

# THE IMPLICATIONS OF THE DOCTRINE SAD PARAMITA INFORMING THE STUDENT CHARACTER OF SMK TOURISM GANESHA UBUD

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<b>Riwayat Artikel</b> Artikel diterima: Artikel direvisi: 7 Oktober 2019 Artikel disetujui:	
<b>Kata Kunci:</b> <i>Sad Paramita</i> <i>Karakter Siswa</i>	<b>Abstrak</b> <p>Ajaran Sad Paramita yang merupakan ajaran susila atau etika Hindu sebagai jalan menuju keluhuran budi. Ajaran Sad Paramita sebagai dasar dari tata susila yang bernafaskan agama Hindu dalam meningkatkan keluhuran budi, tingkah laku dan kepribadian manusia. Selain itu ajaran Sad Paramita dapat membina terwujudnya keselarasan hidup yang seimbang. Bila ajaran Sad Paramita direalisasikan dalam kehidupan sehari-hari, keharmonisan, kedamaian, kesejahteraan dan keberhasilan akan tercapai. Berdasarkan kenyataan bahwa Ketaqwaan kepada Tuhan dimulai dari keyakinan dalam diri, dengan meyakini terlebih dahulu adanya Tuhan dan segala ajarannya. Orang yang dikatakan memiliki sikap ketaqwaan yang baik akan selalu taat, rajin dan yakin beraktivitas terhadap sesuatu yang berhubungan dengan Tuhan atau kekuatan yang ada diluar batas kekuatan manusia. Dalam hal ini masalah taqwa tidak akan pernah lepas dari ruang lingkup agama, karena agama adalah sebuah jalan atau keyakinan yang dianut seseorang dalam bertaqwa terhadap Tuhannya. Apabila agama telah menjadi bagian yang integral dalam pribadi setiap umat Hindu, maka agama akan kelihatan dalam segala tingkah laku umat manusia baik secara individu maupun secara bersama-sama. Maka melalui penerapan ajaran Sad Paramita diharapkan mampu menanamkan karakter yang baik serta memiliki budi yang luhur. Maka dengan realisasi ajaran tersebut, secara tidak langsung dapat menghasilkan siswa yang unggul, mampu bersaing di dunia kerja atau industri, memiliki keterampilan serta mempunyai daya saing tinggi, kreatif dan inovatif serta selalu memegang teguh kejujuran.</p>
<b>Keyword:</b> <i>Sad Paramita</i> <i>Keyword2</i> <i>Keyword3</i>	<b>Abstract</b> <p>The teachings of Sad Paramita are moral teachings or ethics as the way to nobility. The doctrine of Sad Paramita as the basis of the Hindu religion that has a religious attitude to increase the nobility, behavior, and personality of man. In addition, Sad Paramita can build a balanced harmony of life. When the doctrine of Sad Paramita are realized in daily life, harmony, peace, welfare, and</p>

	<p>success will be accomplished. Based on the fact that steadreality to God begins with the confidence of the self, by believing in the presence of God and his doctrine. People who are said to have a right steadiness attitude will always obey, diligent and confident in the activity of something related to God or the power that is beyond the limits of human power. In this case, the problem of Taqwa (devoutly) will never be separated from the scope of religion, because religion is a path or belief that a person embraced in disobedience to his lord. If religion has become an integral part of the person of every Hindu, then religion will be visible in all human behavior both individually and jointly. Thus through the application of the doctrine of Sad Paramita is expected to be able to instill good character and possess noble nobility. Thus, the realization of the teaching, indirectly, can produce superior students, able to compete in the world of work or industry, possess skills and have high competitiveness, creative and innovative, and always uphold honesty.</p>
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## Introduction

Forming human beings virtuous is one of the aspects of national education objectives as explained in The Law Of Education No. 20 year 2003 chapter II of paragraph 3 on the Sisdiknas law explaining that: "National education aims to The growing potential of learners to become human beings of faith and human beings in God Almighty, noble, healthy, capable, creative, independent, and become a democratic and responsible citizen. The Changes and the patterns of life Which is ongoing at this time many show the general picture of the children who often do deviant, which are of course these irregularities are done by the youth, which is less moral and characters. As for the factors that cause adolescents to conduct deviations due to the retardation in education, lack of role of social institutions, and still not fulfilled the rights of children and still very perceived lack of value Self-control in the face of life. Faced with the impact of forms of transgression, violence, and crime that are often inflicted by students.

It should also be acknowledged that the advancement of information technology has a slight interest in student behavior. Television shows no longer give them their attitude but only showcase fashion, modern food, and shopping culture all of which are presented complete with a life full of fun. Observing the development of adult behavior that tends to be not civilized, such as irritability, unethical, disrespectful, abusive to his friends, all of which make educators anxiousness. Seeing this fact, it is not uncommon for teachers to get complaints from his parents that children can not be advised, like to fight, lazy, and so on, and to tell the teacher to educate louder again. From the Teacher itself, there is a slight reluctance to educate a little hard

afraid instead of being judged against human rights. The dilemma is spinning the world of education.

To minimize this, the effort to be undertaken is to increase the intellectual, emotional and spiritual intelligence required of teaching that is aligned with these three bits of intelligence. One of them is the doctrine of Sad Paramita which is a moral teaching or Hindu ethics as the path to nobility. The doctrine of Sad Paramita as the basis of the Hindu religion that has a religious attitude to increase the nobility, behavior, and personality of man. In addition, Sad Paramita's doctrine can build a balanced harmony of life. When the doctrine of Sad Paramita is realized in daily life, harmony, peace, welfare, and success will be attainable (Suhardana, 2009:1).

Ginanjar (2001:12) explains that to achieve success between Intellectual Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ) should have a balance. The point is if the man knows himself intellectually, emotionally, and spiritually good, then it will be changed in the way of view and how to think a person, which will affect the harmony of human life in achieving success.

Furthermore, the success or success of a person is not only determined by a high educational background. But with good emotional control, able to hang out and establish relationships with the community and the environment so that success will be achieved easily. Without the balance between emotional and spiritual quotient (ESQ), success is difficult to achieve. The dominance of intellectual intelligence on a person's life will not bring maximum results, compared with the dominance of emotional intelligence and spiritual intelligence in a person's life.

Further, in accordance with the above reality, need to be studied more in-depth about the importance of character education in SMK tourism Ganesha Ubud by implementing the doctrine of Sad Paramita. Through the application of the Sad, Paramita's teaching is expected to be able to instill good character and possess sublime nobility. Thus, the realization of the teaching indirectly can produce superior students, able to compete in the world of work or industry, possess skills and have high competitiveness, creative and innovative, and always uphold honesty .

## **Discussion**

The implications of the doctrine of the Sad Paramita in religious attitudes/ devote of Sradha and Bhakti to the students of SMK tourism Ganesha.

The implications of the application of Sad Paramita teaching in SMK tourism Ganesha students are very influential, especially in the assessment of the attitude of students. The attitude of steadiness is the main thing in the assessment sheet of teachers' attitudes. Although the assessment of this attitude is sometimes ruled out in the contribution of the Report as student graduation, the essence of attitude value is the most important thing compared to cognitive value or student skills (Mataram, interview date 14 September 2019).

According to Mataram (interview 19 September 2019) stated, in the curriculum 2013, which is the evaluation aspect of the teacher to the students, there are 3 assessment sheets: List of knowledge values, List of skill grades, and observation sheet of students attitudes. List of knowledge values, whereas the assessment of the student's attitude is entered into a third assessment indicator assessment of student attitudes. The teachers should be more concerned and concerned about this observation sheet, which is sometimes ignored by the judgment of the teachers.

Speaking the problem of Taqwa (devoutly) will never be separated from the scope of religion because religion is a path or belief that someone embraced in disobedience to his lord. If religion has become an integral part of the person of every Hindu, then religion will be visible in all human behavior both individually and jointly (Wiana, 1997:72).

Devoutness to God begins with confidence in the self, believing in the presence of God and all his doctrine. People who are said to have a good steadiness attitude will always obey, diligent and confident in the activity of something related to God or the power that is beyond the limits of human power. One of the examples that can be seen in the students of SMK tourism Ganesha regarding good steadiness attitude is as follows:

1. Diligent worship, After Arrived in the school, The Students directly pray to the god in the Padmasana to giving the offering.
2. After the doorbell reads, the students in orderly and solemn conduct of Tri Sandhya puja in the class.
3. Students who are assigned a picket always diligently bring an offering (Canang Sari) and put it in every shrines/ parking in the school environment.

4. Students always bring a means of offering such as *Banten*, *Canang Sari*, *Kuangen*, Flower and incense when the full day or Tilem in performing the worship together at school.
5. Students always perform a *piuning* in Padmasana/school shrines to start or end the learning period in school. Through habituation done at SMK tourism Ganesha in instilling the students spiritual attitude especially in the devoutly attitude such as: obey the worship at school, routine provides understanding of religious, conduct Activities of Dharma Wacana periodically, doing activities that are religious, such as Mejejaitan, dance and Tabuh), with such these habituation can change the students attitude especially in the steadiness of students at SMK Tourism Ganesha.

### **Implications For The Teaching Of The Students At SMK Tourism Ganesha Ubud.**

Honesty is a very important thing in life. Almost all things are based on the attitude of honesty. Honest attitudes are needed in various aspects of life, especially in school learning stages. Honesty not only includes the notion of not lying or saying right, but also the act of not taking that is not the right (Raka, 2011:108).

The attitude of honesty grows from the heart in one's self. If this attitude of honesty is cultivated from small and becomes a habit in life that will be brought to old. So the attitude of honesty should be cultivated early, ranging from honest to self, to family, friends, as well as society in general. Good behavior starts from a good attitude of honesty since childhood. As in the theory of behavioral change according to Allport says, "Behavior changes can be seen from the development of personality from birth to child in adulthood " (Hall, 1995:25). The personality cultivated since childhood will determine the development of my behavior in adulthood, so it is very difficult if the attitude of honesty should be changed when it becomes an adult. Like the honesty attitude of SMK tourism Ganesha students who get more attention to be developed towards the better. Teachers should find a relevant way to develop the attitudes of honesty in various aspects such as: at the time of students ' repetition must be closely monitored so that the students no longer have the opportunity to cheat. Even if a student is caught cheating should be punished firmly so that it can be a deterrent effect and no longer repeats his actions. By familiarizing students with such situations, at least the attitude of honesty slowly began to increase. So the attitude of honesty can be changed through the rules that have become customary in its environment.

From the giving of religious counsel, lectures, and spiritual deepening that the attitude of dishonesty is something wrong and sinful when one is dishonest in living. So the steps taken in developing this attitude of honesty in line with the realization of the teaching of Sad Paramita are on the principles of his entrepreneur. Where the teaching of the Wirya emphasizes the firmness of living the truth (Dharma) such as: not cheating on the test, honest in saying what it is according to righteousness.

### **Implications The Teaching of Sad Paramita toward The Honesty Students attitude at SMK Tourism Ganesha Ubud**

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firmness of living the truth (Dharma) such as: not cheating on the test, honest in saying what it is according to righteousness.

**The implications of the doctrine of Sad Paramita in the establishment of a discipline attitude of students SMK tourism Ganesha.**

Discipline is a mental attitude reflected in the conduct of individual behaviour, groups or communities in the form of compliance and adherence to rules, provisions, ethics, norms and rules applicable. The discipline of a person can be trained to be embedded and become customary in a person starting from the discipline of time, dressing, speaking and acting.

Discipline at SMK Tourism Ganesha is very noted especially for students who are active in school environment. Starting from time discipline, where students are required to come before the doorbell rings (at. 07.30 A.M). Especially for Monday at 07.00 WITA Bell already reads because there is an Apple flag ceremony. Students who arrive late are usually subject to sanctions and are noted by the BK teacher. Further discipline in dress, it is usually most often violated by students for fashionable reasons, so that many students who modify uniforms Schools such as model garments that were scaled down to violate the school order.

Through the implementation of the doctrine of Sad Paramita especially on his entrepreneurial teachings, namely persistence, firmness in the conduct of dharma. His own teachings emphasized a high attitude of integrity, especially in the discipline of the Truth (Dharma). The discipline of students can be trained through activities held in schools such as LKBB (lined line prowess competition), which is usually contested between classes or schools, street motion competition, flag ceremonies, and other activities to support and train the attitude of student discipline. To instill an attitude of good discipline especially in the cleanliness of the school environment. Teachers and guardians agree to make hygiene programs in the form of the cleanest and dirtiest Class championship system every week. Each classroom and environment is assessed for cleanliness and class completeness by assigned teachers.

Through this hygiene program which is the actualization of the doctrine of Sad Paramita especially in terms of instilling the attitude of discipline to be increased, especially discipline in the cleanliness of the class and its environment. The former class was dirty, not cared for well so it became cleaner and orderly is certainly very beneficial to continue to be developed in the school.

Spiritual attitude is not only aimed at rituals, but the attitude of self-discipline in all respects is the actualization of the spiritual attitude itself, such as Time discipline, prayer

discipline, learning discipline, dress discipline, discipline Speak and discipline in action. Therefore it can be concluded that the attitude of discipline is the initial capital in achieving success.

**The implications of the learning Paramita doctrine in cultivating the student care attitude of SMK tourism Ganesha.**

In the present day, individualists are increasingly mushlattered with always self-importance. Because life demands are increasingly difficult, and people are vying to pursue their needs with every desire. This is indirectly making people more thought or selfish. Very inversely proportional to the life principle of Hindus adhered to the doctrine of Tat Twam Asi. The doctrine of Tat Twam Asi is a teaching of compassion, where it means all of that is you, I am that, and you are I (Suhardana, 2010:56).

A caring attitude is an actualization of the doctrine of Tat Twam Asi with the basic principles of affection, care, attention, understanding, and after-death. The caring attitude should be applied in everyday life, caring for others, to animals, plants and caring for environmental sustainability. Care attitude grows from the compassion that exists in man when compassion is not in a man then the cares will never exist.

Caring for fellow life, it is crucial to be applied in social environments such as society, work environment, school, and wherever you are. A caring attitude is usually studied, understood and practiced in school. In addition to being one of the indicators of attitude assessment in the curriculum, a caring attitude is also beneficial in the school environment such as in the classroom, as well as concern for the school environment. According to Mataram (interview dated 14 September 2019), stating that the attitude of awareness in schools that must be realized by students not only because of the evaluation, but the attitude also arises from student instincts that can be seen through deeds, Everyday attitudes, and behavior. The students 'caring attitude at SMK tourism Ganesha can be seen among others:

1. A fellow student has a good affection, not only because it has a special relationship such as dating, but the affection referred to in terms of making friends or a friend learn.
2. Students show attention to their fellow students, teachers and school citizens and their environment in maintaining the cleanliness of the schools. Students who care will not damage the environment let alone dispose of garbage.

3. Students have a good communication between students, both with their class brothers and sisters. Where communication or mutual greetings with friends is the simplest feature of concern.
4. Students understand each other, meaning that when there is a problem or things that are not agreed, such as disagreements in arguing. Where students must have a more understanding of the parties, even if the situation is not as important as it is less comfortable.
5. Students share with each other, meaning that students care about their friends or best friend by giving something that is material or non-material needed by others.
6. Students forgive each other when there is a mistake or a dispute, forgiving means having a concern to allow changing toward a better life.
7. Students are able to establish a good relationship with their fellow students and teachers. Relationship in the relationship of harmony in making care in the field of teaching and learning as well as other scopes.
8. The awareness attitude realized in the SMK tourism Ganesha is very useful for social life in living life. People who have a high attitude of concern have been able to control the ego in themselves and cultivate abundant compassion. Concern is the actualization of the teachings of Sila, Ksanti dan Dana on the implementation of the Sad Paramita.
9. Precept the mind of instilling a caring attitude between our fellowmen in terms of good attitudes and behavior. The teachings of Ksanti instill a caring attitude in Salih care and forgive when there is a problem. The Fund's teachings are a concern in sharing when there are friends or companions who are in need of something, be it sharing material or nonmaterial.

**The doctrinal implications of Sad Paramita in fostering the answer of students SMK tourism Ganesha attitude.**

Responsibility according to the Bahasa Indonesia Dictionary is a state of mandatory things to bear. So the attitude of responsibility has the meaning of being obliged in carrying out, shouldering all things or giving responsibility and suffer the consequences (the drafting team, 2008:387).

The attitude of responsibility is the human consciousness of intentional or accidental behaviour or actions. In the social context, the accountability of a person is to give consciousness in accordance with the applicable obligation or rule. While the answer in the context of theology, the man will bear all his deeds according to the law of karma in Hinduism in particular. One of the educational objectives of the National Education System Act is to build a responsible citizen (Raka, 2011:31). Violation of rules either intentionally or unintentionally without having any guilt at all, is not responsible for conduct. The attitude of one's responsibilities can be seen from the loyalty of work or his actions to the obligations traveled, such as the obligation to become a student in the educational world.

The obligation of a student is to obey the rules of school order whether it concerns the learning process and the obligation to pay SPP at school. When one of its obligations is not fulfilled, it can be said that the student is less responsible in carrying out its obligations in the school. Students who have more responsibilities are students who always carry out what has been their obligations, and students who do not carry out their obligations must obtain a match according to the rules or order of the school. Mataram (Interview on 21 September 2019) expressed many students who have been involved in the accountability of duty in school. For example, students who obtain a picket must be responsible for hygiene, completeness and other purposes in preparing for classroom learning. Through the strict sanctions given to students who violate or do not perform their obligations properly must accept the sanctions that are comparable with their mistakes.

From the explanation above, it can be concluded that the attitude of responsibility is an attitude of consciousness in man where a person already has strong integrity that is able to speak according to his deeds, and the answer is full of what has been Made. The attitude of responsibility is the benchmark of the realization of Sad Paramita teachings that have been applied. So the implications of this Sad Paramita teaching bring someone to be more cautious about doing their obligations.

### **The implications of the doctrine of Sad Paramita in instilling the attitude of students of SMK tourism Ganesha.**

Courtesy is a rule of life arising from the Association of Human beings in society and considered as the guidance of the Daily Association. Manners should be done anywhere, especially on students at SMK tourism Ganesha where the students ' polite relationship in the school is quite intense, both between students and students ' relationships with their teachers.

Because of the closeness between students' and teachers' relationships like friends. Regular students have a good relationship with their teachers in the school on the outside school (Suryati, interview date 19 September 2019).

According to Suryati (interview 19 September 2019), expressed the planting attitude of students manners at SMK Tourism Ganesha always emphasized in every occasion of the lecture, give advice, or through the message of the principal at every Apple ceremony Flag. To understand the importance of manners among human beings for a better life. So the attitude of manners among students is taken care of and always be clogging in daily life. Through the counsel given to students, students are expected to be more aware of the meaning that the importance of human beings maintains a polite attitude toward others because the true human being is a social creature.

As human beings socially unbiased to live without any other human being. People have the instinct to live together, group life, socialize, and help each other's people. The attitude of manners is the main thing in socializing with others, because by showing the attitude of a person can be appreciated by the situation as a social creature. When a person is sick, a problem or a human disaster needs someone else, it proves that human beings need to be in the midst of another human being (Sanjaya, 2011:109).

In the life of socializing among human beings, it is certainly obedient to the norms and ethics in relation to others. In this respect, the attitude of manners gives a lot of good influence on oneself and others. According to Sadulloh (2009:84) states that human beings are *Susila* is human beings who possess, internalize and conduct the ethic-value of humanity ethical according to the noble norms and manners. Thus man in his life in the social environment must always uphold the values or norms that apply in social life.

Through the implementation of *Sad Paramita* through the precept of *Sila* and *Ksanti* very relevant once, because the teachings of *Sila* and *Ksanti* emphasize the ethical aspects, morals, and attitudes of human manners. When the teachings of *Sila* and *Ksanti* have been perfectly realized in life, especially in the environment of SMK tourism Ganesha, convenience, harmony, and fragrance of life will always be maintained according to the rules, customs, and norms that apply.

Examples of manners conducted by students in SMK tourism Ganesha include:

1. Students are always respectful and courteous to every human being to the teacher at SMK tourism Ganesha.

2. Students always use polite words in communicating in the school environment especially until the rude speak.
3. Students wear modest clothing in accordance with the rules of the School Ordinance and do not use excessive jewelry in the neighborhood.
4. Students do not incline a lifestyle that becomes a trend or fashion, of course, that is not in accordance with school culture.
5. Students care for each other and respectfully respect fellow students as well as teachers.
6. Students are always obedient and courteous in conducting learning activities in schools, such as not others when given lessons in school both theory and practice.
7. Students always give greetings when starting and ending the lesson, and usually do the culture of Salim (Kiss hand) with his teacher during the last experience, before the doorbell reads.

**The implications of the teachings of Sad Paramita Sad in cultivating the proactive attitude of students of SMK tourism Ganesha.**

According to Mataram (interview on 28 September 2019) expressed the proactive attitude of students in school is indispensable in the process of teaching and learning. Establishing a proactive attitude is very useful for students, especially in facing obstacles in interacting with others. Proactive attitudes demonstrate high emotional intelligence (EQ) attitudes. One can endure a problem, can foster motivation for learning when conditions are unpleasant, all of them are proactive attitudes that demonstrate the good management of emotions in themselves (Hasan 2004).

A proactive attitude assessment found in the Student Attitudes assessment sheet is generally done through direct teacher observation. Where teachers observe the proactive attitude of students both in the learning process in the classroom and in conducting daily activities circled school. Through the observation, students who showed an active attitude such as diligent ask, diligent answer, often discuss, often was greet with teachers, establish good communication and often participate in various activities in the school.

A striking distinction between students' proactive attitudes with passive students is clearly apparent. Through personality, association, and attitude and attitudes are easily observed to know the students who really have a proactive attitude. With good emotional

management in students, able to give birth to a positive, proactive attitude in activities in the school. So this kind of thing needs to be supported by the teachings that align with it.

The teachings of Sad Paramita, which is sublime morality in line with the development of students' proactive attitudes. SMK tourism Ganesha Students who have a wide range of vocational is very important to show a proactive attitude in developing the competency of knowledge and skills of students according to the judges. A positive proactive attitude is able to make it easier to solve a problem that occurs especially in the learning process, for example, by always coordinating with fellow friends or teachers. Through such a relationship must be based on ethics, morals and good understanding.

Through understanding and realization of the teaching of the Prajna and Sila in establishing a good relationship between friends and teachers in demonstrating a proactive attitude is very important. The doctrine of Prajna and Sila is a perfect combination of instilling proactive attitudes to develop students' skills in the field of spiritual, social, knowledge and skills. So the implications of this Sad Paramita teaching can develop students' proactive attitudes towards a positive one.

The student's activity in the school's learning process is instrumental in succeeding in the success of education. Where when students have not been aware of the material submitted by the teacher, a student is proactively seeking a teacher and asking for material that is unclear. So with proactive learning conditions, all issues or problems can be solved. In practice, students have to actively communicate with the environment, whether with teachers or with their friends, of course, having to go through good manners, ethics, or morals.

### **The implications of the doctrine of Sad Paramita in growing the Responsive student of SMK tourism Ganesha.**

The responsive attitude of students needs to be developed in improving the quality and the qualities of students. Responsive attitude is an awareness of the task to be done in earnest, especially in teaching and learning activities in schools. The sharp sensitivity in addressing the various things faced by the students, as well as signings the meaning and responsibilities that must be borne in daily life. A student has full responsibility in carrying out all his duties.

According to Mataram (interview on 28 September 2019) expressed the students who are quick to respond when receiving issues, issues, problems and disaster is the main characteristic of a person who has a responsive attitude. The responsive approach within

students can help prevent worse issues, quickly responding to any signs of problems that will occur, and find the right solution (Guleman 2008). The right solution is handled in every problem being able to cope with the worse things happen. So responsive attitude is very important to have for a student to run their activities in school. The responsive attitude becomes a preventive medicine in any problem that has not been and will occur. By realizing all the teachings of Sad Paramita completely, a student can prevent and find a good solution from every problem that occurs.

Through the application of Sad Paramita teaching at SMK tourism Ganesha especially on the teaching of Prajna, Wiryas is able to create ideas, thoughts, and mindsets or a brilliant mindset. With good thinking, a person is able to act on a responsive basis both in the learning process and outside the classroom.

A responsive attitude is able to cultivate a sense of competition in an effective learning atmosphere. When the learning atmosphere is effective will be able to improve the quality of the students. So the implications of this application of the Sad Paramita teaching can shape the responsive attitude of students better, especially in instilling the students' spiritual attitude. The spiritual attitude is viewed thoroughly Satya is through the responsive attitude of students to everything in it, such as: responsive in learning, associating, addressing problems, planning or overcoming problems. Through this attitude is able to embed and cultivate a better spiritual attitude of students in the environment of SMK tourism Ganesha.

## **Conclusion**

Based on the explanation above about the implementation of character education through the student's teaching of the Paramita SMK tourism Ganesha, then it can be concluded as follows: Character education implications through the teachings Sad Paramita students SMK Tourism Ganesha That is the implication of the students' attitude, honesty, discipline, attitude of concern, attitude of responsibility, manners, proactive attitude and responsive attitude. The implications of the better direction shown in the above attitudes are the attitudes that exist on the observation sheet of the value of attitudes.

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