

Value-based learning of *Tri Kaya Parisudha* for the interpersonal skills of students in early childhood education schools

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Abstract: The low level of interpersonal intelligence has implications for disrupted social and pedagogical activities, such as the emergence of problems with students who like to disturb their classmates. This reality was found in Early Childhood Education Institutions in Buleleng Regency, Bali. Therefore, a local value conception is needed for this issue. This research presents the urgency of Tri Kaya Parisudha as a learning paradigm while also focusing on answering two formulated problem statements, namely: a) why is Tri Kaya Parisudha-based learning important to implement as a medium for developing the interpersonal skills of early childhood?; b) how can Tri Kaya Parisudha-based learning develop the interpersonal skills of early childhood? The purpose of this research is to explain the approach of value-based learning using Tri Kaya Parisudha as a medium to produce learning and enhance children's interpersonal skills in interacting within the school environment, both with peers and teachers. The method used is qualitative, emphasizing findings based on observation and interview activities in several schools in Buleleng Regency. Observations and interviews were conducted at Sinar Harapan Kaliasem School, Kasih Ibu School, Panca Dharma Seririt School, and Sathya Sai Kumara Singaraja. The application of these two aspects is used to examine the learning of each school, whether they implement the values of Tri Kaya Parisudha or not. The background of Tri Kaya Parisudha (manacika, wacika, and kayika) creates the construction of interpersonal character in early childhood through cognitive, affective, and psychomotor aspects. With the application of these local values, students' interpersonal skills become applicable because they build social sensitivity (social sensitivity, produced from the internalization of manacika and kayika values), social insight (social insight produced from the implementation of manacika and kayika values), and social communication (social communication produced from the implementation of manacika, kayika, and wacika). Tri Kaya Parisudha becomes a local value that can be synchronized with pedagogical aspects because it creates students' interpersonal skills.

Keywords: Bali, Tri Kaya Parisudha, Interpersonal.

1. Introduction

Early childhood education is within the age range of 0 to 6 years, during which children are in a period of rapid growth and development and have a time frame in each aspect of child development that must be completed. At that age range, the educational framework aims to develop the potential of early childhood so that they can develop all their potential from an early age, allowing the child to grow normally [1, 2]. Thus, educators are required to be able and willing to provide various stimuli according to the child's intelligence potential. The stimulation is based on the belief that every child has various intelligences whose development requires appropriate stimuli or encouragement.

The development of intelligence depends on three main factors, including: Biological inheritance, including hereditary or genetic factors and brain injuries before, during, and after birth. Personal life

history, including experiences with parents, teachers, peers, friends, and others that stimulate or hinder its development. Cultural and historical background, including the time and place where one was born and raised, as well as the nature and state of cultural or historical development in various regions [3-5]. Perceptions of intelligence tend to be more associated with high numbers and good grades. Whereas interpersonal skills are defined as the ability to appreciate others' viewpoints, be aware of social responsibilities, cooperate, be tolerant, and communicate with others.

Interpersonal intelligence can shape or mold individuals to work well in groups and be able to lead, be sensitive to the feelings of others, as well as recognize and categorize the behavior of others, which is referred to as social sensitivity. Children who develop their interpersonal intelligence will have different competencies such as communication skills, mediation and negotiation, as well as leadership in organizations. To improve communication skills, it must be designed through attention to social stimuli. These interpersonal relationships emphasize cooperation, mutual understanding, and taking the initiative to start harmonious relationships [6-8]. At its core, intrapersonal intelligence involves an accurate self-representation (including strengths and limitations) that allows a person to manage their life effectively.

Interpersonal intelligence developed from an early age is very important for the optimal development of a child's intelligence. Therefore, teachers and especially parents must be able to detect this intelligence. However, the problem that occurs is that some individuals do not have interpersonal skills, causing them to struggle in building relationships with others. This will affect the child's subsequent stages of development. The most obvious thing is that children will usually have difficulty interacting or forming social relationships with their peers [9-11]. The lack of interpersonal intelligence is one of the root causes of socially unacceptable behavior. People with low interpersonal intelligence tend to be insensitive, indifferent, selfish, and hurt others' feelings. They can even exhibit antisocial behaviors and may develop aggressive attitudes.

Interpersonal intelligence that is not developed at an early age will eventually cause various problems in a child's life. Like the phenomenon that occurs is the weakening of social solidarity among peers, mutual suspicion, lack of respect for one another, prioritizing individual interests over the interests of the many. In fact, there have been clashes between tribes, races, and religions. Based on the results of preliminary research, observations, and interviews at early childhood education (PAUD) schools in Buleleng Regency, Bali. This is also supported by field notes during observations and interviews with class teachers and the school principal. Related to interpersonal intelligence, the issue is that students still like to disturb their classmates. Students only want to play with their close friends. The student is not yet able to listen to others who are speaking, especially in relation to the lessons being taught by the teacher in class.

Empirical data shows that children have low interpersonal skills. The contributing factors include the lack of variation among teachers in using teaching methods during the learning process. The learning still uses the teacher-based learning model, making the children passive. The lack of engagement in the learning process makes children feel bored and try to seek attention. Ineffective classroom management, teachers not yet understanding the meaning of play, still focusing on cognitive development. Every early childhood activity is expected to be enjoyable and meaningful.

The problems occurring in the field require solutions with a learning system that enhances the interpersonal skills of early childhood, one of which is using the *Tri Kaya Parisudha* value-based learning approach. This model was chosen because it provides children with the freedom to explore their ideas, which is known as child-centered learning. The skills that can be developed through the use of this learning method include social skills and the ability to collaborate. In addition, this learning model is developed based on local culture or local wisdom. The local wisdom of the region focused on here is the local wisdom of Bali, which contains good moral and ethical values. The local wisdom referred to here is the value of *Tri Kaya Parisudha*.

Tri Kaya Parisudha comes from the root words Tri meaning three, Kaya meaning deeds, and *Parisudha* meaning pure/good/right. Therefore, *Tri Kaya Parisudha* means that these three practices

must be purified with good character (*manacika*), good speech (*wacika*), and good behavior (*kayika*). The concept of *Tri Kaya Parisudha* can serve as a foundation in structuring the content of learning materials to achieve educational goals in the cognitive, affective, and psychomotor domains. From the background that has been outlined, this research will focus on answering two formulations of the problem, namely: a) why is *Tri Kaya Parisudha*-based learning important to implement as a medium for developing the interpersonal skills of early childhood?; b) how can *Tri Kaya Parisudha*-based learning develop the interpersonal skills of early childhood? The focus and purpose of this research are to explain the approach of learning based on the values of *Tri Kaya Parisudha* as one of the mediums to produce learning and enhance children's interpersonal skills in interacting within the school environment, both with peers and teachers.

2. Basic Theory

2.1 Project-Based Learning (PBL) in Practise: Active Teachers'

Research conducted by Aksela Maija and Haatainen, with the title Project-Based Learning (PBL) in Practise: Active Teachers'. It was explained that the pedagogical content knowledge of teachers in PBL can be promoted for better PBL implementation by practicing through collaborative learning where students, teachers, and other participants learn from each other. The pedagogical content knowledge of teachers in PBL can be promoted for better PBL implementation through collaborative learning where students, teachers, and other participants learn from each other [12].

2.2. Socioemotional Regulation Strategies in a Projek Environment

This research found that using more appropriate strategies in the learning process and the use of these strategies may be related to individual differences and pre-existing relationships among group members. Understanding which strategies are useful in a specific collaborative context can help educators guide student groups to manage their emotions effectively [13].

2.3. The Effectiveness of the Project-Based Learning (PBL) Approach as a Way to Engage Students in Learning

This research explaining, teachers can create prospects for deep reflection on practices by investigating the picture of the students. This will certainly impact the way teachers interact with students through the workplace. The research presented above focuses on learning projects and creates formal mechanisms to foster interaction intensity and constructive efforts within the learning environment. However, there is no use of local wisdom as an approach in developing students' interpersonal skills [14]. Therefore, the novelty aspect found in this research is the use of the *Tri Kaya Parisudha* value base as a foundation in constructing students' interpersonal intelligence. Specifically, the approach using these local values can serve as an orientation for how children understand the way of thinking, speaking, or acting to enhance their intelligence. The intelligence referred to is interpersonal intelligence, where the child understands themselves to cooperate with others in socializing within the school environment.

3. Materials and Methods

Research on *Tri Kaya Parisudha* value-based learning for students' interpersonal skills at early childhood education (PAUD) schools in Buleleng Regency, Bali Province, uses a qualitative approach. The qualitative approach emphasizes the process of data investigation, so that the data collected or obtained has a high aggregate, particularly in the explanation of data interpretation results. On the other hand, this research approach also aims to provide criticism or offer opportunities for the deconstruction of the findings. The findings obtained will later be used to build conceptualization, discourse, and also analysis regarding the phenomenon being investigated. The data analysis techniques from this research consist of data collection, data reduction, data presentation, and conclusion drawing [15, 16]. First, this research uses a data collection process that consists of observation and interviews.

First, observations were conducted in several schools focused on early childhood education in Buleleng Regency, Bali Province. The school chosen as the observation site is a) Sinar Harapan Kaliasem, Buleleng Regency. Sinar Harapan Kaliasem is one of the kindergarten institutions located at Jalan Tunjung Number 12, Banjar Dinas Lebah, Desa Kaliasem, Kaliasem, Kecamatan Banjar, b) Kasih Ibu, located on Jalan Srimadya, BTN Banyuning Lestari, Banyuning Village, Buleleng District, c) Panca Dharma Seririt, located on Jalan Ngurah Rai Number 32 A, Seririt District, d) Sathya Sai Kumara Singaraja located on Jalan Ki Barak Panji, Kembang Sari Hamlet, Panji, Sukasada District. The observation process aims to see the learning process and to observe whether there is an internalization of the *Tri Kaya Parisudha* values in the learning. Then, the interview process was conducted with the teachers who teach at those schools, to obtain information specifically about the teaching materials used, the teaching methods, and to ensure the application of the *Tri Kaya Parisudha* values in the learning process. Next, data reduction. At this stage, the researcher selects the results of interviews and observations to ensure that the data obtained aligns with the research theme being conducted. Data reduction aims to select findings from several schools that are the research locations, as well as to analyze the learning process, to ensure whether the learning process uses the *Tri Kaya Parisudha* concept or not. Data reduction shows that the implementation of the local concept has not been optimally applied. Thus, it becomes a dimension of novelty in this research. Then, data presentation. In this process, the researcher synchronizes the data so that the obtained data can be drawn into conclusions. This process involves the researcher's analysis to ensure that *Tri Kaya Parisudha* has not yet been optimally applied in the learning process at several schools designated as research locations. This allows researchers to use the local concept as a study material and serve as the basis for the novelty of the research. Finally, drawing conclusions. From the process conducted, it can be concluded that *Tri Kaya Parisudha* serves as an important value base to be applied in learning, as it plays a role in enhancing students' interpersonal skills.

4. Results and Discussion

4.1. Results

Research aimed at explaining the *Tri Kaya Parisudha* value-based learning approach as one of the mediums to produce learning and enhance children's interpersonal skills in interacting within the school environment, both with peers and teachers. Findings in this research include. First, the Early Childhood Education Institution Sinar Harapan Kaliasem, Buleleng Regency. Sinar Harapan Kaliasem is one of the kindergarten institutions located at Jalan Tunjung Nomor 12, Banjar Dinas Lebah, Desa Kaliasem, Kaliasem, Kecamatan Banjar, Kabupaten Buleleng, Province of Bali. This school was established under the Kaliasem Village Foundation. Empirically, it was found that the learning used a group learning approach. The teacher forms a small group at the beginning of the lesson, consisting of 6 to 8 people. There are 3 small groups that have been established by the teacher and agreed upon by the students. The learning process is student-centered, with the teacher providing guidance throughout the learning process, and there are assignments given individually or in groups. In addition, the teacher provides ice-breaking activities to boost students' enthusiasm, such as games or songs with educational content for the students. The learning strategy used is that the teacher employs a play-based learning strategy. The chosen games have educational content and can sharpen the students' minds. Next, the application of the learning media is still conventional, as it uses magazines and children's worksheets. However, the teacher also uses a loudspeaker to listen to music or songs during lessons, which are usually conducted once a week due to limited facilities. On the other hand, the values of *Tri Kaya Parisudha* have not yet been implemented in the learning process, because the teacher focuses on using the teaching module that has been prepared.

Second, the Early Childhood Education Institution Kasih Ibu, located on Jalan Srimadya, BTN Banyuning Lestari, Desa Banyuning, Kecamatan Buleleng, Kabupaten Buleleng, Province of Bali. Based on field findings, this school uses a classical learning model in its academic activities. Students learn together in the classroom with the teacher as the center of learning. The background for using the

learning approach is so that teachers can easily supervise students collectively, making the classroom atmosphere more conducive. Then, the children are grouped randomly to make it easier for the teacher during the learning process. The learning strategy at this school uses various approaches, namely collaborative learning. Students learn and work together, share, and help each other. Students are given the opportunity to collaborate in completing tasks, which helps develop their social skills and communication abilities. Additionally, this school uses media that aligns with the lesson plan, namely the use of magazines and worksheets printed by the teacher. Students use these media during the learning process. The value of *Tri Kaya Parisudha* has not yet been included in the learning activities. Because the teacher only teaches the topics that will be discussed according to the designed teaching module.

Third, the Early Childhood Education Institution Panca Dharma Seririt, located at Jalan Ngurah Rai Number 32 A, Seririt District, Buleleng Regency, Bali Province. empirically, it was found that the intensively implemented learning approach is classical learning. All students learn together in the classroom with the teacher as the center of learning. This learning approach is applied intensively, but the teacher also implements a group learning approach. The teacher will guide the students in every learning activity conducted. After that, students complete exercises or activities, either independently or in groups. The learning strategies at this school use various teaching methods such as learning through play, storytelling, and integrated learning. The teacher uses these strategies according to the learning needs of the students in the class. Then, in this school, the teacher uses conventional teaching media, namely magazines and student worksheets. Meanwhile, the application of the *Tri Kaya Parisudha* values has not yet been implemented in the learning activities. During the learning process, the teacher will teach according to the guidelines of the module that has been created and will not include the values of *Tri Kaya Parisudha*.

Fourth, the Sathya Sai Kumara Singaraja Early Childhood Education Institution is located on Jalan Ki Barak Panji, Dusun Kembang Sari, Panji, Sukasada District, Buleleng Regency, Bali Province. Empirically, this school applies a group learning approach, where children learn through interaction and cooperation in small groups, and the students are divided into 4 small groups. For example, in the activity of creating art together, students will collaborate to make a picture by sharing ideas and helping each other. This teaches them to appreciate their friends' opinions and develop creativity collectively. The learning process implemented by this school is a student-centered learning process. Students are encouraged to interact with their peers and develop social skills through group activities. In addition, students are stimulated to explore, interact, and develop social skills through group activities. The learning conducted also supports the development of character and positive values, such as empathy, cooperation, and responsibility.

This school emphasizes collaborative learning activities. Students are encouraged to learn to work together, share, and help each other. They are given the opportunity to collaborate in completing tasks, thereby helping to develop social skills and communication abilities. On the other hand, there is the application of a storytelling approach to learning. This approach is used by teachers to initiate the learning process. The goal is to develop children's imagination, creativity, and conceptual understanding in a fun and easily understandable way. This school also uses media as learning facilities for children, such as picture storybooks, teaching aids, videos, magazines, and worksheets. Children will use these media in the learning process. The learning facility is also equipped with several poster components containing important information, such as letters, numbers, or images related to the learning theme, used to reinforce visual learning.

The application of the *Tri Kaya Parisudha* values has already been implemented in this school. This can be seen from the daily habits of the students. The implementation of *Tri Kaya Parisudha*, which consists of good thoughts, words, and deeds, has already been operationalized in several aspects of children's learning and interaction. This can be seen from the activity of praying together with the students at the beginning and end of the learning activities. This is taught to internalize positive, honest, and clean thoughts. On the other hand, students at this school are trained to behave well

through real actions, such as working together in groups, helping friends, and respecting others. Teachers set an example by behaving positively, such as always maintaining cleanliness and respecting each other.

4.2. Discussion

Value-based learning *Tri Kaya Parisudha* for the interpersonal skills of students in early childhood education (PAUD) schools in Buleleng Regency, Bali Province, is designed with various considerations. In addition to being local values, the concepts of *manacika* (thinking well), *kayika* (behaving well), and *wacika* (speaking well) also teach various aspects of morality and character construction for students, particularly interpersonal aspects. Several character values taught in that concept, making it relevant as a basis for constructive interpersonal learning for students, among others.

4.2.1. Background of Learning Based on *Tri Kaya Parisudha* as a Medium for Developing Interpersonal Skills in Early Childhood

Tri Kaya Parisudha as an ethical foundation teaches norms to become a moral society, thinking, behaving, and speaking good and true words. Thus, through the internalization of these values, individuals will make social harmony a form of habituation and a reference for life. That conception of morality is an ethical compendium in Hinduism. Etymologically, *Tri Kaya Parisudha* consists of three words, namely, *Tri* which means three, *Kaya* which means body parts, and *Parisudha* which means pure. Thus, terminologically, *Tri Kaya Parisudha* is defined as the three purified members of the body, consisting of *manacika parisudha* (thought), *wacika parisudha* (speech), and *kayika parisudha* (action). In the *Sarassamuscaya* scripture, verses 74–76. In verse 74 it is explained, “*anabhidhyam parasvessu sarvasatvesu carusam, karmanam phalamastiti trividham manasa caret*”. That is, controlling desires is carried out through thoughts, behavior or actions, and speech. Another affirmation of the essence of the *Tri Kaya Parisudha* teachings can also be found in verse 75, namely “*asatpralapam parusyam paicunyanamrtam tatha, vatvari vaca rajendra najalpennanucintayet*”. The context within the verse provides an explanation about words that should not be spoken and can create conflict, including evil words, slander, and lies. Finally, in verse 76, namely “*pranatipatam stanyam ca paradaranathapi va, trini papain kayena sarvatah parivarjavet*”. This verse explains the actions that should not be done, such as killing, stealing, or committing adultery. Because the implications and consequences are very significant and have a negative impact on social life.

The explanation of the teachings above emphasizes the position of *Tri Kaya Parisudha* as local wisdom and the result of the accumulation of moral experiences, and is consistently implemented by the community [8, 17]. This aspect serves as the background for teaching local values in constructing thoughts, words, and actions that align with norms. Because these values are excavated from the local context, they will be well internalized and have a contextual understanding process, as they represent the personality and collective memory of the community that upholds them. Pedagogically, the concept of *Tri Kaya Parisudha* can be integrated into every step of the learning process carried out by teachers. The fusion between pedagogical aspects and local wisdom values results in students who are able to think, act, and speak in accordance with social values [18–20]. Good thoughts will be actualized through positive speech and behavior. This aspect is an important goal in the character development of students, especially young children.

The reason for applying the concept of *Tri Kaya Parisudha* in constructing the interpersonal character of early childhood is that through its substantive values, it can be used as a formula to formulate the substance of learning and create a learning orientation in the process of developing cognitive, affective, and psychomotor dimensions. The three components of *Tri Kaya Parisudha*, which consist of *manacika*, *wacika*, and *kayika*, can be used as a reference to develop students' interpersonal skills. If related to the practice of learning, *manacika* (thinking well) can be used as a foundation to build cognitive aspects, particularly in guiding students to develop perceptions regarding values, norms, and

aspects of intelligence. Then, *wacika* (good words) can be used as a foundation to construct the affective domain, particularly in relation to the synchronization of speech with thought. Because, through words, it demonstrates values of humanism, social empathy, and social affirmation. Lastly, *kayika* (doing good) can be used as a fundamental basis to achieve the psychomotor domain, particularly related to student stimuli in creating integration, preventing the emergence of pathology, and developing other psychomotor dimensions [21-23]. Thus, value-based learning of *Tri Kaya Parisudha* has essential significance for the interpersonal intelligence of early childhood children.

Another background that stimulates the application of the *Tri Kaya Parisudha* values for the development of students' interpersonal intelligence is because the substance of these values (which consist of three components) becomes an important foundation for a student, not only academically intelligent but also spiritually, emotionally, and socially intelligent. This also serves as an elementary basis for a learner, especially in expanding the opportunities to understand various types of horizons [4, 24, 25]. The value of character for self-improvement, consistently practiced gradually, will enhance the quality of the learner. Students are taught to view the learning environment comprehensively. A broad and comprehensive perspective before making a decision is obtained from the learning process and a high sense of curiosity [26-28]. Perceptions or opinions that exist are not always trusted, but the perceptions or opinions that emerge will be filtered and selected before reaching a conclusion. The value of interpersonal character in *Tri Kaya Parisudha* is also demonstrated by the stimulus to continue learning. This aspect plays an important role in building a humanistic character in students [29, 30]. Because, with knowledge and based on aspects of morality, learners will view humans not as objects, but as subjects. The internalization of these values will make students characterful and ethical.

Tri Kaya Parisudha was chosen as the basis for learning because this concept internalizes a learning ethos that prioritizes character values, such as self-improvement, and also plays an important role in shaping students' mentality. Students will become accustomed to not only prioritizing grades as a result of an assessment but also the quality of what they have gained from the learning process. The construction of learning quality will always lead students to continue developing or remain in a state of continuity, not being banal in their perspective [31-33]. Consistency in self-learning will create a transformation of manifest actions, allowing students to adapt and create activities with positive implications for their environment. The will to continue learning will also shape students' character of "self-regulation", where students will be able to control themselves and evaluate themselves.

4.2.2. Learning Based on *Tri Kaya Parisudha* as a Way to Develop the Interpersonal Skills of Young Children

The application of the *Tri Kaya Parisudha* concept in constructing the interpersonal character of early childhood, because through its substantive values, it can be used as a formula to formulate learning substance and create a learning orientation in the process of developing cognitive, affective, and psychomotor dimensions. The three components of *Tri Kaya Parisudha*, which consist of *manacika*, *wacika*, and *kayika*, can be used as a reference to develop students' interpersonal skills. If related to the practice of learning, *manacika* (thinking well) can serve as a foundation for building cognitive aspects, particularly in guiding students to develop perceptions regarding values, norms, and aspects of intelligence. Then, *wacika* (good speech) can be used as a foundation to construct the affective domain, particularly related to the synchronization of speech with thought. Because, through words, it demonstrates values of humanism, social empathy, and social affirmation. Lastly, *kayika* (doing good) can be used as a fundamental basis to achieve the psychomotor domain, particularly related to student stimuli in creating integration, preventing the emergence of pathology, and developing other psychomotor dimensions [34, 35]. Thus, value-based learning of *Tri Kaya Parisudha* has essential significance for the interpersonal intelligence of early childhood.

The application of the three important components in *Tri Kaya Parisudha* is used as a way to develop the interpersonal skills of early childhood children. If contextualized, the aspect that is maximized from the three components based on local wisdom with the dimension of interpersonal skills is social sensitivity, which is produced from the internalization of the values of *manacika* and *kayika*. The

ability to sense and observe the reactions or changes in others, whether shown verbally or non-verbally. Children who have high sensitivity will easily understand and be aware of certain reactions from others, whether those reactions are positive or negative. The indicator of social sensitivity itself is the attitude of empathy [2, 19]. Furthermore, the application of the *Tri Kaya Parisudha* values in constructing interpersonal skills is to enhance social insight, which is derived from the implementation of the values of *manacika* and *kayika*. The ability of students to understand and seek effective problem-solving in a social interaction, so that these problems do not hinder or create destructive social relationships. In addition, there is also the ability to understand social situations, so that students can adapt to less than ideal conditions. Lastly, social communication is produced by implementing *manacika*, *kayika*, and *wacika*. The implementation in enhancing interpersonal skills is the mastery of social communication skills of the students [15, 36]. This aspect essentially demonstrates students' ability in communication in constructing interpersonal relationships with teachers or their peers.

Tri Kaya Parisudha and the application of the three interpersonal characters above represent that character values constructed from local aspects, using knowledge and moral application as their medium. Knowledge and the implementation of local values that students acquire in school not only aim to answer current questions or problems but also provide a formula for thinking, acting, and speaking [27, 37]. With knowledge and the formation of interpersonal character, students are taught to develop mentality and character, while also preparing themselves for any potential dangers or pathologies that may occur later. The knowledge and values of *Tri Kaya Parisudha* provide a projection that actions in school are not merely formalities, but hold significance. Through educational institutions, character-driven students have the responsible freedom to take all kinds of actions, oriented towards the public. Action becomes an embodiment, that students as learners have a contextual orientation, what is obtained is not only enjoyed theoretically but also realized practically [9, 38]. This is the habitus and utility of education, in building students' character in the dimension of "cultural capital", particularly in demonstrating students who possess interpersonal skills.

5. Conclusion

The application of *Tri Kaya Parisudha* as a learning basis used for students' interpersonal skills, especially for young children, has become essential to implement. *Manacika* (thinking well) can be used as a foundation to build cognitive aspects, particularly in guiding students to develop perceptions regarding values, norms, and aspects of intelligence. Then, *wacika* (good words) can be used as a foundation to construct the affective domain, particularly in relation to the synchronization of speech and thought. Because, through words, it shows values of humanism, social empathy, and social affirmation. Lastly, *kayika* (doing good) can be used as a fundamental basis to achieve the psychomotor domain, particularly related to student stimuli in creating integration. The application of the three important components in *Tri Kaya Parisudha* and the process of developing interpersonal skills in early childhood can be seen from interpersonal skills, which is social sensitivity, resulting from the internalization of *manacika* and *kayika* values. The ability to sense and observe the reactions or changes in others, whether shown verbally or non-verbally. Enhancing social insight, derived from the implementation of *manacika* and *kayika* values. The ability of students to understand and seek effective solutions to problems in a social interaction, so that these problems do not hinder or create destructive social relationships. Lastly, social communication is produced by implementing *manacika*, *kayika*, and *wacika*. The implementation in improving interpersonal skills is the mastery of social communication skills of the students.

Transparency:

The authors confirm that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

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