Implementing the principles of *wacika parisudha* through role modeling to foster students' politeness

Ni Putu Ayu Prasetya*, L. Eka M. Julianingsih P., I Ketut Pasek Gunawan
Institut Agama Hindu Negeri Mpu Kuturan, Indonesia
Corresponding email: prasatyaayu715@gmail.com

Abstract
This study aims to examine how role modeling based on *Wacika Parisudha* is implemented to foster students' politeness in the school environment. It employs a descriptive qualitative approach to describe actual conditions in the field. Data were collected through observations, interviews, literature review, and documentation. Purposive sampling was used to select participants or data sources relevant to the research objectives. Data analysis involved three stages: data reduction to select relevant information, data presentation in a structured narrative, and conclusion drawing based on the research findings. The findings indicate that the principles of *Wacika Parisudha* are implemented through the habituation of polite language, teachers' role modeling in communication, and the reinforcement of ethical values in the learning process. Supporting factors include a conducive school environment, adequate facilities and infrastructure, teachers' involvement, and positive peer influence. In contrast, inhibiting factors include changing social conditions, students' limited awareness, and negative influences from the environment outside school. The implementation is also reflected in students' interactions, as they increasingly demonstrate care in their choice of words, show respect for their conversation partners, and reduce their use of impolite language in everyday communication.
Keywords: *Wacika Parisudha, role modeling, student politeness*

How to cite (APA 7th): Prasetya, N. P. A., P. Julianingsih, L.E.M, & Gunawan, I. K. P. (2026). Implementing the principles of Wacika Parisudha through role modeling to foster students' politeness. *Jurnal Penelitian Humaniora, 31*(2), 109–117. https://doi.org/10.21831/hum.v31i2.97731

INTRODUCTION

The formation of student character is one of the important goals in the implementation of education, especially in facing the increasingly challenging developments of the times. Character education is closely related to efforts to instill moral values sustainably through teaching and learning activities and social relationships within the school environment. According to Luh and Palistini (2018), Hindu Religious Education is a process and system of student development based on the teachings of dharma, with the aim of later being able to form moral, ethical, and spiritual development in accordance with the values in Hinduism. Hindu Religious Education is a process of forming the character and personality of students based on Hindu teachings, values, and philosophy, including *Tattwa, Susila,* and *Upakara,* which not only aims to instill an intellectual understanding of religious teachings, but also forms a religious, intelligent, ethical character, and is able to internalize and practice the teachings of Dharma in everyday life.

Hindu Religious Education is based on three basic frameworks of teachings: *Tattwa* (philosophy), *Susila* (ethics), and *Upakara* (ritual). Among these three aspects, *Susila* plays a crucial role in shaping students' behavior, as it directly relates to human attitudes and actions in social life. One of the ethical teachings that serves as the main foundation in Hindu Religious Education is *Tri Kaya Parisudha*, which consists of *Manacika Parisudha* (thinking well and pure), *Wacika Parisudha* (speaking well and pure), and *Kayika Parisudha* (doing good and pure) (Pada, 2025). These three elements are closely related and inseparable in shaping the perfection of human behavior.

The three elements of *Tri Kaya Parisudha, Wacika Parisudha*, play a crucial role in social life because they are directly related to language and communication skills. Language is the primary means

by which humans interact, and how a person speaks can reflect their attitude, ethics, and personality. Therefore, the development of *Wacika Parisudha* is highly relevant for application in education, particularly in fostering polite behavior in students.

Prayoga (2021) stated that the implementation of *Tri Kaya Parisudha* in education can shape students' character, making them more ethical, disciplined, and responsible. However, practicing these values cannot be achieved solely through theoretical delivery; they must also be demonstrated through habits and real-life examples. In this context, role models play a crucial role in implementing the *Wacika Parisudha* values through speaking, communicating, and interacting within the school environment.

The importance of role modeling in character development is supported by Greitemeyer (2022), who demonstrated through a review of empirical studies that exposure to prosocial role models can encourage individuals to demonstrate similar positive behaviors. This perspective suggests that teachers' consistent use of polite and respectful language may provide behavioral examples that students can observe and adopt in their everyday interactions.

The increasingly rapid development of information and communication technology has significantly impacted students' communication patterns. Social media, online games, and various other digital platforms influence students' language styles, including word choice, intonation, and the way they express their opinions. Prayitno and Amti (2015) suggest that a lack of self-control in communication can lead to behaviors that are inconsistent with norms of politeness, such as inappropriate language use, excessive emotional expression, and a lack of respect for the person they are speaking to. This situation presents a unique challenge for the world of education in instilling polite and courteous character in students.

As formal educational institutions, schools have a moral and educational obligation to foster polite language skills in students. Polite language behavior is crucial to fostering an orderly, harmonious, and respectful learning environment within the school environment. Girsang et al. (2023) states that language plays a crucial role in building social ethics and collective responsibility through the application of politeness and language ethics. Language is not only used as a means of communication but also reflects a person's personality and moral values. Mislikhah (2014) emphasizes that politeness is an agreed-upon rule of conduct in social life and is an essential prerequisite for maintaining harmonious relationships between individuals. The quality of teacher–student relationships is also closely associated with teachers' emotional and interpersonal competencies. Wang (2023) found a positive association between teacher mindfulness and teacher–student relationship quality, with emotional intelligence playing a mediating role. These findings highlight the importance of teachers' interpersonal awareness in establishing supportive classroom interactions, which may provide a foundation for cultivating respectful communication among students.

Sukriasih (2024) states that *Wacika Parisudha* is a form of self-control that must be practiced from an early age so that a person can be polite, always honest, and avoid hurting others' feelings. *Wacika Parisudha* teaches each individual to avoid unkind words, words that could hurt others' feelings, or words that have the potential to cause conflict. Instead, this teaching encourages polite language use and provides benefits to others.

However, in reality, Hindu Religious Education learning in schools has not yet fully and optimally impacted student behavior. Based on initial observations conducted by researchers at SMP Negeri 5 Singaraja, in general, students in grades VII A through VII H have demonstrated relatively polite language behavior that conforms to norms of politeness. This is evident in the way students communicate with teachers, their mutual respect among peers, and their ability to express opinions in a more orderly manner during the learning process.

In contrast to the conditions of the observation, the results showed that in Class VII I, students still had a number of problems related to politeness. Some students demonstrated limited awareness of language etiquette and politeness norms. This was evident in their use of inappropriate forms of address when speaking to peers and their tendency to seek permission to use the toilet during class but instead wander around the school, resulting in missed lessons. Other issues included poorly controlled speech intonation and the use of rude or potentially offensive expressions, such as *cicing naskeleng*, in

interactions among students. Furthermore, some students showed limited awareness of appropriate communication practices when interacting with teachers, as reflected in their failure to greet teachers or say *om swastiastu* to teachers who did not teach them directly when encountering them outside the classroom, as well as their display of inappropriate attitudes toward teachers.

In addition to observation, the researcher also implemented an interview system with the Hindu Religious Education teacher of class VII, namely Mrs. Kadek Erna Susanti, S.Pd., M.Pd. Based on the results of the interview, she said that class VII had shown good development in terms of politeness, but in class VII I still needed more intensive coaching and mentoring. This data is supported by a documentary study of school regulations and student behavior records. The regulations at SMP Negeri 5 Singaraja state junior high school emphasize that every student must maintain polite speech and be respectful to all members of the school community. However, according to teacher records, several seventh-grade students received warnings for communication behavior that did not conform to norms of politeness.

Based on the discussion above, a gap remains between the expected outcomes of implementing *Wacika Parisudha*through role modeling and the actual conditions observed among Grade VII I students at SMP Negeri 5 Singaraja. If this issue is not addressed promptly, it may contribute to the development of impolite communication patterns and hinder students' character development. The effectiveness of learning implementation can be influenced by several factors, including teachers, students' conditions, the learning environment, and the instructional media used. Therefore, more targeted character-building efforts are needed by incorporating *Wacika Parisudha* into Hindu Religious Education through appropriate role modeling. The concept of holiness is closely associated with truth, as what is holy is considered true, and what is true is regarded as holy (Sulatri, 2025). Modeling polite speech, habituating students to using respectful language, and instilling ethical values throughout teaching and learning activities are expected to foster and strengthen students' politeness over time.

SMP Negeri 5 Singaraja needs to strengthen its efforts to improve students' manners and politeness. Based on observations and an interview with Mrs. Kadek Erna Susanti, S.Pd., M.Pd., a Grade VII Hindu Religious Education teacher, politeness education plays an essential role in fostering respectful communication and noble character. However, instances of inappropriate student behavior remain a concern. Therefore, implementing role modeling based on *Wacika Parisudha* is expected to foster politeness among Grade VII students. In response to this issue, the researcher proposes the following study title: "The Implementation of *Wacika Parisudha* Role Modeling in Fostering Politeness among Grade VII Students at SMP Negeri 5 Singaraja."

METHOD

This study employed a descriptive qualitative research design. According to Hadari Nawawi (1990, p. 60), descriptive qualitative research is a problem-solving approach that describes the research object's current condition as it is. This design was chosen to describe the implementation of *Wacika Parisudha* through role modeling to foster politeness among Grade VII students at SMP Negeri 5 Singaraja. The study focused on students' language use and polite behavior, as well as the role modeling practices demonstrated by teachers and the school during classroom activities and social interactions. The research was conducted from February to April.

The study used qualitative data in the form of words, statements, observed behaviors, and descriptions of the research context. The data consisted of primary and secondary sources. Primary data were obtained through observations and interviews with the principal, vice principal for student affairs, Hindu Religious Education teacher, guidance counselor, homeroom teacher, and Grade VII students. These data provided information about the implementation of *Wacika Parisudha* values through role modeling. Secondary data were obtained from relevant books, journal articles, school documents, archives, and other references to support the primary data and provide additional context.

Informants were selected using purposive sampling based on their knowledge, experience, and involvement in fostering students' politeness through *Wacika Parisudha*. The principal was selected for their responsibility for school management and programs, while the vice principal for student affairs

was included because of their role in student discipline and character development. The Hindu Religious Education teacher was selected for their direct involvement in teaching *Wacika Parisudha* values. The guidance counselor and homeroom teacher were included because they monitor and guide students' behavior. Grade VII students were selected as the primary participants whose understanding and application of these values were examined.

Data were collected through observation, unstructured interviews, literature review, and documentation. Observations focused on students' behavior, language use, and interactions within the school environment. Unstructured interviews explored informants' experiences and understanding of implementing *Wacika Parisudha* through role modeling. The literature review examined relevant books, journal articles, and previous studies, while documentation included photographs, archives, and school records to complement the observation and interview data.

Data analysis involved three stages: data reduction, data presentation, and conclusion drawing. Data reduction involved selecting, organizing, and simplifying information relevant to the research focus. Data presentation organized the findings into descriptive narratives to identify patterns in the implementation of *Wacika Parisudha* through role modeling. Conclusions were drawn by interpreting the findings in relation to the research objectives. These procedures provided a systematic description of the implementation of *Wacika Parisudha* in fostering politeness among Grade VII students at SMP Negeri 5 Singaraja.

FINDINGS AND DISCUSSION

Implementation of the role modelling behavior of *Wacika Parisudha* to Students

Wacika Parisudha is one part of the *Tri Kaya Parisudha* teachings that emphasizes the importance of purity in speech. *Wacika* means speech or words, while *Parisudha* means good, true, and holy. Therefore, *Wacika Parisudha* teaches Hindus to always speak honestly, be more polite, and not hurt others' feelings. In Hindu teachings, it is explained that good speech must be in accordance with the values of dharma or truth, and avoid harsh words, lies, slander, or words that can hurt others. According to Titib (2003), good and true words can create harmony in social life. Therefore, the implementation of *Wacika Parisudha* is important in creating an attitude of mutual respect and a harmonious life, while unguarded words can cause disputes and negative impacts.

The implementation of *Wacika Parisudha* in students' daily lives at school can be observed through several behaviors: (1) Speaking politely to teachers and peers by using respectful language when asking or answering questions, requesting permission, and interacting with others; (2) Speaking honestly and avoiding lies by telling the truth, admitting mistakes, completing assignments independently, and avoiding cheating, reflecting *satya wacana* in Hindu teachings; (3) Avoiding harsh and hurtful words by refraining from insults and expressions that may hurt others' feelings; (4) Expressing opinions respectfully, by communicating clearly and politely while respecting different perspectives during discussions and presentations; (5) Greeting others and communicating kindly, by developing the habit of greeting teachers, school staff, and peers in a friendly manner, and ; (6) Practicing self-control in speech, by managing emotions and choosing appropriate words when communicating with others.

The importance of using speech wisely is also reflected in *Nitisastra*, Sargah V.3, which states:

Wasita nimittanta manemu laksmi,
Wasita nimittanta pati kapangguh,
Wasita nimittanta manemu duhka,
Wasita nimittanta meets partners.

The passage emphasizes the power of words in shaping human relationships and experiences. Its message can be understood through the following translation:

"Through words, one can attain happiness;
Through words, one may encounter death;
Through words, one may experience suffering;
Through words, one can find friends." (*Nitisastra*, V.3)

Words can be compared to nails hammered into wood: even when removed, they leave marks that cannot be completely erased. Similarly, apologies may not fully heal the emotional wounds caused by hurtful words (Somawati, Asri, & Ni, 2019). Therefore, practicing *Wacika Parisudha* encourages individuals to speak truthfully, politely, and wisely, fostering positive behavior and harmonious relationships. Regulating speech in accordance with *dharma* helps individuals avoid harsh words, dishonesty, and expressions that may hurt others. By applying these teachings in daily life, young Hindus can develop good manners, ethical character, and a commitment to maintaining peace and harmony in society.

Supporting and Inhibiting Factors in the Implementation of the Role Modelling Behavior of *Wacika Parisudha*

The implementation of *Wacika Parisudha* in fostering students' politeness is supported by three main factors. First, a school environment that promotes politeness encourages students to use appropriate language through daily habits, such as greeting teachers, asking permission respectfully, and communicating courteously. Second, supporting facilities and school programs, including posters, slogans, school rules, learning media, religious activities, and character-building programs, reinforce students' understanding of honest, respectful, and polite speech. Third, teachers' role as role models helps shape students' communication habits. Through polite interactions and guidance during discussions, presentations, and question-and-answer sessions, teachers encourage students to express opinions appropriately, listen to others, and respect different perspectives. These factors collectively support the development of students' good manners and the application of *Wacika Parisudha* in daily life.

The importance of teachers' social and emotional competencies is further supported by Oliveira et al. (2021), whose systematic review and meta-analysis examined the outcomes of social and emotional learning interventions for teachers. Their findings provide a broader foundation for understanding the value of strengthening teachers' emotional competencies in educational practice. In the context of Wacika Parisudha, such competencies may support teachers in demonstrating self-control, respectful speech, and appropriate responses during classroom interactions.

The final supporting factor is peer influence, which also plays a role in supporting the implementation of *Wacika Parisudha's* exemplary behavior. In social settings, students generally easily imitate their peers' habits, including their speech and behavior. If students are surrounded by friends who are accustomed to using polite and courteous language, these habits can develop into a positive culture in their daily lives. Positive interactions between students contribute to a harmonious social atmosphere in the school environment. This fosters students' habit of respecting one another, using polite language, and avoiding the use of harsh language in everyday communication. This indicates that the social environment has a significant influence on shaping students' language behavior.

The influence of the school environment on students' social behavior is consistent with the findings of Luo et al. (2023), who identified positive relationships among school climate, perceived social support, psychological resilience, and adolescents' prosocial behavior. Their study further demonstrated that perceived social support and resilience mediated the relationship between school climate and prosocial behavior. These findings suggest that fostering respectful communication requires not only individual guidance but also a supportive school climate that reinforces positive social interactions.

The implementation of the *Wacika Parisudha* role modelling behavior also faces several inhibiting factors. One of these inhibiting factors is the influence of modern developments, particularly through the use of digital and social media. The use of social media, online games, and digital viewing often displays the use of impolite language, making it easy for students to imitate it in their daily lives. Students who are frequently exposed to harsh language or forms of communication that do not conform to ethical norms have the potential to imitate these habits in the school environment. This becomes an obstacle for schools and teachers in fostering students' polite attitudes so that they remain in line with the values of *Wacika Parisudha*. The second inhibiting factor is some students' lack of awareness of the importance of speaking politely, honestly, and respectfully. Some students still do not fully realize the

importance of maintaining ethical speech in everyday life. Pre-formed language habits require a process of habituation and ongoing development to be transformed for the better. The third inhibiting factor is the lack of support from the environment outside the school, which can hinder the implementation of *Wacika Parisudha*. Some students bring language habits from their social circles outside of school that don't reflect polite values, thus influencing their communication patterns at school. These habits lead to students using impolite language when communicating with friends.

Supporting and inhibiting factors in the implementation of *Wacika Parisudha's* role modelling behavior indicate that its success is greatly influenced by the school environment. To overcome these obstacles, schools can strengthen the development of speaking ethics, improve teacher role models, and foster the use of polite language in all activities. Putra (2020) states that behavior is a form of action taken by a person with the aim of improving their attitude and personality to lead to something better and more noble. This behavior reflects the process of self-formation that continues to develop towards positive values in life. Behavior is also reflected in the way a person speaks, because the words conveyed indicate personal qualities, whether polite, courteous, and ethical or not. The way of speaking is an important part of developing good behavior, because words reflect a person's character in social life. It is understandable that behavior plays a significant role in shaping character, especially in maintaining speaking ethics to create a better and more ethical person. Therefore, the values of Wacika Parisudha are expected to be implemented consistently to shape students' character so that they are polite, ethical, and able to communicate well in everyday life.

Implications of Implementing the Role Modelling Behavior of *Wacika Parisudha* in Realizing Student Manners

The implications of implementing *Wacika Parisudha* in fostering good manners in students show a significant impact on the development of students' language behavior. *Wacika Parisudha*, a teaching that emphasizes the importance of using good, polite, honest, and respectful speech, is not only used as a guide in communication ethics but also has a significant influence on the formation of students' habits in daily interactions. In the school environment, these values help students to be more careful in speaking, respect their conversation partners, and build more positive and harmonious social relationships with teachers and friends. By instilling the values of honesty, politeness, and not hurting others' feelings, students can learn to form and build good social relationships with each other (Widyartha, 2025). Through continuous habituation, students slowly begin to show changes in their communication styles. They begin to use more polite language, are more able to respect their conversation partners, and are increasingly careful in their speech so as not to offend or hurt others' feelings both in the school environment and in daily interactions. In addition, students also begin to understand that every word spoken has an influence on social relationships, so they try to be more careful and wise in speaking to both teachers and friends.

The implementation of *Wacika Parisudha* is reflected in classroom activities, such as group discussions, presentations, question-and-answer sessions, and daily interactions. Students are encouraged to express opinions politely, respect different perspectives, listen attentively, avoid interrupting others, and refrain from using harsh words. They also demonstrate honesty by conveying information truthfully to teachers and peers. Furthermore, students develop respectful habits, including greeting teachers and maintaining proper etiquette in their interactions. These practices contribute to more harmonious relationships among students and support character development by fostering politeness, honesty, respect, and responsibility for their words and actions.

Teacher intervention also plays an important role in shaping students' social interactions. Burger et al. (2022) found that different forms of teacher intervention were associated with changes in students' bullying-related roles over time. In particular, classroom discussions were associated with an increased likelihood of students defending their peers against bullying. Although the study focused on bullying prevention, its findings suggest that active teacher guidance and structured classroom discussions can contribute to a more respectful and supportive school environment.

Changes in students' polite behavior do not occur quickly, but rather through a process of habituation, role modeling, and ongoing guidance provided by teachers and the school environment. Teachers play a crucial role as role models, providing examples of good and polite language practices to students. Teachers' role modelling behavior in speaking, being friendly, and demonstrating mutual respect are factors that support the application of the *Wacika Parisudha* values in daily life. Furthermore, a comfortable and conducive school environment also positively influences the development of students' language habits. Each student has a different character, so their level of development in implementing *Wacika Parisudha* also varies. Some students are quicker to understand and apply polite speech, while others still require ongoing guidance and reinforcement. Nevertheless, in general, students are beginning to show improvements in communication ethics, such as using more polite language, being able to watch their words, and showing respect for others in interactions. These changes are visible in various situations, both inside and outside of school learning activities. This shows that the process of habituation and the role models that are given are slowly starting to have a positive impact on students' communication behavior.

Socially, the implementation of *Wacika Parisudha* has a positive influence in creating a more harmonious atmosphere in the school environment. Students begin to get used to communicating in a friendly manner, avoiding the use of harsh language, and strive to build more harmonious relationships with teachers and friends. This condition also encourages the creation of more comfortable interactions and mutual respect among school members, resulting in a more conducive and enjoyable learning environment. These habits demonstrate a sense of responsibility in communication and an awareness of maintaining speech etiquette in accordance with the values of *Wacika Parisudha*. In addition, the learning atmosphere in the classroom becomes more orderly and conducive because students begin to demonstrate mutual respect and appreciation. Through the consistent application of the values of *Wacika Parisudha*, it is hoped that students will develop more polite, honest, and respectful communication habits, thereby enabling them to contribute to creating a harmonious, ethical, and positive school environment in their daily lives.

CONCLUSION

Based on the research results, the implementation of *Wacika Parisudha* role modelling in realizing politeness in grade VII students at SMP Negeri 5 Singaraja has been carried out through the habit of speaking politely, telling the truth, respecting teachers and friends, avoiding harsh words, and getting students used to communicating in a friendly manner in everyday life in the school environment. The application of the values in *Wacika Parisudha* is not only carried out through Hindu Religious Education learning, but also through teacher role models, school rules, and ongoing social interactions. This shows that the formation of politeness in students requires a process of habituation and real examples so that ethical values can be understood and applied in everyday life.

The results of this study indicate that the implementation of the *Wacika Parisudha* model has a positive influence on student behavior, especially in terms of language ethics and respect for others. Students began to experience changes in the way they communicate, such as using more polite language, respecting the opinions of others, being mindful of their words, and establishing more harmonious relationships, both with teachers and peers. Therefore, the implementation of *Wacika Parisudha* plays a crucial role in supporting the development of students' ethical, responsible, and conscious character in maintaining polite speech.

The successful implementation of *Wacika Parisudha* is influenced by several supporting factors, such as a school culture that instills values of politeness, teacher role models, and a supportive, conducive school environment. However, there are also inhibiting factors, such as the influence of social media, technological developments, and social environments outside of school that influence students' language skills. Therefore, good collaboration between schools, teachers, parents, and the community is necessary to foster student character so that the values of *Wacika Parisudha* can be consistently implemented.

Through the implementation of *Wacika Parisudha*, students are expected to develop good, correct, and polite communication habits in accordance with Hindu values. This research is also expected to serve as a guideline for schools in developing character education based on ethics and religious values, as well as a foundation for further research related to the application of *Wacika Parisudha* in student character development.

REFERENCES

Burger, C., Strohmeier, D., & Kollerová, L. (2022). Teachers can make a difference in bullying: Effects of teacher interventions on students' adoption of bully, victim, bully-victim or defender roles across time. *Journal of Youth and Adolescence, 51*(12), 2312–2327. https://doi.org/10.1007/s10964-022-01674-6

Girsang, L., Indriyanto, K., Aritonang, D. U. E. C., Savira, M., & Simarmata, N. (2023). Membangun karakter melalui kesantunan berbahasa pada siswa kelas XI SMA N 3 Medan. *Literasi: Jurnal Bahasa dan Sastra Indonesia serta Pembelajarannya, 7*(1), 1–9. https://doi.org/10.25157/literasi.v7i1.10235

Greitemeyer, T. (2022). Prosocial modeling: Person role models and the media. *Current Opinion in Psychology, 44*, 135–139. https://doi.org/10.1016/j.copsyc.2021.08.024

Luo, Y., Ma, T., & Deng, Y. (2023). School climate and adolescents' prosocial behavior: The mediating role of perceived social support and resilience. *Frontiers in Psychology, 14*, Article 1095566. https://doi.org/10.3389/fpsyg.2023.1095566

Mislikhah, S. (2014). Kesantunan berbahasa. *Ar-Raniry: International Journal of Islamic Studies, 1*(2), 285–296. https://doi.org/10.20859/jar.v1i2.18

Nawawi, H. (1990). *Metode penelitian bidang sosial*. Gadjah Mada University Press.

Oliveira, S., Roberto, M. S., Pereira, N. S., Marques-Pinto, A., & Veiga-Simão, A. M. (2021). Impacts of social and emotional learning interventions for teachers on teachers' outcomes: A systematic review with meta-analysis. *Frontiers in Psychology, 12*, Article 677217. https://doi.org/10.3389/fpsyg.2021.677217

Palistini, N. L. A. (2018). Penerapan metode tutor sebaya untuk meningkatkan hasil belajar pendidikan agama Hindu pada siswa kelas III Sekolah Dasar Negeri 1 Sukadana. *Jurnal Penjaminan Mutu, 4*(1), 95–100. https://doi.org/10.25078/jpm.v4i1.402

Prayitno, & Amti, E. (2015). *Dasar-dasar bimbingan dan konseling*. Rineka Cipta.

Prayoga, I. B. P. (2021). Penerapan ajaran Tri Kaya Parisudha di SDN 6 Gianyar dalam upaya membentuk kepribadian siswa. *Metta: Jurnal Ilmu Multidisiplin, 1*(4), 274–282. https://doi.org/10.37329/metta.v1i4.2878

Putra, F. R., Imron, A., & Benty, D. D. N. (2020). Implementasi pendidikan karakter sopan santun melalui pembelajaran akidah akhlak. *JAMP: Jurnal Administrasi dan Manajemen Pendidikan, 3*(2), 182–191. https://doi.org/10.17977/um027v3i22020p182

Somawati, A. V., Asri, Y., & Ni, D. (2019). Dalam membangun karakter. *[Nama jurnal belum terverifikasi], 6*(1), 1–22.

Sukriasih, N. W. (2024). Integrasi konsep Tri Kaya Parisudha dalam kurikulum pendidikan agama Hindu di sekolah dasar: Pendekatan praktis dan dampaknya terhadap pembentukan karakter siswa. *WIDYALAYA: Jurnal Ilmu Pendidikan, 4*(3), 45–52. https://ekadanta.org/jurnal/index.php/Widyalaya/article/view/489

Sulatri, N. W., Payana, I. M. D., Sudarmini, D. M., & Budiartini, D. P. (2025). Nilai-nilai Tri Kaya Parisudha dalam pembentukan karakter peserta didik di era kemajuan teknologi. *Acintya: Jurnal Teologi, Filsafat dan Studi Agama, 1*(4), 87–95. https://e-journal.samsarainstitute.com/jtfsa/article/view/210

Titib, I. M. (2003). *Teologi dan simbol-simbol dalam agama Hindu*. Paramita.

Wang, X. (2023). Exploring positive teacher-student relationships: The synergy of teacher mindfulness and emotional intelligence. *Frontiers in Psychology, 14*, Article 1301786. https://doi.org/10.3389/fpsyg.2023.1301786

Widyartha, A. A. G. R. (2025). Strategi guru agama Hindu dalam menginternalisasikan nilai-nilai Tri Kaya Parisudha pada siswa di SDN 3 Sesetan. *Pratyaksa: Jurnal Ilmu Pendidikan, Sosial dan Humaniora, 1*(1), 218–232. https://e-journal.samsarainstitute.com/jipsh/article/view/133