that aims to produce character outcomes and cultured *Tri Hita Karana*. Education is expected to have the character of morality and culture based on the ideological values of *Tri Hita Karana*. Preservative culture and progressive culture grow with characteristics of creativity, innovation, and high productivity in the midst of the world of education (Sudira, 2014).

The tradition of *Tri Hita Karana* emphasizes the need to balance cultural performance and individual performance in every educational activity. Preserving local wisdom (*Tri Hita Karana*) must be accompanied by the preservation of the teacher’s organizational commitment. School management based on the values of the local wisdom of *Tri Hita Karana* has a significant effect on teacher job satisfaction and organizational commitment. The values contained in *Tri Hita Karana* are very important to be applied in school management in order to improve spiritual intelligence, satisfaction of teacher job. However, it cannot be denied that the leadership factor of the principal’s service plays an important role in the successful implementation of school management which is based on the values of the local wisdom of *Tri Hita Karana*.

Commitment is shown in the attitude of acceptance, strong belief in the values and goals of an organization, as well as a strong incentive to maintain membership in the organization in order to achieve organizational goals or in other words organizational commitment is the loyalty of a teacher to a job or organization.

Spiritual intelligence (spiritual quotient) is the ability of a person to interpret his life in this life. Intelligence is to be able to do all actions that all are initiated and based on knowledge and understanding as the basis. The satisfaction of teacher’s job is not merely about high wages. Because in various developed countries, when teacher wages are more adequate, there are still a large number of teachers who are dissatisfied and even change professions. This means that there are many factors that support the creation of teacher job satisfaction in schools.

Focusing on this issue is clear that the main character of education is a teacher. The teacher is the source that shapes education in every learning. One of the duties of the teacher is to form students to become human believers and fear God Almighty, noble, healthy in knowledge, capable, creative, independent, and to be a democratic and responsible citizen.

In order to anticipate this, many efforts have been made to renew the teacher’s organizational commitment in Indonesia, among others through the improvement of facilities, curriculum, teaching systems, and so forth. However, these various efforts have not given priority to the element of teachers as implementers, especially in terms of their welfare. Therefore, according to Surya (2003: 5) in reality teachers still ignored in the realization of their empowerment as educational people who play an important role in the advancement of the nation’s education.

Therefore, they must be educated and trained academically and professionally and obtain formal recognition as appropriate (MONE, 2004: 1) and the teaching profession must have professional status that requires development (Tilar, 2001: 142). In addition, it is evident with the passing of Law No. 14 of 2005 concerning Teachers and Lecturers, the duty of a teacher not only to deliver material in the classroom, but also to complete other tasks such as completing the administration of teachers that must be fulfilled.

There are several things that influence teacher’s organizational commitment to the institution, one of which is school management. In essence the purpose of school management cannot be separated from the purpose of the school as an organization. A good management process is when there are managerial activities,
namely activities that should be carried out by people who have the status and authority as managers, as well as operative activities that are activities that should be completed by field implementers. Thus, the ultimate goal of school management is to help facilitate the achievement of school goals effectively and efficiently.

Management’s presence in the schooling process is as a tool to help facilitate the achievement of goals. In more detail the specific objectives of good school management are carried out so that: first, there is production effectiveness in every type and level of education so that graduates can continue to the above levels of education, can work in accordance with the knowledge and skills they have. Second, achieving efficient use of resources and funds, there is no waste on time, money, and others. Third, graduates can adapt to community life, and the fourth is the creation of job satisfaction for every member of the school community.

If school management is juxtaposed with Tri Hita Karana’s local wisdom values is as the basic value of the process of implementing the activity. Tri Hita Karana’s education is education that aims to produce character outcomes and cultured Tri Hita Karana. The educational development of Tri Hita Karana requires the acculturation of the noble values of Tri Hita Karana as the basis for developing graduate competency standards, program content standards, learning process standards, assessment standards, educator standards and education staff, standard facilities, management standards, and cost standards.

Education is expected to have the character of morality and culture based on the ideological values of Tri Hita Karana. Preservative culture and progressive culture grow with characteristics of creativity, innovation, and high productivity in the midst of the world of education (Sudira, 2014). The expertise of Balinese people is formulated with the concept of “magic” which is to have a lot of knowledge, skills, and competencies to do a lot of real things. The development of education by implementing school management based on the values of local wisdom Tri Hita Karana requires harmony and balance of the human element of the school community in the development of a learning culture, service culture, and work culture based on Tri Hita Karana’s philosophy of developing prosperity, peace and happiness together. Schools as educational institutions that support the development of the potential, interests, talents and personality of students are built. School management that is quality, comfortable, safe, productive, and environmentally-minded based on local wisdom values of the values of Tri Hita Karana.

The institutionalization of the elements of Tri Hita Karana in the education system must show clear functions and have positive implications in the process of civilizing competencies. The positive impact of the application of Tri Hita Karana local wisdom in schools should be understood, can be felt and lived by all stakeholders. The parhyangan element which places the concept of balance and harmonization of human relations with God must be built on the main mandala, which is purity, sacred, noble.

The parhyangan element is a place of worship of God and ancestors, related to spiritual, emotional self, the spirit of life. Parhyangan is also a place for the preservation and development of religious arts and culture, a place for fostering community unity and unity, a place for breeding creative ideas, a fortress for the defense of Pakraman village and Balinese culture.

The element of Pawongan puts the concept of harmonization of relations between human beings, the development of self-potential, initiative and human creativity, the need to live together, help, help and social ethics between dormitories between colors, customs,
awig-awig, build a vertical relationship pattern in Dormitory Chess (Brahmacari, Grihasta, Wanaprasta, Bhiksuka), and horizontal relations in Color Chess (Brahmana, Knight, Vaishya, Sudra), and the concept of nyame braye. The palemahan element puts the concept of balance and harmonization of the relationship between humans and nature. Utilization of palemahan, organizing palemahan, opportunities for healthy, fit and productive life with nature, welfare from nature, conservation of nature, avoidance of natural disasters.

In line with this, research conducted by Suana, et al (2014) said that “The concept of culture has emerged as the main dimension to comprehend individual behavior in an organization. There are four basic dimensions that are assumed as cultural dimensions: (1) relationship between individual and group, (2) social inequality, including relationship with the authority handler, (3) masculinity and feminism concepts, as social implication of gender difference, and (4) attitude toward uncertainty, related to the control on aggressiveness and emotional expression”.

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II. DISCUSSION

In accordance with the explanation of the research results, the more effective the implementation of school management based on the values of the local wisdom of Tri Hita Karana, the more the teacher’s commitment to the organization increased. Conversely, if the implementation of school management based on the values of the local wisdom of Tri Hita Karana is increasingly ineffective, the teacher’s commitment to the organization will also be lower.

In line with that Azhir and Jalalaludin (2018) the curriculum gives authority to educational units to develop the potential of each region, not least in terms of local wisdom of a region. Local wisdom-based schools provide facilities for students to learn about the local culture in the area they live in. These activities are in the form of extracurricular activities or school activities every year.

Therefore, Made Pidarta (2007: 3) says that education makes people cultured. Not only in the form of activities, the learning process not only conveys culture to students, but rather uses the culture so that students find meaning, creativity, and gain a deeper understanding of the material being studied. Each teacher has the creativity to design and implement local wisdom-based learning. In addition, the teacher must also be brave enough to take risks to create a creative learning process.

Schools based on local wisdom are in line with the government’s efforts to preserve culture in Indonesia. At present the young generation of the nation’s successors are beginning to abandon their own culture and turn to western culture. The thing that tarnished the name of Indonesia was with the events of the past few years. One of the causes of this incident is that the younger generation does not want to learn about their own culture. Herimanto (2010: 34) says that in a case, it is found that the younger generation rejects the culture of the predecessor generation.

Through the implementation of school management based on the values of local wisdom Tri Hita Karana is expected to be better teachers by basing the values of Tri Hita Karana, namely Parahyangan, Pawongan and Palemahan. By realizing human harmony.
with God, with humans, and with the natural environment. By applying these values in school management, it is expected that teacher organizational commitment will be improved or better.

The empirical findings of this study are in line with the research conducted by Zohar and Marshall (2000: 56) in their research proving that people who have high spiritual intelligence, they tend to show intellectual and correct behavior while people who have low spiritual intelligence, they show problematic behavior. Individuals who have high spiritual intelligence are more satisfied with their work and show higher performance.

According to Rastgar et al. (2012) spiritual intelligence does not have a significant impact on job satisfaction. Kaur (2013) studied the relationship between spiritual intelligence and job satisfaction of 100 secondary school teachers. The results show that spiritual intelligence has a significant positive impact on job satisfaction. The results also reveal that gender is not an influence on spiritual intelligence and job satisfaction. Based on the results of the study explained that spiritual intelligence influences employee job satisfaction, so the second hypothesis is proposed.

Foumany and Daneshdoost (2014) examined the relationship of spiritual intelligence with mental health and organizational commitment among nurses in Mashhad hospitals. The results show that spiritual intelligence has a positive impact on mental health. The results also show that spiritual intelligence has a positive impact on organizational commitment. They also found that mental health was lacking in women compared to men and so was their organizational commitment. Based on the results of the study explained that spiritual intelligence influences organizational commitment, so the first hypothesis is proposed.

Based on these empirical findings, the effectiveness of spiritual intelligence is very important to be carried out periodically (routine) in an effort to increase teacher commitment to the organization. When a teacher has dimensions of spiritual intelligence, one of them is the ability to work independently and the ability to improve quality of life by vision and values.

III. CONCLUSION

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