

**Integration of Tri Kaya Parisudha in Contextual Learning to Strengthen the Character of Elementary School Students**

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<b>Keywords:</b>	<b>Abstract</b>
<p>Tri Kaya Parisudha, contextual learning, character education, elementary school, Hindu local wisdom.</p>	<p>This article is in the discourse of character education based on Hindu local wisdom, with a focus on the integration of Tri Kaya Parisudha in contextual learning for the strengthening of the character of elementary school students. This study aims to describe how the values of Manacika, Wacika, and Kayika are internalized through learning practices that are close to students' life experiences, as well as analyzing their impact on behavioral changes in the classroom. The research uses a qualitative-descriptive approach with the subjects of high-class students and Hindu Religious Education teachers, through observation techniques, in-depth interviews, and documentation. The research departs from the pre-hypothesis that Tri Kaya Parisudha-based contextual learning can strengthen students' character more deeply than verbal delivery of grades. The findings show that there is a real strengthening in students' way of thinking, speaking, and acting, which is reflected in increased self-reflection, language politeness, and discipline and responsibility for actions. This article contributes by offering an operational pedagogical model that bridges the teachings of Hindu ethics with modern learning strategies. Substantively, the results of the study affirm the importance of integrating local religious wisdom in learning design as an effective alternative to strengthening character in elementary schools.</p>

<b>Kata kunci:</b>	<b>Abstrak</b>
<p>Tri Kaya Parisudha, pembelajaran kontekstual, pendidikan karakter, sekolah dasar, kearifan lokal Hindu.</p>	<p>Artikel ini berada dalam diskursus pendidikan karakter berbasis kearifan lokal Hindu, dengan fokus pada integrasi Tri Kaya Parisudha dalam pembelajaran kontekstual untuk penguatan karakter siswa sekolah dasar. Penelitian ini bertujuan mendeskripsikan bagaimana nilai Manacika, Wacika, dan Kayika diinternalisasikan melalui praktik pembelajaran yang dekat dengan pengalaman hidup siswa, serta menganalisis dampaknya terhadap perubahan perilaku di kelas. Penelitian menggunakan pendekatan kualitatif-deskriptif dengan subjek siswa kelas tinggi dan guru Pendidikan Agama Hindu, melalui teknik observasi, wawancara mendalam, dan dokumentasi. Penelitian berangkat dari prahipotesis bahwa pembelajaran kontekstual berbasis Tri Kaya Parisudha mampu memperkuat karakter siswa secara lebih mendalam dibanding penyampaian nilai secara verbal. Temuan menunjukkan adanya penguatan nyata pada cara berpikir, cara berbicara, dan cara bertindak siswa, yang tercermin dalam meningkatnya refleksi diri, kesantunan berbahasa, serta kedisiplinan dan tanggung jawab tindakan. Artikel ini berkontribusi dengan menawarkan model pedagogis operasional yang</p>

	<i>menjembatani ajaran etika Hindu dengan strategi pembelajaran modern. Secara substantif, hasil penelitian menegaskan pentingnya integrasi kearifan lokal religius dalam desain pembelajaran sebagai alternatif efektif penguatan karakter di sekolah dasar.</i>
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## I. INTRODUCTION

The development of basic education in Indonesia today shows a strong dynamic towards strengthening character as a response to the moral degradation of the younger generation. This transformation goes hand in hand with social changes and digitalization that affect the way children think, behave, and interact in their daily lives. The national education paradigm places character education as the foundation of the curriculum, but its implementation in elementary schools still faces challenges, especially in presenting learning that is relevant to real life. The teachings of the Tri Kaya Parisudha—Manacika, Wacika, and Kayika—are present as Hindu moral values that are rich in meaning and can be used as an instrument of integration in contextual learning. Thus, character education based on local wisdom is increasingly important to face the complexity of the times (Utami, 2022).

The phenomenon of student behavior in elementary school shows that there is a gap between the ideal moral demands and the reality of children's daily lives at school. Early observations in the classroom showed several forms of behavior, such as a lack of manners, the appearance of impolite speech between friends, and the tendency to impulsive behavior when following the teacher's instructions. Informal interviews with teachers reveal that students are often able to understand moral values theoretically but have difficulty applying them in real interactions. Questionnaire data showed that 48% of students were not able to control their speech (Wacika), 36% often acted in a hurry (Kayika), and 42% tended to think negatively towards friends (Manacika). This data strengthens the urgency of integrating Hindu ethical values in learning to form a more mature child's character (Widasni, 2020).

Previous research mapping shows that studies on Tri Kaya Parisudha in education have been carried out, but most of them still focus on normative aspects, not on pedagogical design that is integrated with contextual learning. A recent study in 2023 shows that learning based on local wisdom increases students' social empathy but has not shown an operational strategy for internalizing values (Dewi, 2023). Research in 2021 confirms that Tri Kaya Parisudha has an effect on the formation of ethical behavior, but it is still conceptual (Sutama, 2021). A 2019 study outlined the implementation of Hindu values in teachers but has not integrated them into learning scenarios (Mahendra, 2019). Meanwhile, research in 2016–2018 emphasized more the

moral function of Tri Kaya Parisudha in general without analyzing its effectiveness in the context of the classroom. Thus, there is a significant research gap.

The research gap shows that the study of the implementation of Tri Kaya Parisudha needs to be directed to a more applicable pedagogical strategy through contextual learning. Teachers need a learning model that not only conveys moral values but also leads students to live those values through relevant classroom activities. Contextual learning allows teachers to connect the material with students' life experiences so that the internalization process becomes more effective. This condition demands research that tests the integration of the concept of Tri Kaya Parisudha in the real context of the classroom, not just through theoretical explanations. Therefore, this research is important to offer the right learning model for elementary schools (Purana, 2016).

The weak implementation of moral values in elementary school students shows that character education requires an approach that is not instantaneous but integrated and oriented to repetitive processes. Teachers often emphasize the memorization of moral values but do not provide room for reflection for students to understand the context of their behavior. Follow-up interviews show that students do not yet have the full awareness to evaluate their thoughts, speech, and actions independently. From the perspective of modern pedagogy, moral awareness needs to be built through direct experience and reflective dialogue between students and teachers. Thus, Tri Kaya Parisudha-based contextual learning has a strategic position to overcome these problems (Utami, 2022).

The researcher's argument refers to the need to develop an educational model that allows moral internalization to take place through direct experiences that touch cognitive, affective, and psychomotor aspects at the same time. Tri Kaya Parisudha offers a moral framework that touches on these three aspects in an integrated manner so that it is very suitable to be used as a basis for character education. When these values are linked to contextual learning, students can develop the ability to recognize thoughts before acting (Manacika), control speech through meaningful communication activities (Wacika), and direct actions through hands-on practice in the classroom (Kayika). This integrative approach can be a significant contribution to the development of education based on local wisdom.

Contextual learning as a pedagogical framework provides a space for teachers to relate the Tri Kaya Parisudha to the themes of students' daily lives. Activities such as group work, ethical discussions, role-playing, and daily reflection can be a means of internalizing the values of Tri Kaya Parisudha. Learning that emphasizes context makes moral values no longer abstract

but real and familiar to students. This approach has been used in various regions, but research related to its integration with Balinese Hindu values in contexts outside of Bali is still very limited. This research gap is the basis for this research to be compiled (Adhitama, 2020).

The purpose of this study is to analyze the effectiveness of the integration of Tri Kaya Parisudha in contextual learning on strengthening the character of elementary school students. This research also aims to formulate a model of the implementation of Tri Kaya Parisudha in the context of learning that is relevant to students' daily activities. In addition, the research wants to explore in depth how teachers optimize the values of Manacika, Wacika, and Kayika during learning activities. Thus, this study not only examines the influence but also offers a pedagogical design that can be replicated.

The benefits of research are expected to be felt at the theoretical, practical, and policy levels. Theoretically, this study enriches the study of character education based on Hindu local wisdom, which is still minimal in the context of basic education. Practically, this study provides operational guidance for teachers in implementing Tri Kaya Parisudha effectively through contextual learning. In terms of policy, the results of the research can be a reference for educational institutions in designing a local value-based curriculum to strengthen students' character. In other words, this research contributes to the development of a more humanist and culturally rooted education system.

The hypothesis of this study states that the integration of Tri Kaya Parisudha in contextual learning has a significant effect on strengthening the character of elementary school students. This hypothesis is built on the basis of the theory of internalization of values, the concept of contextual learning, and the teachings of Manacika, Wacika, and Kayika as a comprehensive moral framework. This effect is expected to be reflected in improved thought control, speech management, and control of students' actions after learning interventions. Thus, this study assumes that moral education based on Balinese Hindu values can run effectively when integrated into meaningful and contextual learning.

## **II. METHOD**

This research is identified as qualitative-descriptive research with a focus on how the values of Tri Kaya Parisudha are integrated in real life in contextual learning to strengthen the character of elementary school students, so that the entire research process is directed to describe, understand, and interpret student behavior during learning activities. The researcher selected the subjects purposively, namely high school students and teachers who teach Hindu

Religious Education, then conducted a series of data collection through direct observation during the learning process, in-depth interviews with teachers and several students, as well as documentation in the form of field notes, recordings of classroom activities, and learning artifacts such as student worksheets and the results of their reflections on Manacika, Wacika, and Kayika.

The research instruments used include observation guidelines compiled based on Tri Kaya Parisudha character indicators, open interview guidelines that allow exploration of the meaning of student and teacher experiences, and field record formats to record classroom dynamics in detail ranging from students' communication patterns and their responses to contextual learning stimuli to real practices of controlling speech and actions. All research activities were carried out in stages, starting from initial observation to photograph the condition of students' character before the learning intervention, followed by the implementation of contextual learning designed to bring up situations relevant to students' lives, and ending with observation and follow-up interviews to see the consistency of behavior changes. Data analysis was carried out by tracing all field notes, interview transcripts, and observation results, then organizing the findings into categories such as mind control, language politeness, and order of action; The categories are then compared between sources through triangulation to ensure the accuracy of the interpretation. The entire process is designed in a transparent and systematic manner so that other researchers can replicate or verify this research in the context of other primary schools that apply learning based on local wisdom.

### **III. RESULTS AND DISCUSSION**

#### **1. Research Results**

The results of the observational analysis showed that the integration of Tri Kaya Parisudha in contextual learning had a real impact on the way students managed their thoughts, speech, and actions during the learning process. The classroom atmosphere that previously tended to be crowded and less directed gradually changed to a more orderly one after the teacher consistently associated each activity with the reflections of Manacika, Wacika, and Kayika. Students are getting used to being asked to explain what they think before acting so that the thought process becomes more structured and less impulsive. Field records show that students who initially often scramble for turns to speak are able to hold back and wait for the right opportunity. This change shows that contextual learning can be an effective medium for

internalizing the values of Tri Kaya Parisudha in the real context of the classroom (Utami, 2022).

The results of interviews with teachers indicate that the aspect of Manacika Parisudha has strengthened as the learning cycle progresses. Teachers state that students become more easily directed to reflect on motives before acting, especially when learning activities are linked to situations close to their lives, such as cooperation with friends, the division of tasks, or the resolution of minor conflicts in class. Some students can verbally express that they need to "think carefully" before reprimanding or rejecting their friend's invitation, something that previously rarely appeared in their spontaneous expressions. The teacher considers that the reflection process carried out at the end of learning is the key to instilling positive and directed thinking habits. These findings are in line with the view that character strengthening requires repetitive and meaningful cognitive reflection (Purana, 2016).

The results of observations on students' verbal interaction showed significant improvements in the Wacika Parisudha aspect, especially in terms of language politeness and emotional control when communicating. At the beginning of implementation, researchers found several forms of speech that had a mocking tone, interrupted friends' conversations, and spontaneous comments that lacked respect for other people's opinions. After a few meetings, the pattern began to shift. Students used the expressions "excuse me," "thank you," "sorry," and "greetings" more often, both to teachers and peers. In some group discussions, researchers noted the emergence of phrases like "I'd better speak quietly" or "I don't want to hurt my friends" when students were asked to practice Wacika Parisudha in a conversation simulation. This change reinforces the finding that contextual learning that links language to its moral impact is able to foster a new awareness of language responsibility (Widasni, 2020).

The results of the analysis of the physical behavior of students in the classroom showed a shift in the aspects of Kayika Parisudha, especially related to discipline, neatness, and adherence to discipline during learning. In the early phase, some students still seem to walk around without permission a lot, play alone when the teacher explains, and lack desk cleanliness. After the integration of Tri Kaya Parisudha was carried out consistently, observations noted a decrease in the frequency of such behaviors and an increase in active participation in directed classroom activities, such as group work and educational games designed by teachers. Students also seem to be more responsible for the classroom environment, for example, by cleaning up learning tools and materials without having to be constantly reminded. This dynamic shows that when physical actions are associated with

spiritual and social meaning, children more easily understand why they need to control and direct their behavior responsibly (Adhitama, 2020).

The results of triangulation between observations, interviews, and learning documentation show that the role of teachers as facilitators is a key factor in the success of Tri Kaya Parisudha integration in contextual learning. The teachers involved in this study not only delivered the material narratively but also designed learning scenarios that triggered the emergence of small moral dilemmas, simulations, and role plays that required students to apply Manacika, Wacika, and Kayika simultaneously. The interview revealed that teachers felt helped by the existence of a learning tool that explicitly contained a step to reflect on grades at the end of each activity. Documentation in the form of photos and student reflection notes shows that many children are beginning to be able to write down their experiences of "thinking well, saying good, and doing good" in simple sentences. These findings reinforce the idea that the integration of values does not stop at explanation but needs to be facilitated through a systematic and reflective learning design (Mudana, 2018).

The results of a critical analysis of the overall findings show that the integration of Tri Kaya Parisudha in contextual learning not only changes surface behavior but also begins to influence students' perceptions of relationships with themselves, others, and the environment. Qualitative data show a shift from mere obedience for fear of punishment to obedience driven by an understanding of the meaning of "good" in their thoughts, words, and actions. This pattern is in line with the direction of character strengthening, which is oriented towards the formation of internal awareness, not just the repetition of behavior that is supervised from the outside (Utami, 2022). When these findings are linked to previous studies on the role of local wisdom in moral education, it can be seen that the integration of Tri Kaya Parisudha through contextual learning enriches the character education approach by presenting an ethical framework that is sourced from the Hindu tradition as well as relevant to the context of students' daily lives (Purana, 2016; Widasni, 2020).

## **2. Discussion**

The findings of this study show that the integration of Tri Kaya Parisudha in contextual learning results in significant changes in the character dimensions of elementary school students, especially in the aspects of mind control (Manacika), language politeness (Wacika), and discipline of actions (Kayika). These changes occur consistently throughout the learning process and are reflected through observations, teacher interviews, and student reflections.

These findings strengthen the argument that character education would be more effective if moral values were not taught verbally alone but through experiences that are relevant to students' daily lives. The results of this study are in line with the view of Utami (2022) that Hindu values, when internalized through contextual activities, can form a more stable behavioral structure than moral learning models that are still declarative.

Compared to previous studies, the findings of this study show that there is a uniqueness, especially in the pedagogical approach used. Dewi's research (2023) shows that local wisdom can increase social empathy, but it has not touched the internalized structure of values systematically. This research goes beyond these findings by producing a gradual internalization pattern that takes place through three stages: understanding meaning through perception, applying values through contextual activities, and behavioral reflection through teacher-student dialogue. This gradual structure is a new contribution that was not found in previous studies that emphasized narrative value transfer without a structured reflection mechanism (Sutama, 2021).

The results of this study also show that the aspect of Wacika Parisudha has undergone a faster transformation than Manacika and Kayika. This finding is different from the research of Mahendra (2019), which concluded that changes in physical actions (Kayika) are easier to achieve than changes in the way of thinking. This study actually found that students are faster to understand the moral consequences of speech because communication is the most frequent activity in the classroom so that teachers can more easily direct students' verbal interaction patterns. This difference indicates that the effectiveness of the internalization of Tri Kaya Parisudha is greatly influenced by the learning context and the dominant type of activity in the classroom. That is, this study offers a new perspective that changes in moral behavior can occur in a different order than previously assumed.

An in-depth analysis of Manacika Parisudha's findings shows that strengthening the aspect of good thinking cannot be achieved through conceptual explanations alone but requires dilemmatic situations that trigger students to make moral judgments. This approach is in line with Mudana (2018), who asserts that learning based on local wisdom will be effective when students are faced with authentic experiences that demand value considerations. However, this research expands on that idea by showing that teachers need to design not only authentic experiences but also spaces for reflection that allow students to evaluate their thoughts explicitly. Thus, the results of this study provide a new contribution in the form of the need to

integrate directed reflection as a mandatory component in Tri Kaya Parisudha-based character learning.

Changes in physical behavior (Kayika) in this study also showed results that were not entirely in line with the previous literature. Adhitama (2020) found that changes in students' actions are slower because they require long-term habituation. Instead, this study proves that when physical actions are associated with spiritual and social meaning through the teacher's narrative, students can accelerate the habituation process. For example, students are quicker to tidy up the class when the action is associated with "practicing Kayika Parisudha" rather than simply following the teacher's commands. These findings provide evidence that strengthening spiritual meaning can speed up the transition from understanding to action, a finding that has not been widely discussed in previous research.

The integration of contextual learning as a pedagogical approach has proven to be a major factor in the success of internalizing the values of Tri Kaya Parisudha. In contrast to the research of Purana (2016), which emphasizes the concept of Tri Kaya Parisudha as the basis of ethical theory, this study develops an operational model in the form of learning scenarios, worksheets, and value reflection procedures in each meeting. This makes this research not only a theoretical contribution but also provides an implementation model that can be replicated by other teachers. This originality is what places this research as a continuation of previous studies that are still oriented towards conceptual studies without a systematic pedagogical design.

Findings regarding the dynamics of students' verbal interaction made an important contribution to the study of Wacika Parisudha. Student reflections such as "I have to speak quietly so as not to hurt my friends" show the formation of an internal moral awareness, not just obedience. This is different from Widasni's (2020) research, which highlights that Wacika changes are often superficial when not accompanied by experiential learning. This research shows that through conversation simulation strategies, role plays, and collective reflection, students can reconstruct the meaning of good communication personally. Thus, this study adds a new understanding of how Wacika changes occur at the cognitive and affective stages simultaneously.

When the research findings were compared with the national character education literature framework, it was seen that the value of Tri Kaya Parisudha provided conceptual strength that was not offered by the general character model. The value of Manacika-Wacika-Kayika is hierarchical as well as integrative so that it is very much in line with the orientation of contextual learning that emphasizes the relationship between knowledge, attitudes, and

actions. Thus, this study offers a character education model based on local wisdom that is not only compatible with the national curriculum but also more specific, measurable, and easy to operate than a generalistic model. This contribution has the potential to strengthen the position of local wisdom in the discourse of culture-based character education.

Overall, this research makes a theoretical and practical contribution to the development of character education in Indonesia. Theoretically, this study expands the study of Tri Kaya Parisudha by providing empirical evidence on the effectiveness of its integration in contextual learning, something that has not been done much in previous research. Practically, this study provides a replicable implementation model, complete with tools, procedures, and operational reflections that support the success of value learning. The originality of the research can be seen from the ability of this research to integrate Hindu ethical values with modern learning strategies, as well as from the effort to show how the process of internalizing values works through student interaction and experience, not just through normative explanations.

## **CONCLUSION**

The conclusion of this study shows that the integration of Tri Kaya Parisudha in contextual learning effectively strengthens the character of elementary school students through the integrated development of aspects of Manacika (way of thinking), Wacika (way of speaking), and Kayika (way of acting) that are evident in behavioral changes in the classroom. The process of internalizing values becomes more profound when teachers not only explain concepts but also design contextual learning experiences accompanied by directed reflection and dialogue about the meaning of thinking well, saying good, and doing well in real situations that are close to students' lives. These findings confirm that contextual learning based on Hindu local wisdom is able to shift students' obedience patterns from simply following rules to more autonomous moral awareness, where students begin to judge for themselves the consequences of their thoughts, speech, and actions. This research also produces a new contribution in the form of an operational pedagogical model that bridges the ethical teachings of Tri Kaya Parisudha with modern learning strategies so that it does not stop at the normative-conceptual level but can be implemented systematically in the classroom. More broadly, these results enrich the treasures of character education science by showing that local religious wisdom can be integrated into contemporary learning frameworks and provide an alternative model of character education that is contextual, measurable, and potentially replicated in various elementary school contexts.

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