The Value of *Tri Kaya Parisudha* Local Wisdom as a Form of Religious Education Transformation

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ABSTRACT

This study aims to develop the values of local wisdom, especially *Tri Kaya Parisudha,* in transforming education. The development of the value of local wisdom *Tri Kaya Parisudha* is due to the increasing loss of local wisdom along with the increasingly rapid development of the times. This type of research is Research and Development (R&D) using a 4D development model. The subjects in this study were two experts or expert practitioners in the field of religion, five internal practitioners at STAHN Mpu Kuturan, and 86 respondents in the limited test. Methods of data collection in this study using interviews, questionnaires, and document studies. The data analysis method used the descriptive qualitative data analysis method. Content validation against indicators of local wisdom values was analyzed using Content Validity Ratio (CVR) analysis. Limited test results on the value of local wisdom using the average score of the respondents. Based on the research results at the definition stage, a needs analysis was carried out, namely 1) Performing an analysis of the values of Hindu local wisdom. 2) Formulation of local wisdom values following the vision and mission of STAH N Mpu Kuturan Singaraja. At the design stage, activities are carried out, including 1. Preparation of indicators for local wisdom values. 2. Preparation of the *Tri Kaya Parisudha* Questionnaire. Several activities are carried out at the development stage, including a) Content validity test. b) Revised indicators and questionnaires. The product is disseminated through quality assurance (P2M) STAHN Mpu Kuturan Singaraja at the dissemination stage.

Keywords: development of local wisdom, a transformation of religious education

Introduction

The development of communication and information technology takes place so rapidly. The flow of communication cannot be dammed coming from various countries. This causes the emergence of changes in the fast-paced order of human life. A state that can change rapidly is known as a transformation. According to the Big Indonesian Dictionary (KBBI, 2021), transformation is a change of appearance in form, nature, function, and so on. According to Zaeny (2005), transformation comes from the English word, transform, which means controlling a form from one form to another. Transformation is a change, changing from a previous state to an entirely new state (Daryanto, 1997). Based on the above opinion, it can be interpreted that transformation is a process of changing from

phenomena in changing circumstances and occurring indefinitely. Transformation is a change that occurs from a previous state to a new and better one.

The transformation process is a change that occurs slowly or little by little, and it is unpredictable when it starts and how long the process will end. It depends on the factors that influence it, is comprehensive and sustainable, and the changes that occur have a close relationship with the values that exist in society. The transformation process contains the dimensions of time and the socio-cultural changes of the people who occupy it that arise through a long process that is always related to the activities that occur at that time (Handayani, 2011).

Transformation also occurred in the field of education. Educational transformation

is carried out by streamlining all aspects of education. Transformation in education is expected to improve the quality of human life so that humans can manage themselves, gain access to work, live in a good environment, and open their horizons or minds to distinguish between good and evil. The transformation is also expected to develop its potential.

The government has made various efforts to develop the world of education to suit the times. Starting from improving the education system, curriculum, educators and staff, facilities and infrastructure, and learning models. Likewise, in universities. Higher Education has several functions. As stated in Law no. 12 of 2012 Article 4 that higher education has 3 (three), namely 1) developing capabilities and shaping the character and civilization of a dignified nation in the context of educating the nation's life, 2) developing innovative, responsive, creative, skilled, competitive, and academic community, cooperatively through the implementation of Tridharma, and 3) developing Science and Technology by paying attention to and applying the values of Humanities.

Sekolah Tinggi Agama Hindu Negeri Mpu Kuturan is one of the universities in North Bali. STAHN MPU Kuturan must carry out 3 (three) higher education functions. In carrying out these three functions in this era of educational transformation, it is expected to continue to pay attention to and preserve the values of existing local wisdom. Therefore, the development of local wisdom values as a form of transformation of religious education at STAHN Mpu Kuturan Singaraja needs to be carried out comprehensively and continuously.

Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs. Local wisdom is also defined as the ability to adapt, organize, and grow the influence of nature and other cultures that become the driving force for the transformation and creation of Indonesia's extraordinary cultural diversity (Fallahnda, 2021). These local wisdom values can be taken from religious values, customs, and culture, especially in North Bali.

The development of local wisdom values as a form of transformation of religious education at STAHN MPU Kuturan Singaraja can be done by developing local wisdom

values that are used as additional standards for higher education. Therefore, this research will take the Development of Local Wisdom Values as a Form of Transformation of Religious Education at STAHN Mpu Kuturan Singaraja.

Method

This study uses a research and development (R&D) model. Sukmadinata (2011) explains that research and development is a process or steps to develop a new product or improve an existing product, which can be accounted for. In line with that, Sugiyono (2012) states that research and development are used to produce specific products and test their effectiveness of these products. This study uses a development model that follows the path of Thiagarajan (1974), which uses a 4D model consisting of four development stages: the definition stage, the design stage, the development stage, and the dissemination stage.

Research subjects are people, places, or objects observed to achieve goals or objectives. The subject of the research is the limitation of the research. The researcher can determine this subject with objects, things, or people for the attachment of Arikunto's research variables (2016). An object can be said to be a research subject if it has the following characteristics: 1) It is classified as an individual or group that is used as a data source by investigators or researchers, 2) Subjects through interaction, or it can be through identification of information presented by research subjects, 3) As a target for data collection by investigators. The research subjects for developing local wisdom values were two experts or expert practitioners in the field of religion and five internal practitioners at STAHN Mpu Kuturan, who provided input on the values of local wisdom developed. Limited trials were conducted on this product using 86 respondents. The procedure for this development research is to use a 4D model development model, namely the definition stage, the design stage, the development stage, and the dissemination stage.

At the definition stage, an analysis of development needs is carried out tailored to the needs and a research and development model (R&D model) suitable for developing a product. There are two activities in analyzing: a) Analyzing the values of local wisdom of

Hinduism and b) Formulating the values of local wisdom in accordance with the vision and mission of STAH N Mpu Kuturan. The design stage (Design) is the stage of designing a product. Activities carried out in this stage are a) Preparation of additional performance indicators and b) Preparation of additional standard documents for STAHN Mpu Kuturan. At this stage, it produces an initial version of draft I, which is further refined through the process at the development stage. The development stage (Develop) is carried out with several processes, namely validation by experts to discover the weaknesses or deficiencies contained in the product, which will then be corrected so that it becomes draft II. After that, draft II will be re-coordinated with the campus quality assurance team. After being reduced, the additional indicators and their documents will be compiled, becoming the final product. The dissemination stage the purpose of this stage is to disseminate additional standards for STAHN Mpu Kuturan.

There are 3 (three) data collection methods used in this research: the interview, document study, and questionnaire. The interview method was conducted with religious and cultural experts to obtain information on the values of local wisdom as a transformation of religious education at STAHN Mpu Kuturan Singaraja. Interviews were also conducted in the campus community to determine the value of local wisdom *Tri Kaya Parisudha* in the campus environment. The document study method examined the values of local wisdom from printed and online sourcebooks. The questionnaire/questionnaire method was carried out to find limited test data on the resulting product.

Research on the development of local wisdom values as a transformation of religious education at STAHN Mpu Kuturan uses descriptive qualitative data analysis methods. Content validation of indicators of local wisdom values was analyzed using Content Validity Ratio (CVR) analysis according to Lawshe (1975), where this formula was used because this study involved five experts with alternative scoring (irrelevant and relevant). The criteria for whether or not the content of the indicator value of local wisdom is valid uses the minimum reference value of CVR based on the number of panelists. In this study, five panelists were used, so the minimum CVR value was 1.00. At the same time, the results of the limited test on the value of local wisdom use the average score of the respondents.

I. Results and Discussion

The results of this study explain the description of the product development stage, the values of local wisdom in transforming religious education at STAHN Mpu Kuturan Singaraja, the process of applying local wisdom values to transforming religious education at STAHN Mpu Kuturan Singaraja, and the implications of developing local wisdom values as transformation. Religious education at STAHN Mpu Kuturan for the sustainability of the institution in the future.

Product Development Stage Description

This research is research and development or Research and Development (R&D). The product of this development research is an indicator of the value of local wisdom *Tri Kaya Parisudha* which can be used as a reference in transforming religious education at STAHN Mpu Kuturan Singaraja. The development uses a 4-D model from Thiagarajan, which consists of four stages: the definition stage, the design planning stage, the development stage, and the dissemination stage. The four stages of developing research on local values as a transformation of religious education at STAHN Mpu Kuturan Singaraja can be described as follows.

a. Defining Stage Description define

The definition stage is the stage to define and define the requirements for making a product. In this stage, a needs analysis is carried out regarding the description of facts, expectations, and alternative solutions to basic problems, which facilitates the product's determination or selection. In general, in this definition, development needs are analyzed, product development requirements that follow user needs, and research and development models (R & D models) that are suitable for product development. Analysis can be done through literature study or preliminary research.

In the define stage, a development needs analysis is carried out tailored to the needs and a research and development model (R&D model) suitable for developing a product. There are two activities in analyzing, namely a) analyzing the values of local wisdom of Hinduism;

What is done in the analysis of local wisdom of Hinduism is to conduct a literature review and also interview each head of the field in the cultural service, humanists, as well as several experts in the field of religion. The results obtained are that seven values of local wisdom are relevant to be used as transformations in religious education at STAHN Mpu Kuturan Singaraja. b) Formulation of local wisdom values following the vision and mission of STAH N Mpu Kuturan Singaraja; In this formulation stage, of the seven values of local wisdom as a result of literature review and interviews, one value of local wisdom is used according to the vision and mission of STAH N Mpu Kuturan Singaraja, namely the value of local wisdom of *Tri Kaya Parisudha*.

b. Description of Design Stage

The Design Phase is the stage for producing development products. Thiagarajan (1974: 8) divides the development stage into two activities, namely: expert appraisal and developmental testing. The expert appraisal is a technique for validating or assessing the feasibility of a product design. In this activity, an evaluation is carried out by experts in their fields. The suggestions are used to improve the materials and designs that have been prepared. Developmental testing is a product design test activity on the real target subject. At the time of this trial, response data, reactions, or comments were sought from the product's target users.

The test results are used to improve the product. At this stage of designing a product, activities are carried out: a) Preparation of indicators of local wisdom values; After obtaining a value of local wisdom that is following the vision and mission of STAHN Mpu Kuturan Singaraja, the indicators of *Tri Kaya Parisudha* are compiled. *Tri Kaya Parisudha* is divided into 3 parts, namely kayika, *wacika*, and *manacika*. These three sections are then made each indicator to be used as a reference in implementing campus activities. The indicators of the value of *Tri Kaya Parisudha*'s local wisdom can be seen in the table below. b) Preparation of the *Tri Kaya Parisudha* Questionnaire; The indicators arranged in each section of *Tri Kaya Parisudha* were then developed into an instrument in the form of a *Tri Kaya Parisudha* questionnaire. At this stage, an initial version of the draft I was produced was further refined through a process of judges and a focus group discussion (FGD) at the development stage. The results of the preparation of the *Tri Kaya Parisudha* indicator can be seen in table 01 below.

Tabel 01 *Tri Kaya Parisudha* Value Indicator

Tri Kaya Parisudha Value	Indicator
1. Dimensions of *Manacika*	
1.1 Religious	1.1.1 Pray when starting and ending activities
	1.1.2 Doing worship according to their beliefs
	1.1.3 Grateful for all the blessings of God
	1.1.4 Carry out work sincerely *(ngayah)*
	1.1.5 Upholding tolerance between religious communities
1.2 Critical thinking	1.2.1 Have a great curiosity
	1.2.2 Finding the truth of an event that occurred based on facts
	1.2.3 Solve problems in the best way
	1.2.4 Deciding something with full consideration
1.3 Creative Thinking	1.3.1 Generating new ideas at work
	1.3.2 Doing work in detail and itemized
	1.3.3 Not easily influenced by others
	1.3.4 Accept other people's opinions openly
2. Dimensions of *Wacika*	
2.1 Honest	2.1.1 Saying according to facts

	2.1.2 No small talk (chit chat) in speaking
	2.1.3 Keeping every word spoken
	2.1.4 Admit mistakes boldly
2.2 Communicative	2.2.1 Convey information in a clear and concise manner
	2.2.2 Friendly and sociable
	2.2.3 Maintain conducive communication with other people
3. Dimensions of *Kayika*	
3.1 Humanist	2.1.1 Helping others sincerely
	2.1.2 Placing oneself according to its position in the context of social relations
	2.1.3 Demonstrate empathy and social concern for others
3.2 Collaboration	3.2.1 Able to work together with others to achieve organizational goals
	3.2.2 Placing the interests of the institution above the interests of oneself and the group
3.3 Environmental care	3.3.1 Implement a clean and healthy lifestyle
	3.3.2 Utilize natural resources sparingly and wisely
	3.3.3 Carry out activities to preserve the natural environment

Source: Research Results (2022)

b. Development Stage

The Development Stage (Develop) is the stage for producing development products. Thiagarajan (1974: 8) divides the development stage into two activities, namely: expert appraisal and developmental testing. An expert appraisal is a technique for validating or assessing the feasibility of a product design. In this activity, an evaluation is carried out by experts in their fields. The suggestions are used to improve the materials and designs that have been prepared. Developmental testing is a product design trial activity on the real target subject. At the product development stage, several activities were carried out, including a) Content validity test; The validity of the instrument used for indicators of the value of local wisdom *Tri Kaya Parisudha* includes content validity based on the results of validation by expert judgments from educational practitioners and lecturers who are experts in their fields. Content validation of the indicators of the value of local wisdom *Tri Kaya Parisudha* was analyzed using Content Validity Ratio (CVR) analysis according to Lawshe (1975) where this formula was used because this study involved five experts with alternative scoring (irrelevant and relevant) with the following formula:

$$CVR = \frac{n_e - \frac{N}{2}}{\frac{N}{2}} CVR = \frac{n_e - \frac{N}{2}}{\frac{N}{2}}$$

(Lawshe, 1975)

The results of indicator validation from five experts can be explained as follows.

$$CVR = \frac{5 - \frac{5}{2}}{\frac{5}{2}}$$

Based on the content validity testing of the *Tri Kaya Parisudha* local wisdom value instrument, the content validity coefficient was 1.00, so the content validity of the *Tri Kaya Parisudha* local wisdom value instrument in this study was in the very valid category. b) Revised indicators and questionnaires; At this stage, experts make improvements to the validation results. Weaknesses or deficiencies contained in the product are corrected so

that it becomes a draft that will be tested on a limited basis. c) Limited testing by practitioners; At this stage, a trial was carried out to the stakeholders at STAHN Mpu Kuturan Singaraja, consisting of lecturers with additional assignments, ordinary lecturers, staff/service assistants, and students. The following results were obtained based on the results of a limited trial of the *Tri Kaya Parisudha* questionnaire.

$$M = \frac{\sum fX}{n}$$
$$= 15006 : 86$$
$$= 174,48$$

So, the mean of respondents' scores in the limited test is 174.48.

To determine the quality of the value of local wisdom *Tri Kaya Parisudha*, the average score of the respondents was converted using the criteria for the ideal mean (Xi) and the ideal standard deviation (SDi) on a scale of five. The conversion results found that the average score of respondents in the limited test with M = 174.48 was classified as a very high criterion.

b. Dissemination Stage

In the dissemination stage, what is done is to promote the development product so that users can accept it. Thiagarajan (1974:9) divides the dissemination stage into three activities: validation testing, packaging, diffusion, and adoption. At the validation testing stage, the product revised at the development stage is then implemented on the real target. At the time of implementation, measurement of the achievement of objectives is carried out. This measurement is carried out to determine the effectiveness of the developed product. After the product is implemented, the developer needs to see the results of achieving the goals. The solution that has not been achieved needs to be explained so that the same mistakes do not repeat after the product is disseminated. The last activity of the development stage is to carry out packaging, diffusion, and adoption. This stage is done so that others can use the product.

At this stage, the product is disseminated through the quality assurance (P2M) of STAHN Mpu Kuturan Singaraja. It is hoped that quality assurance and SPI can use the results of this research to develop internal campus quality assessment instruments. This research is also expected to be a reference for users, namely the STAHN Mpu Kuturan campus community which includes: students, lecturers, educational staff (educational laboratory staff, technicians, administrative and information staff, security units, and cleaning officers), and leaders.

Values of Local Wisdom in Transforming Religious Education

STAHN Mpu Kuturan Singaraja is a state Hindu religious college in North Bali. As a religious college, it cannot be separated from the values of culture and religion itself. Therefore, it is necessary to develop local wisdom values, culture, customs, religion, and traditions to transform religious education at STAHN Mpu Kuturan Singaraja. Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs. Local wisdom is also defined as the ability to adapt, organize, and grow the influence of nature and other cultures that become the driving force for the transformation and creation of Indonesia's extraordinary cultural diversity (Fallahnda, 2021). The values of local wisdom can be taken from religious values, customs, and culture, especially in Bali.

Based on the results of the study in the form of literacy as well as interviews with the Head of the Customs and Tradition Division, the Head of the History Division, and the Head of the Arts at the Buleleng Regency Culture Office, there are several values of local wisdom that can be developed in religious education. The values of local wisdom include *Tri Kaya Parisudha, Tri Hita Karana, Tat Twam Asi,*

Tri Parartha, Catur Guru, Menyamabraya, and salunglung sabayantaka. These seven local pearls of wisdom of Hinduism can be developed in learning, especially in learning Hinduism.

Based on the results of the focus group discussion (FGD) with the quality assurance team, SPI, and the academic field of STAHN Mpu Kuturan, from the seven results of the study on the values of local wisdom, one was chosen to be developed at STAHN Mpu Kuturan Singaraja. The value of local wisdom is *Tri Kaya Parisudha.*

The value of the local wisdom of *Tri Kaya Parisudha* was chosen because STAHN Mpu Kuturan Singaraja has a vision that is in line with that of *Unggul, bermartabat dan berkarakter Tri Kaya Parisudha*. (Being superior, dignified, and having the character of *Tri Kaya Parisudha). Unggul* means STAHN MPU Kuturan Singaraja is committed to producing highly professional graduates with creativity, innovation, competitiveness, and academic and non-academic achievements. Dignity means that STAHN Mpu Kuturan Singaraja graduates have an identity and hold fast to moral values , are experts in their fields, and implement religious teachings intelligently, quickly, and relevant to all problems being faced for the benefit of the community. The character of *Tri Kaya Parisudha* means that the academic community and STAHN Mpu Kuturan Singaraja graduates in their work always uphold and are based on religious values, especially *Tri Kaya Parisudha*, which means three types of actions that are part of ethical teachings in Hinduism teachings that each guide to achieving harmony. It is stated in a practice that has the character of *Tri Kaya Parisudha*, which begins with thinking, saying, and doing good and right things.

STAHN Mpu Kuturan Singaraja uses the values of local wisdom *Tri Kaya Parisudha* in transforming religious education because apart from being a religious college that is close to cultural values, it is also to gain harmony with others through positive thinking, saying good things, and doing right according to the applicable rules.

1. The Process of Applying Local Wisdom Values to Transform

Religious Education at STAHN Mpu Kuturan Singaraja

Tri Kaya Parisudha consists of 3 parts, namely *manacika* (thinking well), *wacika* (saying good), and *kayika* (doing good). The academic community has indirectly carried out the application of local wisdom values, especially *Tri Kaya Parisudha*, in transforming religious education at STAHN Mpu Kuturan Singaraja. This is in line with the results of observations and interviews with the community, including leaders, lecturers, employees, and students.

The results of observations and interviews on the application of *Tri Kaya Parisudha* at STAHN Mpu Kuturan Singaraja can be described as follows.

1. Dimensions of *Manacika*

All respondents stated that before starting the activity, they usually prayed and performed worship according to their beliefs. Likewise, in daily life on campus, always pray before starting and ending activities. According to the respondent, the behavior carried out in showing gratitude for God's grace is to work seriously, always say thank you for what is given, share experiences and donate money, live, not ambitious, put things well and correctly, and try to live in His way. In addition, some mention that one way to be grateful is not to be arrogant or condescending to others, never to complain under any circumstances, and to help each other with friends.

According to respondents, carrying out work sincerely *(ngayah)* has been done by continuing to complete campus work or activities even though sometimes it is late to go home. Every time taking campus assignments is not guided by the expected rewards or results, and completing campus assignments to completion and full responsibility. Upholding tolerance between religious communities is also an example of a *manacika* attitude. Respondents have done upholding tolerance between religious communities includes providing opportunities for all religious people to carry out worship or religious rituals, respecting each other with friends of different religions, not choosing friends in socializing, and avoiding extreme behavior.

In solving a problem, respondents first communicate the problem, find out the

cause of the problem, then find the best solution so as not to harm themselves or others. Meanwhile, the recommended innovation for campus progress is to prepare a good education system so that the Tri Dharma of Higher Education can be integrated and become a cycle in the learning process.

2. Dimensions of *Wacika*

The results of the interview stated that the respondents tried to behave honestly. Honest behavior includes: trying to harmonize thoughts, words, and actions, providing information as it is, and taking rights that are following the obligations that have been carried out.

In communication procedures, respondents stated that when communicating, three things need to be considered: what is being discussed, where we are talking, and with whom we are talking. Good communication is always adjusting the topic of conversation, being polite and friendly, and looking at the other person is one of the ethics when communicating.

3. Dimensions of *Kayika*

Kayika that have been carried out in the campus community, according to respondents, include showing empathy and social concern for others, placing the interests of the institution above the interests of themselves and their groups, implementing a clean and healthy lifestyle in the campus environment, utilizing natural resources sparingly and wisely in the campus environment, and preserve the campus environment.

The observation results show that the community has exercised empathy and social care by visiting sick friends. During the pandemic, the community unites to collect aid for the affected community. The community also always prioritizes the institution's interests above their interests. For example, when the institution is accredited, the community as a whole is willing to go home after working hours to complete their tasks. In implementing a healthy and clean lifestyle, the institution also carries out community service and requires cleaning the work area before returning home.

Saving behavior and protecting the campus environment has also been seen,

such as turning off the air conditioner or lights when you have finished using the room, using sufficient water, and planting trees to maintain the shade and coolness of the campus.

Based on the explanation above, the campus community has carried out three dimensions of *Tri Kaya Parisudha*. However, applying the values of Tri Kaya Parisudha's local wisdom has not been measured with valid instruments. That's why the researcher made an indicator from *Tri Kaya Parisudha* and developed it into an instrument in the form of a questionnaire.

The indicator of the value of local wisdom *Tri Kaya Parisudha* was developed to find a valid measuring tool to measure the performance of each component on the STAHN Mpu Kuturan Singaraja campus. So far, the value of *Tri Kaya Parisudha*'s local wisdom has been carried out but has not been measured with precise measuring tools. Through this research, it is hoped that the quality assurance center will have clear indicators and valid measuring tools to measure the performance of each component on the STAHN Mpu Kuturan Singaraja campus.

Tri Kaya Parisudha consists of 3 parts, namely *manacika, wacika,* and *kayika*. The *manacika* dimension is developed into religious indicators, critical thinking, and creative thinking. Religious means are religious. Religion is an attitude that can provide the basis for moral beliefs and behavior. Religion also means obedient attitudes and behavior in carrying out the teachings of the religion they adhere to, being tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions. Critical thinking is a directed and clear process used in mental activities such as solving problems, making decisions, persuading, analyzing assumptions, and conducting scientific research. According to Jensen (2011: 195), critical thinking is an effective and reliable mental process used to pursue relevant and valid knowledge about the world. Creative thinking is a way of thinking to do and produce new things from something you already have. Creative thinking can produce quality thinking, and the creative process certainly cannot be

carried out without the knowledge gained by developing good thinking.

The *wacika* dimension is developed into honest and communicative indicators. Honesty is a behavior based on an effort to make himself a person who can always be trusted in his words. Communicative is the ability to convey ideas and thoughts quickly, clearly, and effectively. This communication skill consists of several sub-skills, such as language skills that are right on target, the ability to understand context, and the ability to read the listener to ensure the message is conveyed. In this case, a person can master, organize, and build excellent and correct communication in writing, verbally, and multimedia.

Kayika's dimensions are developed into indicators of humanism, collaboration, and care for the environment. Humanist contains the meaning of harmony, harmony, balance, and harmony. Collaboration is working with one or several people in a group to achieve a common goal. This activity is essential to be applied in the process of interaction in an institution so that the community is ready to cooperate with anyone under any circumstances. When collaborating with other people, the community will be trained to develop the best solution that everyone in the institution can accept. The concept of cooperation will invite the community to learn to make groups, adjust and lead. The purpose of the cooperation is to educate a person to work more effectively with others, increase empathy and be willing to accept different opinions. Caring for the environment is an attitude and action that always tries to prevent damage to the surrounding natural environment and develops efforts to repair the natural damage that has occurred.

Based on the explanation of each of the indicators above, it can be concluded that all components in the institution at the STAHN Mpu Kuturan Campus, if guided by *Tri Kaya Parisudha* with these eight indicators, harmony and harmony will be created in campus life. In line with that, four indicators were taken referring to four learning concepts: critical thinking, creativity and innovation, collaboration, and communication. According to UNESCO, the four pillars of learning include: 1. Learning to know, learning to find out. By thinking

creatively and critically, the community is expected to seek knowledge and understand real objects and abstract ideas around the work environment. 2. Learning to Do, which means learning to do something. By being communicative and collaborative, the community will learn to be able to use the knowledge they have practiced in their daily lives. 3. Learning to Live Together, which means learning to be able to live together with other people. Concerning 21st-century skills, learning this one relates to the skills to communicate and collaborate with others so that one can achieve personal and collective targets as well as those that are universal for the welfare of humankind. 4. Learning to Be can be interpreted as learning to be. In this case, learning means that through education, the community can learn to become human beings who have the dignity and worth as human beings, are unique according to their respective characteristics, and are fully aware that they can develop all of their abilities starting from reason and reason. Provided by the Creator. Through religious, honest, and humanistic nature, it is hoped that learning to be can be realized in the STAHN Mpu Kuturan Singaraja environment.

This research is in line with research conducted by Ratih and Aan (2020), with the title the values of local wisdom Leuweung Gede Kampung Kuta Ciamis in developing green behavior to improve student character. The results showed that the values of local wisdom of the Leuweung Gede Forest improved students' character, as evidenced by the questionnaire results, which increased from each cycle from 50% to 80%. Among the values of local wisdom of the Leuweung Gede Forest in Kampung Kuta are religious values, language, ethics, protection of the environment, technological systems, and others.

Sumada (2017) examines the role of Balinese local wisdom from a public policy perspective. Local wisdom can be used as a trigger for improving public services provided by the government so that every local wisdom in each province can be protected by law. To avoid conflicts in implementing public policies, support from all levels of society is needed to maintain morals, ethics, and values. Community values so that support from the lower layers

can increase community participation as part of the concept of good governance.

Based on the findings in the research and studies on the values of local wisdom above, it can be concluded that the values of local wisdom are important to be

Conclusion

Based on the results of the research and discussion, it can be concluded that this study developed indicators and instruments for the value of local wisdom *Tri Kaya Parisudha* as a form of transformation of religious education at STAHN Mpu Kuturan Singaraja using a development model that follows the path of Thiagarajan using the four-D model.

At the definition stage, an analysis of development needs is carried out tailored to the needs and a research and development model (R&D model) suitable for developing a product. There are two activities in analyzing, namely 1) Analyzing the values of local wisdom of Hinduism. 2) Formulation of local wisdom values following the vision and mission of STAH N Mpu Kuturan Singaraja.

At the design stage, activities are carried out, including 1. Preparation of indicators for local wisdom values. 2. Preparation of the *Tri Kaya Parisudha* Questionnaire. The indicators arranged in each section of *Tri Kaya Parisudha* were then developed into an instrument as a *Tri Kaya Parisudha* questionnaire. Several activities are carried out at the development stage, including a) Content validity test. Based on the content validity testing of the *Tri Kaya Parisudha* local wisdom value instrument, the content validity coefficient was 1.00, so the content validity of the *Tri Kaya Parisudha* local wisdom value instrument in this study was in the very valid category. b) Revised indicators and questionnaires. The conversion results found that the average score of respondents in the limited test with M = 174.48 was classified as a very high criterion.

The product is disseminated through quality assurance (P2M) STAHN Mpu Kuturan Singaraja at the dissemination stage. It is hoped that quality assurance and SPI can use the results of this research to develop internal campus quality assessment instruments. This research is also expected to

studied and used as a basis for implementing daily life. Local wisdom is not only a habit of a region that can help the government. It can also be used to improve public services, especially in education.

be a reference for users, namely the STAHN Mpu Kuturan campus community which includes: students, lecturers, educational staff (educational laboratory staff, technicians, administrative and information staff, security units, and cleaning officers), and leaders.

The indicator of the value of local wisdom *Tri Kaya Parisudha* was developed to find a valid measuring tool to measure the performance of each component on the STAHN Mpu Kuturan Singaraja campus. So far, the value of *Tri Kaya Parisudha*'s local wisdom has been carried out but has not been measured with precise measuring tools. Through this research, it is hoped that the quality assurance center will have clear indicators and valid measuring tools to measure the performance of each component on the STAHN Mpu Kuturan Singaraja campus.

Suggestions expected from the research that has been done are as follows. Theoretically, the results of this study can enrich insights into the development of science and knowledge, especially those related to the values of local wisdom and the transformation of religious education. In addition, there are several suggestions given to related parties, namely 1) For leaders, the results of this study should be used to help manage campus management so that the institution's quality is better. Through this research, leaders can also examine the values of local wisdom in transforming education, especially religious education. 2) For the Center for Quality Assurance, the results of this study can be used as a reference in making an internal quality assessment instrument so that it has a valid measuring instrument for measuring the achievement of campus performance indicators. 3) For other researchers, the results of this study are expected to provide information and add insight and understanding of the value of local wisdom, especially *Tri Kaya Parisudha* for readers. They can be an exciting study for further research.

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