

STRENGTHENING THE VALUES OF TRI KAYA PARISUDHA IN SHAPING THE PROFILE OF PANCASILA STUDENTS

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ABSTRACT

Education is not only to shape students to be intelligent but must be balanced with a good personality (good behavior) in accordance with what is mandated by Law no. 20 of 2003 concerning the national education system. Therefore the output of our education results is a balance between knowledge, skills and attitudes. This balance refers to the formation of a national character that is in accordance with Pancasila values. Character education must be the basis for realizing a complete Indonesian human being with indicators of being an intelligent citizen but also virtuous, moral and Indonesian-minded. Policy on education, culture, research and technology regarding the implementation of an independent curriculum, stipulates how education must integrate existing local values, of course, in helping to realize character education and the profile of Pancasila. Strengthening national character can be done by embedding and re-emphasizing how to strengthen the actualization of local wisdom values in the world of education and learning in schools. This research was descriptive qualitative with literature studies in an effort to provide ideas about the importance of Balinese local wisdom values in education to strengthen national character and the profile of Pancasila students. One of the universal local wisdoms that can be used as a basis for character education is Tri Kaya Parisudha (thinking, saying, and doing what is good and right). By strengthening the values of Tri Kaya Parisudha at various levels of education, it is hoped that they will be able to form smart citizens and good citizenship who do not give up the values of Balinese society and are in accordance with the Pancasila student profile.

Keywords: *the values of Tri Kaya Parisudha, Pancasila student profile*

1. INTRODUCTION

In act no. 20 of 2003 concerning the National Education System states that education is a planned conscious effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by them, society, nation and state. In accordance with the mandate of the law, Indonesian people must be formed holistically, meaning that education has a big role in creating a generation of people who have a balance of knowledge, skills and attitudes. With the achievement of the mandate of the law, it is hoped that the nation's civilization will be more advanced in the midst of technological advances and the influence of globalization, the indicators of which are nations that are able to stand alone and have competitiveness. However, in reality, advances in technology and currents of globalization are a challenge for the nations of the world to maintain their personal values and national character.

This fact also occurs in Indonesia. A character crisis can haunt us if we don't immediately realize it. There are phenomena such as brawls between students,

students often skip classes and cheat, there is a "successful" team to help students solve national exam questions, frequent copying and pasting assignments, low learning motivation (lazy), crime against friends (bullying), lack of sense of respect for teachers and parents, as well as the existence of anarchic motorcycle gangs and brawls, indicating that character education has not been carried out properly, this is in accordance with the view of Adnyana and Citrawathi (2017). Therefore, character education is not only the responsibility of the educational environment, but the responsibility of all parties, including the family and society. Because in these two environments, students are more dominant in socializing by applying various habits including the values of national character.

Character education that is carried out in the mission of the current independent curriculum is how to strengthen character education. It must be able to be integrated into intra-curricular, co-curricular, extra-curricular activities and school culture which is a small condition for the community to implement these character values. The school is a small community environment that reflects the cultural values of the local community. Therefore, it is appropriate how the actualization of the nation's character values can be reflected in the daily life of the school environment. Therefore character education and local wisdom values cannot be separated. Character education is the creation of a school environment that helps students in developing ethics, responsibility through models, and teaching good character through universal values (Berkowitz & Bier, 2005:7). The universal values in question are the values of people's lives which are accepted and upheld as guidelines for behavior. The concept of this value is in line with the noble local wisdom values that are upheld by a community as a result of a civilization.

Based on the background of the problems above, this research seeks to provide ideas on how to strengthen the values of local Balinese wisdom in particular as a basis for the development of character education and the profile of Pancasila students which must work in balance. In accordance with the statements of Purana and Sunariyanti (2022) the openness of Hindu culture into the sphere of modern culture has developed broad human insights and a shift in human values has occurred which opposes the continuation of national identity. Therefore, one of the values of Balinese local wisdom that must be strengthened is the teachings of *Tri Kaya Parisudha*, which includes thinking good, saying good, and doing good. The values of *Tri Kaya Parisudha* have to get used to and emulate them at every level of education. It's just that it needs to be supported by the teacher and the school environment in realizing this atmosphere. When the values of *Tri Kaya Parisudha* are strengthened, they will become the core values of the realization of the Pancasila student profile which consists of six dimensions, namely: 1) faith, fear of God Almighty, and have noble character, 2) be independent, 3) work together, 4) global diversity, 5) critical thinking, and 6) creative. The six dimensions of the Pancasila student profile as a whole as a unit of lifelong students who are competent, have character, and behave according to Pancasila values.

2. RESEARCH METODOLOGY

This research used a qualitative descriptive method by reviewing or examining various existing literature, and is also called a literature study. Descriptive research discusses several possibilities for solving actual problems by collecting data, compiling or classifying, analyzing, and interpreting them. Meanwhile, literature study is a data collection technique by collecting and analyzing documents, both written documents, images and electronics. The written documents used are in the form of books, journals, proceedings and scientific articles related to character education, local Balinese wisdom values, The values of *Tri Kaya Parisudha* and Pancasila student profiles.

3. RELATED RESEARCH/LITERATUR REVIEW

This research was based on a literature review and previous research, one of which is the research of Ida Bagus Putu Ariyana in 2014 with the title of the role of Balinese culture in developing character education in schools which states that local Balinese wisdom values can develop character education in schools through integrating in building school culture, integrate in building classroom culture, and integrate in learning, both in carrying out education and promoting Balinese culture that is appropriate or relevant to the subject matter in learning. then based on Adnyana and Citrawathi's research with the title *Tri Kaya Parisudha* based character education model integrated in learning in elementary schools. In this case the characteristics of the model produced are: 1) The model focuses on three core characters, namely: thinking good (*manacika*), saying good (*wacika*), and doing good (*manacika*). Finally, research from Santika and Sudarmawan (2022) regarding). Strengthening the nation's character through the integration of local Balinese wisdom values in online learning, which gives the idea that the success of character education in online learning is inseparable from integrating local Balinese wisdom values in learning.

4. RESULTS AND DISCUSSION

Trikaya Parisudha's values in shaping the profile of Pancasila students

There are many Balinese local wisdom values that can be used as a base in national character education and at the same form a Pancasila student profile. For example, the teachings of *Tri Hita Karana*, the three causes of happiness in life, which include the values of *Palemahan*, *Pawongan*, and *Parahyangan*. However, the focus of this research is strengthening the values of *Tri kaya parisudha* in shaping the profile of Pancasila students. We need to know that the values of local Balinese wisdom originate from Hindu religious values, including the teachings of *Tri Kaya parisudha* values.

Tri Kaya parisudha is found in the holy book *Sarasamuscaya*. *Tri Kaya Parisudha* is one of the ethical teachings that contains ten behaviors that need to be controlled or purified, namely three thoughts that must be purified, four words that need to be controlled, and three actions that need to be purified and controlled (Lodra, 2006). Etymologically *Tri Kaya Parisudha* comes from the word *tri* means three, *Kaya* means behavior and *parisudha* means good, clean or holy. So *Tri Kaya Parisudha* means three behaviors that must be purified, namely behavior in thinking that is clean and pure (*Manacika*), behavior in saying what is good and right (*Wacika*), and behavior in doing good and right (*Kayika*) (Adnyana and Citrawathi, 2017). Thinking, saying and doing what is good and right are the 3 main pillars of *Tri Kaya Parisudha* which cannot be separated, and can be used as a basis for building human beings with character. Thought is the determining element that drives words and actions (Suhardana, 2007). These three values must be implemented so that a humanist and religious human concept will emerge as a basis for carrying out life. Further explained by Adnyana and Citrawathi (2017) Briefly described as follows: a) think clean and holy (have no desires and are not envious of other people's property, do not think badly of other people and all creatures, and do not deny the law of *karma pahala* or causality in life), b) say good or holy and true (don't say evil, don't say harshly, don't slander, and don't say lies) and c) do good or holy things (don't hurt, torture, let alone kill other creatures, not cheating, causing harm to other people, not committing adultery or not committing similar acts).

Tri Kaya Parisudha's values can become core values in strengthening national character, especially in the school environment. It's just that simple practices must be started, for example by respecting each other in the school environment, not envy or badmouthing each other and not even hurting in the form of action. Small things that can support and benchmark the behavior of *Tri kaya Parisudha* can be done

with a small example, namely not cheating in tests as a form of honest behavior towards oneself and towards the teacher in the context of the recitation teacher (the concept of divinity according to Hinduism, namely the chess teacher who must be respected). The core character of *Tri Kaya Parisudha* which consists of thinking good (*Manacika*), saying good (*Wacika*) and doing good (*Kayika*) is a good character. Good character involves moral knowledge (moral knowing), moral feeling (moral feeling), and moral action (moral acting) (Lichona, 1991). Thus the values of *Tri Kaya Parisudha* have manifested from character values which involve aspects of knowledge, feelings and actions.

Based on the description above which emphasizes strengthening the values of *Tri Kaya Parisudha* in the school environment, the hope is to strengthen the national character and profile of Pancasila students. With the mission of Indonesian Students are students who believe in and fear God Almighty. His faith and piety is manifested in noble character towards himself, his fellow human beings, nature and his country. He thinks and behaves in accordance with divine values as a guide to sort and choose what is good and right, and maintains integrity and justice. Indonesian students always think and are open to pluralism and differences, and actively contribute to improving the quality of human life as part of the citizens of Indonesia and the world. As part of the Indonesian nation, Indonesian students have an identity as a representation of the nation's noble culture, respect and preserve their culture, while interacting with various other cultures. He cares about his environment and uses the existing pluralism as a force to live together.

The Pancasila student profile consists of six dimensions, namely: 1) faith, fear of God Almighty, and have noble character, 2) independence, 3) mutual cooperation, 4) global diversity, 5) critical reasoning, and 6) creative. The six dimensions of the Pancasila student profile need to be seen as a whole so that each individual can become a lifelong learner who is competent, has character, and behaves according to Pancasila values. Educators need to develop these six dimensions thoroughly from early childhood education.

The following are the character values that can be developed in each strengthening of the *Tri Kaya Parisudha* values in forming the Pancasila learning profile which are presented in Table 1.

Table 1 The Core Characteristics of *Tri Kaya Parisudha* with Character Values and Profiles of Developed Pancasila Students.

<i>Tri kaya parisudha's</i> core character	Behavior that is controlled or needs to be purified	Character Values	Dimensions of the Pancasila student profile
(<i>Manacika</i>) thinking good and right	a. Has no desire and no envy of other people's property b. Do not think badly of others and all creatures c. Not denying the law of karma pahala (law of causality) in life	a. Think positively b. Religious c. Believing in the law of karma pahala (law of cause and effect)	a. believe, fear God Almighty, and have a noble character b. critical reasoning c. creative
(<i>Wacika</i>) saying good and true	a. Don't say bad b. Don't say rude c. Not slanderous d. Don't say a lie	a. Said politely b. Honestly said	a. believe, fear God Almighty, and have a noble character b. global diversity

(Kayika) doing good and right	a. Do not hurt, torture, let alone kill other creatures b. Do not cheat, causing harm to others c. Not committing adultery or not committing similar acts	a. affection b. Be honest c. Caring for others and the environment d. Discipline	a. believe, fear God Almighty, and have a noble character b. independent, c. work together d. global diversity, f. creative
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adapted from (Adnyana and Citrawathi, 2017)

Reinforcement of the values of *Tri Kaya parisudha* as the core values of strengthening the character and profile of Pancasila students must be carried out with the first thing is to build a school culture that reflects the values of *the tri kaya parisudha*. For example, the attitude of always being honest, not cheating, respecting each other and schools must make related policies. Making an honesty canteen can be a small step with a big impact. Second, integrating the values of *Tri Kaya Parisudha* into learning, for example in material content. It's just that the teacher must make an emphasis on this. it is also necessary to lead by example as a role model for strengthening *Trikaya Parisudha's* values which can be carried out by both the teacher and the students themselves. So undoubtedly if this can be developed in the world of education, the influence will be able to have a broad impact on the nation and state.

Arnyana (2014) in developing Indonesian character education, local cultural values can be used as the basis for its development. Because local cultural values have universal values of goodness. This is supported by: (1) Wagiran (2012) argues: education that links local wisdom or local culture can improve the noble character of students according to Indonesian culture, namely having manners, self-control, and courtesy. (2) Sunarya I. K. (2012) argues that noble culture (the beauty of the nation's philosophical values) which is a very important national cultural heritage is passed on from generation to generation through education so that this nation's generation understands and applies these noble values in their lives. Santika and Sudamawan (2022) state that local wisdom-based education is education that teaches students to always be close to the concrete situations they face everyday. It is hoped that by strengthening the noble values of local wisdom, it can form smart and good citizenship with the indicator Citizens who are able to "think globally, act locally, and commit to their nation and country (think globally, act locally). , and commit nationality)" (somantri, 2001; Azis Wahab, 2001, Winataputra, 2001; Azis Wahab and Sapriya, 2011).

5 CONCLUSION

Strengthening the values of *Tri Kaya parisudha* as core values of character education and strengthening the profile of Pancasila students is very urgent in the world of education. Because these values support the development of national character. By habituating the behavior of thinking well, saying good and right and behaving well according to the level of law and norms, the six dimensions are: 1) faith, fear of God Almighty, and have noble character, 2) independence, 3) mutual cooperation, 4) global diversity, 5) critical reasoning, and 6) creativity can be realized immediately.

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