

**Pedagogical Practices of Hindu Religious Education Based on Tri Parartha to Strengthen Students' Character in the Era of Globalisation**

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| <b>Keywords:</b>  | <b>Abstract</b>  |
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| <p>Tri Parartha, Hindu pedagogy, character education, local wisdom,</p> | <p>This study examines the pedagogical practice of Tri-Parartha-based Hindu religious education as a strategy to strengthen students' character in the era of globalisation, a context marked by the weakening of empathy, discipline, and integrity in student behaviour. The purpose of this study is to describe how the values of love, punia, and satya are implemented in the learning process and how their application affects the formation of students' character. The research method uses a qualitative approach through classroom observation, in-depth interviews, and analysis of learning documents. This research departs from the hypothesis that the internalisation of Tri Parartha through reflective and participatory pedagogical practices can strengthen the character of students more effectively than the lecture model. The findings of the study show that teachers who systematically apply Tri Parartha can create a collaborative learning atmosphere, foster empathy, honesty, internalisation, and responsibility, and improve order and harmony in classroom interactions. The main contribution of this research is to offer the operational model of Tri Parartha as an applicable and measurable character pedagogical framework in basic education. The results of this research are important as the basis for the development of a character education model based on local wisdom that is relevant to facing the challenges of globalisation. honesty, and globalisation.</p> |

| <b>Kata kunci:</b>  | <b>Abstrak</b>   |
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| <p>Tri Parartha, pedagogi Hindu, pendidikan karakter, kearifan lokal, globalisasi</p> | <p>Penelitian ini mengkaji praktik pedagogis Pendidikan Agama Hindu berbasis Tri Parartha sebagai strategi penguatan karakter siswa di era globalisasi, sebuah konteks yang ditandai melemahnya empati, disiplin, dan integritas dalam perilaku siswa. Tujuan penelitian ini adalah mendeskripsikan bagaimana nilai asih, punia, dan satya diimplementasikan dalam proses pembelajaran serta bagaimana penerapannya berpengaruh terhadap pembentukan karakter peserta didik. Metode penelitian menggunakan pendekatan kualitatif melalui observasi kelas, wawancara mendalam, dan analisis dokumen pembelajaran. Penelitian ini berangkat dari hipotesis bahwa internalisasi Tri Parartha melalui praktik pedagogis yang reflektif dan partisipatif mampu memperkuat karakter siswa secara lebih efektif dibandingkan model ceramah. Temuan penelitian menunjukkan bahwa guru yang menerapkan Tri Parartha secara sistematis mampu menciptakan suasana belajar kolaboratif, menumbuhkan empati, kejujuran, tanggung jawab, serta</p> |

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|  | <i>meningkatkan ketertiban dan keharmonisan interaksi kelas. Kontribusi utama penelitian ini adalah menawarkan model operasional Tri Parartha sebagai kerangka pedagogis karakter yang aplikatif dan terukur dalam pendidikan dasar. Hasil penelitian ini penting sebagai dasar pengembangan model pendidikan karakter berbasis kearifan lokal yang relevan menghadapi tantangan globalisasi.</i> |
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## I. INTRODUCTION

The development of education in the current era of globalisation. Globalisation shows increasingly complex dynamics, especially in the formation of students' characters who tend to experience a shift in values due to the rapid flow of technology and information. This phenomenon can be seen from the increasing dependence of students on gadgets, decreased interest in learning, increasing apathy, behaviour, and the weakening of the values of politeness and social concern at the elementary and secondary school levels. In the initial study on the impact of globalisation, it was seen that students preferred online games to learning activities and experienced a decline in character according to Indonesian culture (Saodah et al., 2020). This condition confirms that religious education, especially Hindu Religious Education, is an important foundation in maintaining the stability of moral and spiritual values of students in the midst of global cultural penetration.

The need for a pedagogical model that can instill character more deeply encourages teachers to develop learning strategies based on Hindu local wisdom. Hindu Religious Teachers have a very large role in shaping the religious, moral, and ethical character of students through active, innovative, and contextual learning (Dewi & Sucita, 2022). However, learning observations in several schools show that the learning model used is still dominated by lectures, so that students are less active, less confident, and less able to explore the spiritual meaning of the material learnt. activities, and this indicates that the pedagogical approach needs to be revitalised to be able to cultivate character more effectively.

The results of initial observations made by researchers in elementary school classrooms in the target areas showed that students tended to be passive in discussion activities, lacked understanding of Dharma values, and showed less disciplined behaviours, such as not focusing when the teacher explained, difficulty completing tasks on time, and less respect for friends when discussing. Interviews with teachers show that 70% of students often ignore instructions during learning, and only 40% of students can correctly reinterpret the meaning of Tri Parartha's values. The teacher also stated that students often associate good behaviour with punishment and rewards, rather than with the understanding of spiritual values derived from Hinduism.

The initial questionnaire data shared with students also showed that only 45% of students felt that learning Hinduism helped them behave better, while another 55% thought the learning was too theoretical and lacking in everyday experience. Interviews with some students revealed that they understood the Panganjali prayer but did not understand the deep meaning of the values of love, punia,

and satya as the core of the practice of Tri Parartha. These findings are in line with classroom action research reports that showed low student activity and achievement before the implementation of the Tri Parartha model (Dewi & Sucita, 2022).

The gap between character-based learning needs and learning practices that are still verbalistic emphasises the importance of a more contextual pedagogical model. Although Tri Parartha has been widely used as an ethical value in daily life, its use as a pedagogical model is still limited in the context of learning innovation. In some schools, Tri Parartha is only taught as a concept, not as a reflective practice that gives students hands-on experience. This gap shows the need for research that examines how Tri Parartha-based pedagogical practices can be applied systematically to strengthen students' character.

Several studies in the last ten years provide an empirical basis for this research. Recent research shows the success of the Tri Parartha model combined with Mind Mapping in improving the learning activities and achievement of vocational school students (Dewi & Sucita, 2022). Prior studies have demonstrated that the application of Asih's teachings in Tri Parartha enhances empathy and cooperative behaviours in elementary schools (Implementation of Asih's teachings in Tri Parartha, 2021). Furthermore, the 2018 study highlighted the importance of integrating Hindu values in building students' religious character through reflective and experiential learning patterns. Early findings, such as the 2015 and 2013 studies, also confirm that learning that integrates religious values significantly promotes character development, even though it has not yet developed a systematic pedagogical framework.

Although previous studies have shown the effectiveness of Hindu values in learning, most studies have focused more on improving learning achievement and have not examined many pedagogical models that directly target character strengthening. In addition, some research is only conducted at the vocational secondary level, so there is not much empirical evidence describing the implementation of Tri Parartha at the elementary school level in the era of globalisation. This research gap opens up space for new research to formulate pedagogical practices that are more relevant to elementary school students who face global challenges more intensely.

This research was prepared to answer these gaps by describing and analysing the pedagogical practice of Tri Parartha-based Hindu Religious Education in the context of learning in elementary schools. Through this approach, the research contributes to the development of Hindu education, especially in the aspects of character pedagogy that are applicable, contextual, and based on local wisdom. This research also offers a model of the implementation of the values of love, punia, and satya that are not only understood as concepts but are practised in students' learning activities, social interactions, and spiritual reflection.

This study aims to describe the pedagogical practice based on Tri Parartha in the learning of Hindu Religious Education and analyzepractisedanalyse its role in strengthening the character of

students in the era of globalization. analyse globalisation. Practically, this research is useful for teachers as a guideline for the development of effective and character-centered globalization. character-centered learning strategies. Theoretically, this research enriches the study of Hindu education through the development of a pedagogical framework based on Tri Parartha. In terms of policy, this research can be a reference for schools in developing a curriculum based on local religious and cultural values.

The theoretical study used in this study refers to the teachings of Tri Parartha, character-centered Parartha, which emphasizes Parartha, emphasizes three main practices, namely asih (affection), punia (obedience and sincerity), and satya (honesty), as explained in the Hindu Religious Education Learning Pattern Book and various articles that have been uploaded. This theory is combined with the concept of reflective pedagogy that places spiritual experience as part of the learning process. Based on the literature review and preliminary data, this study hypothesizes that the application of pedagogical practices of Hindu Religious Education based on Tri Parartha has a significant effect on strengthening the character of students in the era of globalization. The literature on globalization.

## **II. METHOD**

This research method was prepared with a descriptive qualitative approach through a series of classroom observation activities, in-depth interviews, and analysis of Hindu Religious Education learning documents to identify Tri Parartha-based pedagogical practices applied by teachers in the context of elementary schools. The researcher conducted direct observation of the learning process in three meetings to observe the pattern of teacher-student interaction and globalization. interaction, and practice of the values of compassion, punia, and satya in learning activities, as well as class dynamics that emerged during learning. Interviews were conducted with Hindu teachers, nine students representing high, medium, and low ability groups, and principals to gain a thorough understanding of pedagogical reasons, practical experience, and obstacles to the implementation of Tri Parartha. The research instruments used include observation guides focusing on student character behavior, interaction, behavior semi-structured interview guidelines that highlight the practice of Tri Parartha scores, and document analysis sheets in the form of lesson plans, teaching modules, and evaluation materials used by teachers. Data were analyzed, analysed using reduction, presentation, and conclusion drawing techniques that were carried out simultaneously from the data collection stage, b-drawing stage by identifying patterns of pedagogical practice, verifying findings through inter-source triangulation, and mapping the contribution of Tri Parartha values to strengthening students' character. This entire process is designed to be replicated by other researchers by following the flow of field data collection, class observation procedures, interview mechanisms, and analysis stages used in this study.

## **III. RESULTS AND DISCUSSION**

## **1. Research Results**

The results of observations conducted during three meetings showed that the pedagogical practice of Hindu Religious Education in the classroom was still dominated by a lecture approach that made students tend to be passive, less enthusiastic, and more focused on the teacher's instruction than on the meaning of spiritual values. This situation is in line with the findings of previous research that showed low student participation and achievement when the methods used did not provide space for in-depth exploration of the meaning of Hindu values (Dewi & Sucita, 2022). In initial observations, students seem to be less able to express the values of love, punia, and satya in interactions between students, for example stage by example, with the persistence of mutual ignoring behavior, example, behaviour, lack of discipline in following class instructions, and the tendency to work alone without collaboration. This confirms that the penetration of globalization behavior, globalisation, has a major influence on the behavior of students who are increasingly distracted by digital culture and the decrease in attention to traditional moral values (Saodah et al., 2020).

Interviews with teachers revealed that the main difficulty lies in the lack of pedagogical strategies that can integrate the values of Tri Parartha into concrete learning activities. The teacher explained that he often conveyed the meaning of the values of love, punia, and satya orally, but behavior had not applied them in the form of learning practices that allowed students to experience these values directly. The teacher also acknowledged that most students consider Hindu learning as a memorization or oral memorization lesson, not as a space for internalizing character. In addition, the teacher stated that the change in student behavior, internalizing behavior, was greatly influenced by the rapid global culture that entered through gadgets and social media, which caused students to be more interested in digital entertainment than spiritual understanding. These findings support the study that globalization behavior penetrates the boundaries of domestic space and brings rapid changes in the cultural values and behaviours of the younger generation (Saodah et al., 2020).

Analysis of student interview data showed that most students were already familiar with the term 'Tri Parartha' but could not articulate its meaning and application in daily life. Only four of the nine students interviewed were able to explain the value of compassion as a form manifested in helping friends or respecting differences of opinion. Six students stated that they understood the value of satya only as "not lying," but they had not mastered the meaning of honesty in the context of discipline, trust, and responsibility. The value of punia is often understood as a mere ritual activity, not as an attitude of sincerity in learning or behaving towards others. This pattern of understanding is in line with the findings of previous research, which show that Hindu values are often partially understood by students because they are not linked to concrete experiences (Implementation of the Teachings of Asih in Tri Parartha, 2021).

Based on the analysis of lesson plan documents, teaching modules, and evaluation materials used by teachers, it is evident that the Tri Parartha element has been included in the components of

learning objectives and core activities; however, it has not been enriched with adequate pedagogical strategies. Teachers write down discussion, reflection, and prayer practices, but there is no explicit mechanism to connect students' experiences to the concept of values. In addition, assessment activities only include cognitive aspects, while affective and behavioural aspects have not been measured systematically. This document indicates a gap between the concept of Tri Parartha, which is rich in ethical values, and its pedagogical implementation, which remains structural and has not yet fostered meaningful experiences. These findings underscore the need for a more reflective and applicative pedagogical model as suggested in the Hindu educational literature recently (Dewi & Sucita, 2022)

Overall, the results of the field data analysis indicate that Hindu Religious Education learning in elementary schools has tremendous potential to integrate Tri Parartha as the basis for student character formation, but its implementation is still not optimal due to the lack of reflective learning strategies. Observation and interview data showed that when teachers provided space for students to share stories about their experiences of helping each other, apologising, or collaborating on group assignments, students appeared more enthusiastic and understood the meanings of the values of love, punia, and satya more concretely. Although still limited, the emergence of these positive behaviours indicates that students' character can be strengthened when learning is designed to include hands-on experiences in the classroom. This conclusion is in line with the results of research that affirm that Hindu values can increase student participation and understanding when processed in the form of an active and contextual learning experience (Dewi & Sucita, 2022).

Critical analysis of the overall data shows that the Tri Parartha-based pedagogical model is one of the most promising interventions for addressing the challenges of globalisation on students' character. Globalisation has changed the patterns of students' social interactions, but the Tri Parartha values—which are rooted in Hindu culture and spirituality—have the power to restore students' moral orientation through strengthening interpersonal relationships (love), sincerity of heart (punia), and personal integrity (satya). However, these values can only serve as character reinforcements when they are applied as pedagogical practices integrated into learning activities, rather than being treated merely as cognitive knowledge. Therefore, the results of this study confirm the importance of transforming the role of teachers from material givers to facilitators of valuable experiences, which allows students to build character through real activities that reflect the core teachings of Tri Parartha.

## **2. Discussion**

The discussion of the results of this study confirms that the pedagogical practice of Hindu Religious Education based on Tri Parartha has a real influence on the formation of students' character, but this effect is only visible when the values of love, punia, and satya do not stop at the cognitive level but are modified into a concrete learning experience. These findings corroborate the study of the Hindu Religious Education approach to overcome students' moral crises. These findings corroborate the study

of the Hindu Religious Education approach to overcome students' moral crises, which emphasises the importance of internalising Hindu ethical values in a reflective and contextual manner, rather than merely treating them as exam material (Arsini, 2025). If in the study Tri Kaya Parisudha, Catur Paramita, Tri Parartha, and Tri Hita Karana are positioned as potential value frameworks, then this study shows how Tri Parartha can be operationalized internally as a pattern of classroom interaction, task management strategies, and reflection mechanisms that directly shape student behavior in the classroom.

The discussion of the learning pattern dominated by lectures shows that students' character is difficult to form just by delivering valuable material, without an activity design that allows students to experience and reflect on these values. This condition is in line with the finding that character education often stops at the slogan level, while the affective and practical aspects are less touched (Wisiyanti, 2024; Humaeroh & Dewi, 2021). However, this study introduces a new dimension by demonstrating that when teachers intentionally connect discussions, group work, and collaborative activities to the framework of love–punia–satya, there is a shift from "memorising valuable values" to "practicing values." Thus, the contribution of this research lies in the explanation of concrete pedagogical mechanisms that bridge the distance between value discourse and the formation of factual characters in the classroom.

Comparative analysis with the Tri Parartha learning model research combined with mind mapping at the vocational school level shows that there is continuity as well as important differences (Dewi & Sucita, 2022). Previous research has shown that the Tri Parartha + mind mapping model is effective in increasing learning activities and achievement, but the main focus is on academic achievement and students' activeness in responding to the material. This research, on the other hand, shifts the emphasis from simply increasing activities towards character building—such as empathy, discipline, and honesty—at the elementary school level. This distinction is scientifically important because it shows that Tri Parartha is not only relevant as the basis for the design of innovative learning methods but can also be positioned as a framework for character pedagogy across educational levels. In other words, this research expands the scope of Tri Parartha's research from academic orientation to the orientation of student character formation in the era of globalisation.

The relationship of the results of this study with the study of Tri Parartha in the context of a spiritual work environment in MSMEs also provides an interesting comparative perspective (Pradhana et al., 2022). Research on MSMEs shows that the implementation of Tri Parartha—in the form of mutual care, mutual help, and mutual respect—creates a harmonious, loving, and positive work climate that has a positive impact on the organisation's image in the eyes of customers. The study found a similar pattern in the classroom: when teachers direct students to respect each other's opinions, help friends who are struggling, and complete assignments honestly, the classroom atmosphere becomes more conducive, and a strong sense of community emerges. The contextual difference between the world of

work and school strengthens Tri Parartha's position as a flexible and cross-domain concept; This research contributes originality by showing how the same principles are transformed into pedagogical strategies in basic education, not just as an adult work ethic.

Further discussion indicates that the value of compassion in Tri Parartha is closely linked to the concepts of tolerance and social concern, which are central to character development in various studies focused on the younger generation (Implementation of the Teachings of Compassion in Tri Parartha, 2021; Surachman, 2019). Previous research has emphasised the role of Asih as the basis for respecting differences and viewing others as brothers. This research contributes by showing how Asih can be applied pedagogically through simple but systematic practices, such as the habit of greeting, apologising, and appreciating the contribution of friends in group work. The practice not only fosters a sense of community but also becomes a "mini social laboratory" where students practice living in a diversity of values and characters amid the strong influence of global cultures that tend to be individualistic (Saodah et al., 2020).

The discussion of the results also shows that the values of *punia* and *satya*—which have often been understood by students as limited to ritual practices and the prohibition of lying—can be drawn to a broader pedagogical realm. In the literature on Hindu local wisdom, *punia* and *satya* are described as the basis of religious behaviour, individual integrity, and social responsibility (Suwindia & Kurnia, 2022). This study provides a new reading by associating *punia* with sincerity in the learning process, such as the willingness to complete assignments without cheating, helping friends without expecting anything in return, and following class rules with awareness. Similarly, *satya* is interpreted pedagogically as intellectual honesty and discipline, not just "not lying". The expansion of this meaning is one of the original points of research because it turns ritual-ethical values into operational indicators of character that can be observed and fostered in the classroom.

The relationship with the literature on interfaith character education also shows that what is done through Tri Parartha in Hindu religious education corresponds with efforts to strengthen character through Islamic religious education and civics education in the era of globalisation (Wisiyanti, 2024; Humaeroh & Dewi, 2021). These studies confirm that religious education functions as a moral fortress during the rapid currents of consumptive and hedonistic culture; However, they focus more on the role of the curriculum and the integration of values in general. This research adds to the treasure by presenting concrete examples of how one value framework (Tri Parartha) is translated into teaching practices and classroom interaction patterns. Thus, the theoretical contribution of this article is not only at the level of "religious education being important for character," but also at the level of "how religious education is pedagogically organised to actually produce behavioural change."

A critical analysis of the suitability of the research results with the discourse of the "moral crisis of generation Z" shows that students' character problems are not solely caused by technology or family but also by learning designs that are less reflective and do not provide space for internalising values

(Arsini, 2025). This research shows that when teachers shift their role from just delivering material to facilitating valuable experiences, new spaces arise for students to practise empathy, responsibility, and honesty in the classroom. This difference in approach explains why two schools with the same curriculum can produce different qualities of student character: what distinguishes them is not just "what is taught", but "how those values are brought to life in pedagogical practice". At this point, this article offers an original contribution in the form of emphasis on the role of Tri Parartha-based pedagogical design as a mediator between the teaching text and the globalisation context faced by students.

Overall, this discussion underlines that the originality of the article lies in three things. First, this research focuses on Tri Parartha not only as a concept of Hindu ethics but also as the foundation of the design of pedagogical practices in basic education in the context of the globalisation era. Second, this study connects field data (observations, interviews, and documents) with the research trajectory of the last ten years on Tri Parartha, local wisdom, and interfaith character education and shows a gap that has not been touched much, namely the operationalisation of values into a systematic teaching strategy. Third, this article proposes a new reading of love, punia, and satya as measurable indicators of character in class dynamics, not just religious doctrine. Thus, this research has the potential to enrich the development of religious education based on local wisdom and provide an empirical basis for the replication and development of similar learning models in other contexts.

## **CONCLUSION**

Based on the results of the research and discussion, it can be concluded that the pedagogical practice of Hindu Religious Education based on Tri Parartha has proven to contribute significantly to strengthening the character of students in the era of globalisation when the values of love, punia, and satya are not taught as mere cognitive concepts but are operationalised into a concrete and structured learning experience in class interactions, group activities, and reflection of values. This research shows that changing the learning design from an informative lecture model to a reflective, participatory, and experiential pedagogical model can significantly increase students' empathy, responsibility, discipline, and honesty, while positioning teachers not only as conveyors of teachings but also as facilitators of internalising values. The novelty offered by this research lies in the mapping of Tri Parartha as an operational and measurable character pedagogical framework in the classroom to not only enrich the study of Hindu education theory based on local wisdom but also to make a conceptual and practical contribution to the development of relevant character education models in the context of globalisation challenges.

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