STUDENT SATISFACTION LEVEL OF IHDN DENPASAR SERVICES  
(Analysis of Hindu Religious Education)

By:  
I Ketut Sudarsana¹, Anak Agung Ayu Alit Widyawati²  
Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar  
E-mail: ¹iketutsudarsana@uhnsugriwa.ac.id

Abstract

This study aims to analyze the level of student satisfaction with the services of the Denpasar Hindu Dharma Negeri Institute (IHDN Denpasar). The study's results are used to perform quality control as well as the development both in academic and non-academic. So that the quality of graduates increases. The rapid flow of globalization and the effects of the industrial revolution 4.0 forced each university to make various innovations so that service quality is maintained and improved. IHDN Denpasar, as a state religious college under the Ministry of Religion, is demanded to have quality service to remain in the people's choice. One of the evaluation tools to find out the level of service quality to students can be used survey.  

This study is survey-based research. The subjects in this study were active students of IHDN Denpasar in the even semester of the academic year 2018/2019. The aspects reviewed to determine the satisfaction of IHDN Denpasar services are based on five indicators established by the National Accreditation Board for Higher Education, namely; Reliability, responsiveness, assurance, empathy, and tangible. The sampling technique is done by proportionate stratified random sampling. The Data collection techniques using attitude scale. The data analysis technique was using trend test and the percentage of the frequency distribution for each aspect of satisfaction. Based on the results of the study found the number of students who feel less satisfied as much as 2%, 25% satisfied enough, 51% satisfied, and 22% very satisfied. The conclusion that can be drawn based on the percentage of the total respondents stated that most of them were pleased with the services provided by IHDN Denpasar.

Keywords: Student Satisfaction Level, Services of IHDN Denpasar, Hindu Religious Teaching
I. INTRODUCTION
Universities, in this case, IHDN Denpasar is a strategic institution that aims to produce quality human resources, which are currently faced with the globalization of higher education, which creates competition among universities. Naturally, Higher Education that is lacking in quality will gradually be threatened by its existence. This competitive competition requires Denpasar IHDN to pay attention to the quality of education and institutions. IHDN Denpasar must be able to excel in the competition. Accountability in service quality is a form of university accountability to stakeholders. This is done through the implementation of a quality assurance system (internal) by selecting and determining aspects or dimensions of quality. One is the aspect or size of the quality of academic services to students (Sukrisno, 2012).

The competition that IHDN Denpasar has to face is not only between tertiary religious institutions but also with other public tertiary institutions. This relates to the general study program developed in IHDN Denpasar. IHDN Denpasar will be able to survive if it can create his appeal through courses and quality services. Denpasar IHDN appeal can be seen from the number of registrations of new students over the years, while the ratio of the number of students can be seen from the number of applicants who enroll in courses.

The demands of the user community for educational institutions to provide better and more satisfying services are increasingly substantial. This is possible because science and technology, which are the "main dish" at educational institutions, are also progressing rapidly. On the other hand, in serving menus in the form of pleasant administrative services, it is expected that students as consumers can learn well and get satisfaction. Customer satisfaction has become a central concept in business and management discourse (Tjiptono & Chandra, 2005).

The same opinion was also conveyed by Assauri (2003), who said that customers generally expect that products or services consumed can be received and enjoyed with excellent or satisfying service. Customer satisfaction can shape perception and can then position the company's products in the eyes of customers. Quality is the core survival of an institution. In the Higher Education context, stakeholder satisfaction tends to lead to student satisfaction as the primary stakeholder. Literature shows that universities are now more concerned with the importance of student satisfaction. Student satisfaction is considered as a vital tool in assessing the quality of Higher Education services.

This is a result of Higher Education has become a competitive sector, where Universities experience the law of demand and supply like a corporate organization. Higher Education must now compete in getting students. Higher Education must prepare a strategy to have a competitive advantage that is different from other Higher Education. This advantage can be achieved through quality service, which can provide satisfaction to its stakeholders.

Kitchroen (2004) asserts that poor service quality will affect the funding sector and university survival through a decline in the popularity of institutions and a decrease in the number and standards of registrants, even though these impacts occur indirectly and over a long period. With the competition between universities, universities need to assess the level of student satisfaction.

IHDN Denpasar, as one of the public service organizations, of course, also has the same challenges as other public universities. IHDN Denpasar experienced the same competitive conditions. For example, by increasing the competence and professionalism of educators and education personnel to achieve the vision and mission through improving the quality of educators and education staff through standards of educational qualifications, competency enhancement, and professionalism.

IHDN Denpasar is demanded to improve the quality of education that can produce graduates who excel in integrating science with the values of longing, based on the organization of learning that is aligned
with the principles of good governance, combined with fostering personality and developing academic networks. And it is expected to improve the managerial quality and management of Denpasar IHDN based on the principles of accountability, transparency, and efficiency in the framework of enhancing the quality of education that contributes to the development of national education and realizing a competitive nation. The aspect of successful education appraisal can be indicated as an educational service that can produce scholarly output that is following the demands of the community.

The importance of individual attention to student satisfaction is also based on the awareness of IHDN Denpasar that the threat of competition from universities will be increasingly fierce, which opens similar programs. Therefore, information is needed in the form of a survey of student satisfaction measurement in the framework of developing a continuous and continuous quality of service.

The results of measuring student satisfaction can contribute positively to IHDN Denpasar in realizing a credible and trusted institution of the community. In achieving its educational goals, IHDN Denpasar must conduct a process of excellent service to all students. Information about student satisfaction must always be communicated to all parties/users of educational services at IHDN Denpasar. Furthermore, student satisfaction is used as feedback that can be monitored and measured for success. The results’ analysis is used to carry out the control and development of academic and non-academic quality so that the quality of graduates increases.

II. METHOD

This type of research is survey research. The population of the study is that all students S1, S2, and S3 IHDN Denpasar in the second semester of 2018 amounted to 1821 students. The research samples that have been taken were students from various faculties and postgraduate programs representing all majors or study programs except the Doctoral Program in Religion because even semester, there were no lectures. The sample was taken proportionally with 10% details of the total number of IHDN Denpasar students.

The research instrument used was a questionnaire. The aspects reviewed to determine the satisfaction of IHDN Denpasar services are based on five indicators that has been established by the National Accreditation Board for Higher Education based on the National Higher Education Accreditation Agency Regulation No. 2 of 2019 concerning Guidelines for Preparation of Self Evaluation Reports and Guidelines for Preparation of Study Program Performance Reports, namely; Reliability, Responsiveness, Assurance, Empathy, and Tangible.

Data collection techniques carried out by attitude scale as the primary data and observations and interviews as supporting data. The attitude scale was arranged to reveal student satisfaction with IHDN Denpasar services. The attitude scale contains attitude statements, which are statements about attitude objects. Measuring instruments to measure variables in attitude research instruments use a type of interval scale to calculate the results of the questionnaire.

Data on the level of student satisfaction with Denpasar IHDN services were further analyzed with the perspective of Hindu religious education. This analysis is supported by the results of observations and interviews with selected informants/informants based on purposive sampling, where the researcher determines the sampling by determining specific characteristics following the research objectives so that it is expected to answer the research problem.

The data analysis technique uses a descriptive analysis technique that is a description of the description to explain the answers given by respondents on a scale. Data obtained through observation and interviews are used as supporting data. Data processing was done by calculating the percentage used to find a general description of student satisfaction with IHDN services in Denpasar. Portions are obtained by taking into account the distribution of scores on the frequency
distribution that occurs and the satisfaction scale measured from the magnitude of the percentage measured.

III. RESULT AND DISCUSSION

3.1 General Overview of Hindu Dharma State Institute of Denpasar

The Denpasar Hindu Dharma Institute is an educational institution that organizes education and teaching in the fields of caring, science for undergraduate, undergraduate, and postgraduate students. The Hindu Dharma Institute was established based on the Republic of Indonesia's Presidential Regulation No. 1 of 2004 dated November 8, 2004, concerning the Change of STAHN Denpasar into the Hindu Dharma State Institute of Denpasar. Historically, the embryo of the existence of the Hindu Dharma State Institute of Denpasar can be traced from the presence of a religious, educational institution. Namely, the Sekolah Pendidikan Guru Agama Hindu Atas Bali Denpasar or The Upper Hindu Religious Teacher Education School of Bali Denpasar or The Upper Hindu Religious Teacher Education School of Bali Denpasar changed its status to Pendidikan Guru Agama Hindu Negeri (PGAHN) of Denpasar or The Education of the Hindu State Religious Teachers of Denpasar, in 1968. The existence of this educational institution had an essential role at that time to prepare the teaching staff at the elementary school and junior high school to the high school level. In 1990 both Public and Private Hindu Teacher Education Schools (PGAH), which were spread throughout Indonesia, included Islamic Religious Teacher Education (PGA), Sports Teacher Schools (SGO), and Teacher Education Schools (SPG) were suspended. This is done in line with government policy that requires an increase in the educational qualifications of teachers at primary and secondary levels. The government also wants an increase in professionalism and competence as a teacher. Therefore, to improve the quality of human resources, especially educators, the Government established the State Hindu Religion Teacher Education Academy (APGAHN) Denpasar in 1993 using all the assets of the former PGAHN Denpasar and PGAHN Singaraja. It is caused because of those teachers must be highly educated or have a diploma degree that is at least the same level as Diploma Two or Diploma Three.

Demands for teacher qualifications from senior high school (SMA) to diploma level are stated in Indonesian Law No. 2 of 1989 concerning the National Education system and Government Regulation No. 30/1990 concerning Higher Education. Because of the Director-General of the Hindu and Buddhist Community Guidance both during the leadership of Drs. I Gusti Agung Gde Putra and I Ketut Pasek's struggles, which is fully supported by the governor of Bali dr. Ida Bagus Oka and related officials at the central and regional levels, the government c.q. The Minister of Religion issued Decree No. 58 B dated May 25, 1993. It is concerning the Establishment of the Denpasar APGAHN, which was inaugurated by the Indonesian Minister of Religion, Dr. H. Tarmizi Taher on May 25, 1993, by opening the Diploma 2 (D.2) and Diploma 3 (D.3) Study Programs of Hindu Religious Education as well as the inauguration of the first APGAHN Director.

Over time various breakthroughs are made to advance APGAHN Denpasar. One of them is proposing to improve the status of the Denpasar APGAHN to become a Specialised Colleges. Based on various efforts, the Presidential Decree No. 20/1999 was issued on March 3, 1999, concerning the establishment of the Denpasar State Hindu Specialised Colleges (STAHN Denpasar). It is signed by the President of the Republic of Indonesia (Prof. Dr. Ing BJ Habibie). STAHN Denpasar opening four majors, namely: Hindu Religious Education Department, Hindu Religious Information, Hindu Religious Law, and Hindu Religious Philosophy. On April 10, 1999, STAHN Denpasar was inaugurated by the Minister of Religion (Prof. Drs. Malik Fajar, M.Sc.).
IHDN Denpasar Campus Ratna Street No. 51 Denpasar is a former area of Denpasar State Hindu Teachers School which has an area of 3,330 hectares.

IHDN Denpasar Postgraduate Campus Kenyeri Street No. 57 Denpasar was originally used as a student dormitory which has an area of 2 hectares.

Land area of 1 Ha. on Kenyeri Street Gg. Sekar Kemuda No.2 Denpasar was originally a lecturer dormitory which was subsequently converted into a campus of the Faculty of Brahma Widya IHDN Denpasar.

Figure 1. IHDN Denpasar Campus, Ratna Street No. 51 Denpasar
Source: http://www.ihdn.ac.id/

Figure 2. IHDN Denpasar Postgraduate Campus, Kenyeri Street No. 57 Denpasar
Source: http://www.ihdn.ac.id/

Figure 3. IHDN Denpasar Brahma Widya Faculty Campus Kenyeri Street Gg. Sekar Kemuda No.2 Denpasar
Source: http://www.ihdn.ac.id/

Figure 4. IHDN Denpasar Campus Nusantara Street, Kubu Bangli
Source: http://www.ihdn.ac.id/

Efforts to improve institutions continue to be carried out, which finally on November 8, 2004, issued Presidential Regulation No.1 Year 2004 concerning the change of STAHN Denpasar into the Institut Hindu Dharma Denpasar (IHDN Denpasar), and subsequently inaugurated on March 23, 2005, in Bangli by the Minister of Religion (H. Maftuh Basyuni).

3.2 Student Satisfaction Level Of IHDN Denpasar Services

IHDN Denpasar has 17 study programs, both undergraduate (S1), master (S2), and doctoral (S3) programs, wherein this study only the level of student satisfaction on the quality of IHDN Denpasar services on undergraduate (S1) and master (S2) programs whereas the doctoral program (S3) was not taken because even in the semester, there was no lecture in class.

The research data on the level of student satisfaction on IHDN Denpasar service quality for 16 study programs both undergraduate (S1) and master (S2) programs are as follows:

<table>
<thead>
<tr>
<th>CODE</th>
<th>ITEM</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>JUMLAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>2,631579</td>
<td>10</td>
<td>26,31579</td>
<td>22</td>
</tr>
<tr>
<td>B</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>2,631579</td>
<td>12</td>
<td>31,57895</td>
<td>19</td>
</tr>
<tr>
<td>C</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>5,263158</td>
<td>11</td>
<td>28,94737</td>
<td>15</td>
</tr>
<tr>
<td>D</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>7,894737</td>
<td>9</td>
<td>23,68421</td>
<td>17</td>
</tr>
<tr>
<td>E</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>13,15789</td>
<td>12</td>
<td>31,57895</td>
<td>15</td>
</tr>
</tbody>
</table>

SKALA KODE ITEM

<table>
<thead>
<tr>
<th>ITEM</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>JUMLAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>2,631579</td>
<td>10</td>
<td>26,31579</td>
</tr>
<tr>
<td>B</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>2,631579</td>
<td>12</td>
<td>31,57895</td>
</tr>
<tr>
<td>C</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>5,263158</td>
<td>11</td>
<td>28,94737</td>
</tr>
<tr>
<td>D</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>7,894737</td>
<td>9</td>
<td>23,68421</td>
</tr>
<tr>
<td>E</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>13,15789</td>
<td>12</td>
<td>31,57895</td>
</tr>
</tbody>
</table>

b. Religious Literature and Balinese Language Education Study Program
c. English Language Study Program

<table>
<thead>
<tr>
<th>KODE ITEM</th>
<th>SCALE</th>
<th>1 %</th>
<th>2 %</th>
<th>3 %</th>
<th>4 %</th>
<th>5 %</th>
<th>JUMLAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>16,66667</td>
<td>2</td>
<td>83,33333</td>
</tr>
<tr>
<td>B</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>25</td>
<td>9</td>
<td>75,00000</td>
</tr>
<tr>
<td>C</td>
<td></td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>16,66667</td>
<td>7</td>
<td>66,66667</td>
</tr>
<tr>
<td>D</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>66,66667</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>25,00000</td>
<td></td>
</tr>
</tbody>
</table>

K. Hindu Philosophy Study Program

<table>
<thead>
<tr>
<th>KODE ITEM</th>
<th>SCALE</th>
<th>1 %</th>
<th>2 %</th>
<th>3 %</th>
<th>4 %</th>
<th>5 %</th>
<th>JUMLAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>83,33333</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
</tbody>
</table>

d. Early Childhood Education Teacher Education Study Program

<table>
<thead>
<tr>
<th>KODE ITEM</th>
<th>SCALE</th>
<th>1 %</th>
<th>2 %</th>
<th>3 %</th>
<th>4 %</th>
<th>5 %</th>
<th>JUMLAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>58,33333</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
</tbody>
</table>

m. Dharma Acarya (Hindu Religious Education) Masters Study Program

<table>
<thead>
<tr>
<th>KODE ITEM</th>
<th>SCALE</th>
<th>1 %</th>
<th>2 %</th>
<th>3 %</th>
<th>4 %</th>
<th>5 %</th>
<th>JUMLAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>11</td>
<td>30,76923</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
</tbody>
</table>

e. Elementary School Teacher Education Study Program

<table>
<thead>
<tr>
<th>KODE ITEM</th>
<th>SCALE</th>
<th>1 %</th>
<th>2 %</th>
<th>3 %</th>
<th>4 %</th>
<th>5 %</th>
<th>JUMLAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>83,33333</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
</tbody>
</table>

n. Brahma Widya Masters Study Program

<table>
<thead>
<tr>
<th>KODE ITEM</th>
<th>SCALE</th>
<th>1 %</th>
<th>2 %</th>
<th>3 %</th>
<th>4 %</th>
<th>5 %</th>
<th>JUMLAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>11</td>
<td>30,76923</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
</tbody>
</table>
f. Hindu Religious Information Study Program

<table>
<thead>
<tr>
<th>KODE ITEM</th>
<th>SCALE</th>
<th>1 %</th>
<th>2 %</th>
<th>3 %</th>
<th>4 %</th>
<th>5 %</th>
<th>JUMLAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>83,33333</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
</tbody>
</table>

o. Hindu Communication Masters Study Program

<table>
<thead>
<tr>
<th>KODE ITEM</th>
<th>SCALE</th>
<th>1 %</th>
<th>2 %</th>
<th>3 %</th>
<th>4 %</th>
<th>5 %</th>
<th>JUMLAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
</tbody>
</table>
g. Hindu Communication Study Program

<table>
<thead>
<tr>
<th>KODE ITEM</th>
<th>SCALE</th>
<th>1 %</th>
<th>2 %</th>
<th>3 %</th>
<th>4 %</th>
<th>5 %</th>
<th>JUMLAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>83,33333</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
</tbody>
</table>

p. Balinese Language Education Masters Study Program

<table>
<thead>
<tr>
<th>KODE ITEM</th>
<th>SCALE</th>
<th>1 %</th>
<th>2 %</th>
<th>3 %</th>
<th>4 %</th>
<th>5 %</th>
<th>JUMLAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>30</td>
<td></td>
</tr>
</tbody>
</table>
h. Hindu Law Study Program

<table>
<thead>
<tr>
<th>KODE ITEM</th>
<th>SCALE</th>
<th>1 %</th>
<th>2 %</th>
<th>3 %</th>
<th>4 %</th>
<th>5 %</th>
<th>JUMLAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>83,33333</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
</tbody>
</table>

i. Travel Industry Study Program

<table>
<thead>
<tr>
<th>KODE ITEM</th>
<th>SCALE</th>
<th>1 %</th>
<th>2 %</th>
<th>3 %</th>
<th>4 %</th>
<th>5 %</th>
<th>JUMLAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>66,66667</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>16,66667</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
</tbody>
</table>
j. Hindu Theology Study Program

If seen from the overall satisfaction level of IHDN Denpasar students with 184 respondents, the following data will be obtained:

<table>
<thead>
<tr>
<th>KODE ITEM</th>
<th>SCALE</th>
<th>1 %</th>
<th>2 %</th>
<th>3 %</th>
<th>4 %</th>
<th>5 %</th>
<th>JUMLAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>83,33333</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>16,66667</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50</td>
<td></td>
</tr>
</tbody>
</table>
The research data obtained the level of student satisfaction related to reliability: the ability of lecturers, educational staff, and managers in providing services, less satisfied, as many as one person (0.54%); quite satisfied, as many as 41 people (22.28%); satisfied, as many as 108 people (58.69%); and very satisfied, as many as 34 people (18.48%). Related to responsiveness: the willingness of lecturers, education staff, and managers to help students and provide services quickly, less satisfied, as many as one person (0.54%); quite satisfied, as many as 48 people (26.09%); satisfied, as many as 100 people (54.35%); and very satisfied, as many as 35 people (19.02%). Then related to assurance: the ability of lecturers, education staff, and managers to give confidence to students that the services provided are following the provisions, not satisfied, as many as three people (1.63%); quite satisfied, as many as 43 people (23.37%); satisfied, as many as 93 people (50.54%); and very satisfied, as many as 45 people (24.47%). Regarding empathy: the willingness/concern of lecturers, education staff, and managers to pay attention to students, less satisfied, as many as five people (2.72%); quite satisfied, as many as 37 people (20.11%); satisfied, as many as 92 people (50%) and very satisfied as many as 50 people (27.17%). Furthermore, regarding Tangible: student assessment of adequacy, accessibility, quality of facilities, and infrastructure, very unsatisfied, one person (0.54%); less satisfied, as many as 11 people (5.98%); quite satisfied, as many as 57 people (30.98%); satisfied, as many as 77 people (41.85%); and very satisfied, as many as 38 people (20.65%).

Overall, students who felt less satisfied were 2%, quite satisfied 25%, satisfied 51%, and delighted 22%. The conclusion that can be drawn based on the percentage of the total respondents stated that most of them were satisfied with the services provided by IHDN Denpasar.

3.3 Analysis of Hindu Religious Education Student Satisfaction on The Level Of IHDN Denpasar Services

Providing good quality of service to students can make students comfortable in their college. In the long term, they can recommend their majors to others so that the market share is also more significant (Astuti, Mangungsong, & Purnaningrum, 2014). Level of student satisfaction with the services IHDN Denpasar will be achieved following each student. The satisfaction is based on the IHDN Denpasar service level for students who study. The level of satisfaction of this service will undoubtedly differ from one student to another. This difference occurs because of diverse student backgrounds. Several factors can influence this background. The influencing factors are based on the dimensions of service quality, namely: 1) Reliability: the ability of lecturers, educational staff, and managers in providing services. 2) Responsiveness: the willingness of lecturers, education staff, and managers to help students and provide assistance quickly. 3) Assurance: the ability of lecturers, education staff, and managers to give confidence to students that the services offered are under the provisions. 4) Empathy: willingness/concern of lecturers, education staff, and managers to pay attention to students. 5) Tangible: the student's assessment of the adequacy, accessibility, quality of facilities, and infrastructure.

a. Reliability

The reliability factor is the ability to perform promised services precisely and reliably. IHDN Denpasar is committed so that the service to students has the quality as expected. IHDN Denpasar's policies related to the quality of student services are measuring the student satisfaction with the services received in the IHDN Denpasar environment. Measurement of IHDN Denpasar’s student satisfaction towards the student services is part of a evaluation and assessment.
process on implementing the quality assurance systems.

The service procedures which tend to be complicated and lengthy, requiring service users to sacrifice a lot of time. Therefore, this is one of the factors causing why some public services are difficult to reach naturally by the community (Dwiyanto, 2000). Student satisfaction with IHDN Denpasar services will be seen from the extent to which lecturers and staff can serve students when they enter as new students until the graduation ceremony. This is consistent with what was said by Peter F. Drucker (Yoeti 2005: 31), which states that customer satisfaction does not mean giving to customers, what is expected by customers. This means it must provide to the students exactly what they want, when, and how the way they get it. It seems that what was done by the faculty and staff are following the acceptance procedure which set by the Rector IHDN Denpasar.

Accuracy in service procedures for students is a process of deliberate educating activities to instill ethical, cultural values that are grounded in Hinduism so that students become mature both in the moral, behavioral, and spiritual order in society. This is in line with the opinion of Sivananda (1988: 259) who explains the purpose of Hindu religious education is:

To take a child to the right path and realize virtue, which can improve one's character (towards a noble character) that can help a person achieve freedom, perfection, and knowledge of the self (Atma), and thus one will be able to live with honesty, directing things like that are real education.

Lecturers/employees must pay attention to service procedures so that moral messages become accustomed to students. The value of Hindu religious education is fundamentally rooted in the Vedic Scriptures, which always leads to the concept of tri kaya parisudha (thinking, saying, and doing good) so that virtuous students are realized to God.

The services provided by IHDN Denpasar have shown hospitality and readiness in helping students who need a quality teaching and learning process. This is seen when the employees kindly provide administrative services as well as when the lecturers teach according to academic guidelines. Svensson and Wood (2009) say that: The basic principle of customer service is a smile. A smile is the fastest way to break down a barrier. If someone smiles at you, your natural response is to smile back, and this applies throughout the world. Smiles can be felt by phone and letter. Smiles are contagious. The more you give it the more you receive it. Unfortunately, often the smile starts to disappear when the day begins to end, when people are busy, when finances start to run low, or when there are many problems at home.

A smile, in this case, is very influential to immediately be able to tear down all the alienation that exists between students and lecturers or employees. With a loose smile on the lips, even people who are not in a happy condition will smile back. This happens because naturally, humans need other humans to live. So the theory put forward by Wood & Geraghty (2010) is very appropriate to be applied in social Life, in the service sector, especially religion-based higher education such as IHDN Denpasar.

Furthermore, Widodo (2015) states that the behavior of lecturers and employees can foster customer confidence in the institution. Thus, the institution can create a sense of security for students. So this requires lecturers and staff to be polite and master the
knowledge and skills needed to handle each student's question or problem.

The functional synergy between lecturers and staff through the relationship of intimacy, motivation and participation is expected to be able to form students who understand the purpose of human life according to Hinduism, which in this case is to achieve jagadhita (physical well-being) and moksa (inner peace). The teachings on jagadhita and moksa are then explained in the concept of catur purusa artha, namely dharma (truth), artha (wealth), kamma (pleasure) and moksa (inner peace). In this case, artha (wealth) and kama (desire), must be obtained through the path of dharma (truth), because without the path of dharma, then moksa cannot be achieved.

Students must believe that the teachings of Hinduism are very concerned about the position and function of artha (wealth) in life. Finding and possessing artha is not something that is forbidden, but it is something that is recommended, as long as all of that is obtained based on dharma. In the book Sarasamuccaya sloka (verse) 263 is mentioned:

Apan ikan artha, yan dharma lwir nin karjananya, ya ika labha naranya paramartha nin amangih sukha san tumemwaken ika, siningahan de san saijana, matannya haywa anasar sangken dharma, yan tanarjana

Translations:

Because that artha, if the foundation gets it is dharma, then the profit, it truly experiences the pleasure of the person who obtained the treasure, but if the artha is achieved by way of adharma (untruth), then the wealth is a stain, it is avoided by the person with the main virtuous, therefore do not act against the dharma, if you want to try to obtain/achieve something.

A servants who are friendly and always ready to help, in Hinduism cannot be separated from the teachings of sewaka dharma. This is a concept that consists of two elements, namely sewaka and dharma. First, the word "sewaka" (sewaka) in the Sanskrit-Indonesian Dictionary (Astra et al., 1986: 530) means to occupy, inhabit, practice, serve, respect, serve, and worship. Sewaka is an essential term in the concept of devotion. It is stated in Sabdakalpadruma (III.463b) that devotional service is expressed as vibagha (division or separation between servants and worshipers) and seva (worship or service). Likewise, in the Bhagavata Purana (VII.5.23), there is also the term "in sevanam," which means service to God, including serving His creatures. Then, the word "sevaka" experienced an expansion of meaning and became one of the critical ideas in the thought of Ramakrishna Paramahamsa, the holy teacher of Svami Vivekananda. Ramakrishna Paramahamsa teaches the virtues of the service "Manawa Sewa Madhawa Sewa" that function to fellow human beings (Manawa) is the same as service to God (Madhawa). As such, sevaka is the main principle of devotional service which, later, expanded its meaning into universal humanitarian principles.

Other than that, the word "sewaka" is found in Old Javanese books. In Kakawin Nitisastra (V.1) it is stated, "Taki-takining is sewaka guna widya" (a learner is obliged to devote himself to knowledge and virtue). Then, in the Aguron-guron Silakramaning ejection, I also found several sentences that say, "The Sewaka Dharma," among others "... Nihan silakramaning agurwan-gurwan, haywa tan bhakti ing our teacher the sewaka dharma ..." (this is the rule in studying, do not you who study not devoted to the teacher ...).
Meanwhile, in the realm of practical praxis, dharma means obligations, laws, rules, norms, and values that embody truth, holiness, and virtue. Based on the explanation *sewaka dharma* implies that service (*sewaka*) is an obligation (*dharma*). Responsibilities in this service are inherent in the professions of lecturers or employees of IHDN Denpasar. This is the spirit of Hindu humanism that needs to be instilled in every human being to achieve the highest goal of life (*moksarthaṃ jagadhitya ya ca iti dharma*).

### b. Responsiveness

The responsiveness factor is the willingness to help customers and provide services quickly or responsively. The response or alertness of IHDN Denpasar staff Ana lecturers in assisting students as well as providing fast and responsive services has become an obligation. Responsiveness includes the readiness of employees or lecturers in serving students, the speed of employees in handling transactions, and the handling of student complaints.

The attentive and responsive attitude has practiced by lecturers or employees following the management theory put forward by Supranto (2018). He said that one of the reliability in providing services to customers so that customers feel satisfied is by giving more attention to customers and being able to maintain customer comfort while we serve it. IHDN Denpasar has been able to provide more care to students so that students feel very valued. Student convenience during the learning process can run smoothly because academic rules have bound it.

Prihastono (2012) states that attention to consumer satisfaction and dissatisfaction are marketers, consumers, consumers, and researchers of consumer behavior. The service provided to students is excellent and satisfies students. However, there is some needs to be in coordination with all supporting elements in IHDN Denpasar in order to create conditions that are conducive for every student jointly.

Students who are in the Brahmachari period are referred to as Brahmacārya. Brahmacārya are students in the coaching stage in the knowledge and process of developing intelligence and morals. This stage is a systematic level of self-discipline and education to achieve a higher level of knowledge and skills. A brahmacārya according to the Vedas (Titib, 1996: 437-439) has several duties and obligations that must be carried out including:

a) Sharpen your intellects

\[ Śiśiḥi mā śiśayaṁ tvā śṛṇomi. \]

*R̩̐gveda X. 42. 3.*

Translation:

O teachers, sharpen my intellect, I hear your teachings attentively.

b) Have strong memories

\[ Mayyevāstu mayi śrutam. \]

*Atharvaveda I. 1. 2.*

Translation:

O teachers, may we have a strong memory.

c) Follow the path of Vedic teachings

\[ Saṁ śrutena gamemahi, mā śrutena vi rādhīsi. \]

*Atharvaveda I. 1. 4.*

Translation:

O teachers, may we follow the path of Vedic teachings. We should not ignore the teachings.

d) Have a determined mind

\[ Aṃnasvati mama dhīr astu śakra. \]

*R̩̐gveda X. 42. 3.*

Translation:

O God Almighty, may we have a determined intellect (active).

e) Students must have curiosity

\[ Tān uśato vi bodhaya. \]
Quick response to complaints made by students is an activity that cannot be avoided by lecturers or employees. In the book of Bhagavadgita Sri Krishna said as follows:

O Anagha (Arjuna), in this world, I have taught two kinds of long paths in this life, namely: the way of knowledge for those who love to contemplate and the track of work activities for those who are eager to work. (Bhagavadgita, III-3)

Based on the verses above, a brahmacārya should continually sharpen their intellect, have a strong memory, follow the Vedic teachings, have perseverance and curiosity, practice concentration (attentively), please the teacher (by obeying his commands), repeating lessons, and diligently getting up early.

(Rgveda I.12.4)
Translation:
A teacher should enlighten the minds of these curious students.
Sa śakra śikṣa puruhūta no dhiyā.
(Rgveda VIII. 4.15).
Translation:
O Almighty God, instill knowledge to us and bless us with noble intellect.

f) Guide us to the noble path
Sugāṇ pathaḥ krṣṇiḥ devayānān.
(Rgveda V. 51.5)
Translation:
Oh, Master, guide us to the noble path and make the path smooth.

g) Be attentive
Viprāso na manmabhīḥ svādhyāḥ
(Rgveda X. 78.14)
Translation:
The students become attentive in a wise way.

h) Delight your teacher with obedience
Śūmbhanti vipraṁ dhītibhiḥ.
(Rgveda IX. 40.1)
Translation:
They please the teacher with obedience.

i) Repeat your lesson
Śāktasyeva vadati śīṣamāṇaḥ.
(Rgveda VII. 103.5)
Translation:
A student memorizes the lesson as taught (instructed) by the teacher.

j) Get up early in the morning
Viśvān devān uṣarbudhāḥ.
(Rgveda I.14.9)
Translation:
People who get up early, please the gods.

(Rgveda I.12. 4)
Translation:
A teacher should enlighten the minds of these curious students.
Sa śakra śikṣa puruhūta no dhiyā.
(Rgveda VIII. 4.15).
Translation:
O Almighty God, instill knowledge to us and bless us with noble intellect.
f) Guide us to the noble path
Sugāṇ pathaḥ krṣṇiḥ devayānān.
(Rgveda V. 51.5)
Translation:
Oh, Master, guide us to the noble path and make the path smooth.
g) Be attentive
Viprāso na manmabhīḥ svādhyāḥ
(Rgveda X. 78.14)
Translation:
The students become attentive in a wise way.
h) Delight your teacher with obedience
Śūmbhanti vipraṁ dhītibhiḥ.
(Rgveda IX. 40.1)
Translation:
They please the teacher with obedience.
i) Repeat your lesson
Śāktasyeva vadati śīṣamāṇaḥ.
(Rgveda VII. 103.5)
Translation:
A student memorizes the lesson as taught (instructed) by the teacher.
j) Get up early in the morning
Viśvān devān uṣarbudhāḥ.
(Rgveda I.14.9)
Translation:
People who get up early, please the gods.

Based on the verses above, a brahmacārya should continually sharpen their intellect, have a strong memory, follow the Vedic teachings, have perseverance and curiosity, practice concentration (attentively), please the teacher (by obeying his commands), repeating lessons, and diligently getting up early.
Because work activities are better than non-work,
And maintain physical life as well
Which cannot be done without work
Activities

c. Assurance
Student satisfaction will benefit universities. Satisfied students will use the services of these tertiary institutions with further study at the same tertiary institution. Besides, he will also promote excellent services from universities to other prospective students (Sufiyyah, 2011). One of the things that support the realization of student satisfaction is assurance.

Certainty or assurance is closely related to the knowledge and politeness of lecturers or employees and their ability to generate trust and confidence or "assurance." Certainty, in this case, includes: 1) Knowledge and skills. 2) How to make effective communication with students.

Education is not only obtained from school benches but can also be achieved directly at the workplace through experiences of interacting with students who are served. Chanakya Niti Shastra Chapter IV verse 5 says: "Knowledge is like kamadhenu, that is, which can fulfill all desires at any time. When people are in another country, science is like a mother who always takes care of us. Wise people say that science is a secret wealth, an invisible treasure."

Likewise, it is said that ignorance is the enemy of the world, as stated in Sarasamuscaya sloka 399, namely: "Only the one who indeed is called the enemy, is nothing but ignorance; there is nothing like the influence of ignorance, because the person who is gripped by ignorance, surely, he will do evil deeds." Furthermore, Sarasamuscaya 400, stated that: "Because of the ups and downs experienced; the base is ignorance; ignorance caused by loba (heart's desire) is original ignorance; therefore, ignorance is the origin of that misery."

Likewise, the importance of knowledge contained in Bhagawadgita conversation IV Sloka (33) is stated: "Science as yajna, is superior to any material yajna, O Paramatapa (arjuna) because all work activities without exception culminate in wisdom, O Partha (Arjuna) "Then in Sloka (42) it is stated:" Therefore, after cutting doubt with the sword of knowledge (wisdom) in the heart that comes from ignorance, take refuge in yoga and rise, O Bharata (Arjuna)."

Then the knowledge for lecturers is a valuable sword that is owned to cut the doubts that come from ignorance itself to be able to escape from misery, which is a treasure and wealth that is secret and invisible. An excellent teaching and learning process can create situations that allow children to learn so that it is a starting point for teaching success (Setiawan, 2010).

Regarding effective communication to students, in Hindu teachings, the term "sadharanikarana" is a model of Hindu communication derived from the classic books of Natya-sastra and Vakypadiya, which discusses poetry, aesthetics, drama, and linguistics. Sadharanikara is understood as a process to achieve the state of sahridayata, namely mutual understanding, commonality or oneness. Only when each party involved in the communication reaches the state of sahridayata, and each is said to be sadharanikaran. Communication here is not only aimed at influencing others but also enjoying every process of conveying messages/ideas/feelings.

Understanding the context (sandarbha) is very helpful in understanding the meaning of a message. The broad scope of communication includes physical or worldly dimensions (adhibhautika),
mental (adhiadivaiva), and spiritual (adhyatmika). In the teaching and learning process in class, communication is a condition in which the lecturer and student reach the state of sahridayata. In the mental context, communication is a process of achieving actual knowledge as well as interactive experience; it also has a spiritual dimension. The goal is not only the standard view but also the achievement of catur purusartha (i.e., dharma, artha, kama and moksa).

d. Empathy

Empathy is a caring attitude, giving personal attention to customers. This effort, of course, must receive significant attention in the world of education based on religious teachings as stated in the Vedas. In Manawa Dharmasasthra IV. 19, it is explained that every day must deepen the knowledge that can bring wisdom to learn everything that teaches how to get artha, everything that is useful for life in the world and likewise study Nigam who gives information about the Vedas (Pudja and Rai Sudharta, 2012: 217).

Student safety and comfort are significant factors. With a feeling of security and comfort, students will feel impressed and satisfied with the service they receive. The components of educational resources must be designed and managed by following the specified quality standards that will be able to create a conducive academic atmosphere so that it creates excitement in the learning process. By referring to this indicator, it is expected that the management role of IHDN Denpasar and its academic community can institutionally increase motivation, creativity, sincerity and regularity to ensure the achievement of quality standards in the learning process.

IHDN Denpasar has been able to place students in comfortable conditions so that students feel satisfied. This is following the theory of service management to increase customer satisfaction, which proposed by Daviddow and Utal (in Sutopo and Suryanto 2003: 9). They say that service is any endeavor that enhances customer satisfaction (whatever increases customer satisfaction). This effort has been carried out both by the lecturer/employee of IHDN Denpasar and by the Quality Assurance Agency.

e. Tangible

Tangible is the quality of services that can be seen in the form of physical facilities, equipment, personnel, and communication media. Substantial here include: 1) Cleanliness and neatness. 2) Structuring the appearance. Cleanliness and neatness are two essential things in service. This cleanliness and tidiness will make an excellent first impression for every student. This is consistent with the opinions of Daviddow and Utal (Sutopo and Suryanto 2003: 9). Service is any business that enhances customer satisfaction (whatever enhances customer satisfaction). By appearing clean and neat, it turns out to be able to make tourists feel satisfied with the services provided.

In the context of maintaining the authority of lecturers, the cleanliness and neatness of lecturers/staff must be based on the value of Hindu religious education, where the essence always leads to the concept of tri kaya parisudha (think, say, and do good). Besides, the value of Hindu religious education still teaches about the nature of Satyam (honesty), Siwam (cleanliness and holiness), and Sundaram (cooperation) to foster behavior that upholds the values of truth.

Specifically, in the process of learning Hinduism, students are given more emphasis on aspects of the value of Hindu religious education, where before the learning process begins,
students and lecturers must clean themselves apart physically and non-physically through prayer to God. The prayers consist of:

1. Getting peace and cleaning the seat, the prayer spell:
   *Om, Prasada sthiti sarira Siwa suci nirmala yanamah.*
   Translation:
   Om, Sang Hyang Widhi, I worship Sang Hyang Widhi in the form of Shiva who is not stained, I have sat quietly.

2. Clean your right hand, the prayer spell:
   *Om, soddhaya mam swaha.*
   Translation:
   Om Sang Hyang Widhi, I hope that my right hand will be purified.

3. Clean your left hand, the prayer spell:
   *Om Ati soddhaya mam swaha.*
   Translation:
   Om, Sang Hyang Widhi, I hope that my left hand will be purified.

Regarding appearance, Wood (2009: 24) says that:

Appearance is important. The right presence increases customer confidence. If we enter a restaurant and are served by an employee who looks shabby and untidy, it will give the impression that they don't take their work seriously and don't care about customers. A pleasant appearance shows that you want to impress your customers, and customers like this, they want to be impressed.

From the description, it turns out that appearance is essential to be considered by every lecturer/employee who wants to impress students who come with them. This is following the principle of excellent service proposed by Wood & Geraghty (2010). The appearance is a reflection of yourself. A lecturer raises sympathetic confidence towards students, so it is not surprising that the lecturer's presentation in giving lectures needs to be considered because it dramatically influences student motivation. Factors that must be regarded as in appearance: how to dress, appropriate movements in giving lectures such as limbs, eyesight, the use of media variations, sound and attitude (personality) that are charming.

IV. CONCLUSION

Based on the results of the study concluded as follows:

1. The level of student satisfaction with the quality of IHDN Denpasar services is in the high satisfaction zone, where students who feel less satisfied are 2%, quite happy 25%, satisfied 51% and very satisfied 22%. This illustrates that students are satisfied with the IHDN Denpasar service. This condition implies that students more than expect the services that have been carried out.

2. Hindu religious education analysis of the level of student satisfaction with IHDN services in Denpasar is based on factors that influence the dimensions of service quality, namely: 1) Reliability: the ability of lecturers, education staff, and managers in providing services. 2) Responsiveness: the willingness of lecturers, education staff, and managers to help students and provide assistance quickly. 3) Assurance: the ability of lecturers, education staff, and managers to give confidence to students that the services offered are following the provisions. 4) Empathy (empathy): willingness/concern of lecturers, education staff, and managers to pay attention to students. 5) Tangible: student's assessment of adequacy, accessibility, quality of facilities and infrastructure.

REFERENCES


Vidyottama Sanatana Vol. 4 No.2 October 2020


