Entrepreneurship Training Model Based on Sad Kerthi Loka Bali Perspective

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Abstract

The management of Village-Owned Enterprises (BUMDes) in Bali faces the problem of limited business variety and low entrepreneurial competence of managers, leading to less than optimal utilization of local potential. The training that has been applied so far still focuses on administration and financial reporting, without developing innovation and creativity skills based on local wisdom. As a solution, an entrepreneurship training model was developed that integrates the EntreComp global competency framework with the local values of Sad Kerthi Loka Bali. The Research and Development (R&D) method with the ADDIE model was used in this research, which includes analysis, design, development, implementation, and evaluation. Model validation by experts showed an excellent level of feasibility, while the training trial resulted in an increase in participants' competency scores from an average of 44.4 in the pre-test to 83.1 in the post-test. On average, there was an increase of 38.7 points converted into a gain value of 0.656 which is included in the moderate category. This confirms the effectiveness of the model. In addition to enhancing creativity and innovation skills, the training instills spiritual and social values that are aligned with Balinese culture, encouraging a balance between economic, social and environmental aspects. The practical implications of the model can serve as a guide for BUMDes managers and policy makers in developing sustainable businesses. The model also has the potential to be adapted in other regions with similar local wisdom.

Keywords: *Entrepreneurship, BUMDes, Sad Kerthi Loka Bali, EntreComp, Local Wisdom Based Training Model.*

Introduction

Village entrepreneurship through Village-Owned Enterprises (BUMDes) is one of the important strategies in rural economic development in Indonesia. The Indonesian government has targeted every village to establish a BUMDes to optimally utilize local potential for the welfare of the community (Darmawan et al., 2022). According to data from the Bali Province Office of Community Empowerment, Villages, Population and Civil Registration in 2023 which states that in Bali Province, the formation of Village-Owned Enterprises (BUMDes) has almost reached 99%, with a total of 631 out of 636 villages already having Village-Owned Enterprises (BUMDes) s. However, the main problem faced by Village-Owned Enterprises (BUMDes) in Bali is the lack of business variety, where most of the businesses run only revolve around savings and loan businesses and simple retail stores. This shows the low capability of Village-Owned Enterprises (BUMDes) managers in recognizing new business opportunities and utilizing local potentials in each village (Harsana & Fauziah, 2023).

In addition, although there are already some Village-Owned Enterprises (BUMDes) that are classified as developed and advanced, most Village-Owned Enterprises (BUMDes) in Bali are still at the beginner or pioneer stage. One of the major challenges faced by Village-Owned Enterprises (BUMDes) is the weak entrepreneurial competence of managers, especially in terms of creativity, innovation, and financial management (Liu et al., 2020; Rumanti et al., 2022; Widia Asmaraningtyas et al., 2023). Several cases of BUMDes budget misuse (Donny Tabelak, 2022; I Wayan Selamat Juniasa, 2022; Sui Suadnyana, 2021) revealed in recent years also indicate integrity issues and suboptimal supervision. The training that has been provided to Village-Owned Enterprises (BUMDes) managers so far has focused on administrative aspects and financial reporting (Mabenge et al., 2022). However, it has not touched the development of

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in-depth entrepreneurial competencies.

Current entrepreneurship training predominantly relies on a standardized curriculum that includes a global context. In fact, people in Bali in managing businesses are influenced by cultural values and local wisdom (Mahendra, 2021; Posumah et al., 2023). Therefore, a training model is needed that not only teaches technical skills, but also instills entrepreneurial values that are in line with local culture and traditions (Mahendra, 2021; Swara & Wulandari, 2023). Thus, the urgency of this research is to develop an entrepreneurship training model that can improve the competence of Village-Owned Enterprises (BUMDes) managers in Bali in managing local potential-based businesses and supporting sustainable village economic development.

In this research, an entrepreneurship training model was developed that combines the concept of global entrepreneurship according to EntreComp (Entrepreneurship Competence Framework) and the concept of Balinese local wisdom, namely Sad Kerthi Loka Bali. The EntreComp framework offers a comprehensive framework for developing entrepreneurial competence, covering three main areas: opportunities and ideas, resource management, and action (Bacigalupo et al., 2016; Perez Nuñez & Musteen, 2020). This framework is very useful in shaping the ability of BUMDes managers to recognize business opportunities, manage available resources, and execute effective business strategies. However, the competencies are still very general and need to be adapted to the local wisdom context.

Sad Kerthi Loka Bali is one of the local wisdom concepts in Bali that is very relevant to be applied in entrepreneurship development. The values contained in Sad Kerthi emphasize the importance of harmony between humans, nature, and spirituality in every activity, including in economic and entrepreneurial activities. This concept includes six main elements, namely Atma Kerthi (spirituality), Danu Kerthi (conservation of freshwater resources), Wana Kerthi (forest conservation), Segara Kerthi (marine conservation), Jana Kerthi (human development), and Jagat Kerthi (social harmony) (Wiana, 2018). The integration of these values into the entrepreneurship training model is expected to form Village-Owned Enterprises (BUMDes) managers who are not only oriented towards economic profit, but also socially and environmentally responsible.

The purpose of this research is to develop and test the feasibility of an entrepreneurship training model with the insight of Sad Kerthi Loka Bali as an effort to harmonize the concept of global entrepreneurship and local Balinese economic culture. The findings of this research are expected to be useful for business managers in the village in running a business starting from recognizing business opportunities that are in accordance with local potential, managing resources wisely, and running a business that contributes to the welfare of the community and natural sustainability.

The implications of the development of this training model are significant, both theoretically and practically. Theoretically, this research contributes to the development of entrepreneurship theory that integrates local values with global competencies (Bell & Bell, 2020; Litzky et al., 2020; Malesios et al., 2020). This is important because entrepreneurship is not only about mastering technical skills, but must also be adapted to the social and cultural context in which the business is run. From a practical perspective, the results of this study can serve as a guide for policy makers, training institutions, and Village-Owned Enterprises (BUMDes) managers in implementing more effective and impactful training programs. After effectiveness testing, this training model can be adopted and implemented not only in Bali, but also in other regions in Indonesia that have similar local wisdom.

The novelty of this research lies in the development of an entrepreneurship training model that combines a global entrepreneurship competency framework, such as EntreComp, with Balinese local wisdom, Sad Kerthi Loka Bali. Although there have been many studies developing entrepreneurship training models, none has specifically combined the global entrepreneurship approach with local Balinese values. This model is oriented towards the development of entrepreneurship that is not only focused on economic gain, but also socially and environmentally responsible. In this research, an entrepreneurship training model is produced to encourage the development of village entrepreneurship that is more relevant to the local context and can be applied more widely.

By integrating local wisdom values and global competency framework in the Sad Kerthi Loka Bali entrepreneurship training model, Village-Owned Enterprises (BUMDes) managers are trained to develop more comprehensive skills in running a business. This model not only enhances creativity, innovation and integrity in village-based business management, but also contributes to sustainable rural economic development in Bali. This research is expected to serve as a foundation for the development of more relevant and impactful entrepreneurship training programs in the future, both in Bali and in other regions with strong local wisdom.

Literature Review

Insights of Sad Kerthi Loka Bali

Balinese society is a society that upholds local wisdom imbued with Hindu religious values. Even though the Balinese community has interacted with the international community, Balinese people are still very thick with their religious activities. One of the local wisdom that is still developing today is Sad Kerthi. The term Sad Kerthi is derivatively derived from two words, namely sad and kerthi. The word "Sad" means six while in Sanskrit it means the act of doing, making, activity, work, and lithic work. Meanwhile, the word "Kerti" is a synonym of the word kirti which means fame, praiseworthy actions and meritorious actions (ZOETMULDER, 2011). Based on this understanding, the concept of Sad Kerti can be interpreted as six praiseworthy actions that cause fame.

Sad Kerthi guides adherents to practice compassion for nature and bounty for fellow humans as a form of devotion to God. This is elaborated in the Balinese Lontar Purana which explains Sad Kerthi as six noble things that must be done in developing nature and humans. Sad Kerthi contains 6 main elements, consisting of a) Atma Kerthi, b) Danu Kerthi, c) Wana Kerthi, d) Segara Kerthi, e) Jana Kerthi, and f) Jagat Kerthi (Wiana, 2018). Based on the results of theoretical studies developed by (Sukawati, 2021), the 6 elements can run in balance and harmony. "Atma" which means the development of spirituality, "Danu" means the source of water, "Wana" means the existence of land and mountains, Segara Kerthi refers to the existence of the ocean or sea, Jana Kerthi refers to physical human existence, including intelligence, and Jagat Kerthi refers to complex human life as a social being. Philosophically, it can be concluded that a life that still believes in and respects the spirit and laws of nature will give birth to a cultured society.

This concept is the basis of a meaningful and challenging life to be realized in reality. The Bali government, through the Governor and Deputy Governor for the 2020-2024 period, has built a comprehensive plan through the "Nangun Sad Kerti Loka Bali" paradigm to develop Bali. The characters that can be formed from the government program on "Nangun Sat Kerthi Loka Bali" Vision are national spirit, love for the country, care for the environment, social care, and responsibility (Mahendra, 2021). This is considered relevant to be applied in the development of contemporary Bali which requires ecological, social, and cultural-religious touches. Thus, the welfare of the Balinese people physically and mentally is believed to be achieved as planned. All parties, both government, private, and Balinese people are actively involved in working together to make it happen.

Kakawin Purwaning Gunung Agung composed by Ida Padanda Made Sidemen tells that Balinese people believe that the natural environment has Dwirupa, namely a harmonious form (Santa Rupa) and a dangerous form (Rudra Rupa). In its harmonious form, the universe can fulfill the needs of human life physically and mentally. However, humans often not only utilize nature in accordance with their needs, but also exploit it for their various desires. The exploitation is often difficult to stop, until in the end nature shows its dangerous form through various disasters. For this reason, the concept of Sad Kerthi is needed as a form of Balinese ecological wisdom in an effort to establish harmony with the natural environment.

When associated with EntreComp entrepreneurial competencies, the five elements in Sad Kerthi, namely Wana Kerthi, Danu Kerthi, Samudra Kerthi, Jagat Kerthi, and Jana Kerthi are closely related to EntreComp entrepreneurial competencies, which concern the elaboration of ideas and opportunities, resource management, and real action efforts. The implementation of Sad Kerthi Loka Bali complements the spirit element in the form of Balinese belief in five things (Panca Sradha), clearly differentiating the

entrepreneurship training model with the EntreComp framework.

Entrepreneurship Training

Entrepreneurship education as formal teaching aimed at increasing entrepreneurial awareness, business creation, and small business development (Helou & Newsome, 2018; Rasoolimanesh et al., 2023). This model is designed to prepare participants to create and run businesses, especially innovative businesses. (Azim & Al-Kahtani, 2015) introduced a model that focuses on three main inputs in entrepreneurship training: content, approach, and facilitator. The model divides the training content into three important elements, namely the traits, skills, and knowledge needed in entrepreneurship.

One well-known entrepreneurship training method is CEFE (Competency-based Economies through Formation of Enterprise), which uses an action-oriented approach and experiential learning methods to develop business and management skills. CEFE aims to create competence in independent decision-making and action in the dynamic business world. The model is implemented with simulations that reflect real challenges in the business world. Research by (Sukmana et al., 2022; Wang, 2021) examined the CEFE model and found that it helps in the management of structured and effective training.

Another model developed by (Rajaratne, 2024) which organizes entrepreneurship training in six stages, namely pre-training, training materials, field practice, funding, business assistance, and evaluation. This model aims to develop innovative and independent entrepreneurs, especially for unemployed women. Studies by (Sukmana et al., 2022; Widoatmodjo, 2022) also show that the CEFE training model is effective in entrepreneurship training management because it is more structured and focuses on the realities faced in the entrepreneurial world.

The CEFE model and other training models aim to prepare participants for the challenges of the business world through real-life simulation-based learning. These models have the advantage of providing a systematic learning framework, although there is a lack of further explanation of the training syntax, social systems, reaction principles and support systems implemented in the training.

Entrepreneurship training models, especially those based on local wisdom, provide a holistic and relevant approach in preparing entrepreneurs to face the challenges of a competitive market. Training models developed based on local needs and social environment, such as the CEFE model, have great potential to be applied in various entrepreneurial contexts with significant impact on participants and communities.

Methods

Overview of Research Methods

This research uses a mixed method approach, to obtain a comprehensive picture of the needs and results of the development of entrepreneurship training models with Sad Kerthi Loka Bali insights. The research was preceded by qualitative data collection to discover the needs of an entrepreneurship training model with Sad Kerthi Loka Bali insights. Quantitative methods were used at the end to test the feasibility of the model.

Research Design

The research design used is a type of R&D (Research and Development) research that refers to the development model according to ADDIE. The ADDIE model design was chosen because it has simple stages but structured steps, and remains flexible and can be adapted to different needs and contexts. In addition, the ADDIE model has the advantage of comprehensive evaluation, where each stage in the development of a learning or training program goes through an evaluation stage, so that researchers can use the evaluation findings to improve the training program and improve its quality. This research process uses five ADDIE steps, namely Analyze, Design, Development, Implementation and Evaluation.

Research Subject

The population in this study were entrepreneurship experts, cultural experts, and other stakeholders with an interest in the management of Village-Owned Enterprises (BUMDes), such as the Village Community Empowerment Office and the Training Center of the Ministry of Villages. Determination of research subjects or samples in this study using purposive sampling technique. This technique is used to ensure that respondents who are sampled do have characteristics in accordance with the objectives of data collection at each stage of model development.

Data Collection Technique

The data collected in developing this model used several techniques, including interviews, surveys, and tests. The interview technique was used to collect training needs data at the analysis stage. The survey technique is used to collect model validation data through expert assessment at the development stage. The test technique was used to measure the entrepreneurial competencies of Village-Owned Enterprises (BUMDes) managers involved in the training at the model implementation stage.

Data Analysis Technique

The collected quantitative data were analyzed using descriptive analysis. Descriptive analysis techniques were used to analyze data on the results of feasibility testing (validation) of the model and to analyze data on the results of testing the effectiveness of the application of the model in the trial.

The validation process was carried out using content validity testing by testing the feasibility or relevance of the model content through rational analysis by a competent panel or through expert judgment. Aiken uses the content validity coefficient to calculate the content validity coefficient resulting from the assessment of a panel of n experts on an item in terms of the extent to which the item produces measurable constructs. The Aiken Index (V) formula is:

$$V = \frac{\sum S}{[N\,(C-1)]} \tag{1}$$

Description:

V = index of expert agreement on item validity

S = r - lo

Lo = lowest assessment number (e.g. 1)

C = highest assessment number (e.g. 4)

N = number of experts/validators

R = the number given by the rater

Retnawati (Retnawati, 2016) mentions classifying the content validity of instruments in the following table:

Table 1. Classification of Content Validity of Instruments

Number	Aiken Index (V)	Validity
1	$0 \leqslant V \leqslant 0,4$	Less Valid (Low)
2	$0,4 < V \leqslant 0,8$	Fairly Valid (Medium)
3	$0,8 < V \leqslant 1,0$	Very Valid (High)

To determine the difference in entrepreneurial competence of Village-Owned Enterprises (BUMDes) managers between before and after the implementation of the entrepreneurship training model with Sad Kerthi Loka Bali insight, a normalized gain score analysis is used with the following formula:

$$G_n = \frac{Y_2 - Y_1}{SM_1 - Y_1} \qquad (2)$$

Description:

G_n = Gain in normalized score of entrepreneurial competence of Village-Owned Enterprises (BUMDes) manager

Y_2 = post-test score

Y_1 = pre-test score

SM_1 = ideal maximum score

The level of normalized gain score is divided into three categories, as in Table 2 below:

Table 2. Normalized Gain Score Categories

Normalized gain score range	Category
Gn > 0.7	High
0.3 ≤ Gn ≤ 0.7	Medium
Gn < 0.3	Low

Result and Discussion

Characteristics of the Sad Kerthi Loka Bali Entrepreneurship Training Model

The Sad Kerthi Loka Bali-oriented entrepreneurship training model was designed by considering various aspects to improve the entrepreneurial competence of Village-Owned Enterprises (BUMDes) managers in Bali. The main characteristics of this training model are based on six important components, namely the theoretical foundation, syntax, social system, reaction principles, support system, and training outcomes and impacts. Each component is interrelated and forms a coherent framework to support the training objectives.

Theoretical Foundation

This training   model is based on relevant educational theories, especially the social constructivism approach that emphasizes the importance of social and environmental interactions in learning. In this context, the philosophy of Sad Kerthi Loka Bali is used as the basis for developing entrepreneurial competencies that are not only oriented towards material benefits, but also towards social, cultural and environmental balance (Vygotsky & Cole, 1978). This philosophy teaches the importance of harmony between humans and nature (Budiadnya, 2018), and between individuals and their communities. This theoretical foundation helps shape the mindset of the trainees so that they understand the importance of local values in running a business.

Figure 1. Work Philosophy According to Sad Kerthi

(source: documentation of interview with Expert)

Based on the results of the analysis of the materials obtained in the theoretical study above, an entrepreneurship training model with Sad Kerthi Loka Bali insight can be formulated, which has the following characteristics.

- Training participants need to get an understanding of the right mindset in entrepreneurship according to the Sad Kerthi philosophy of life.

- Trainees need to set entrepreneurial goals in accordance with the Sad Kerthi philosophy.

- Participants need to be trained in professional skills to become Sad Kerthi-minded entrepreneurs.

The basic concept of Sad Kerthi is identical to the Balinese people in maintaining Balinese Nature Sekala-Niskala. Balinese ancestors / elders gave advice on how to live Balinese people who are one with nature, namely the need to preserve the environment to maintain the continuity of life, namely humans are nature itself, humans must be in line / in harmony with nature, 'life that lives, urip that menguripi'. Life must respect nature, nature is like a parent, therefore life must love nature.

In the Regional Regulation of Bali Province Number 4 of 2023 concerning the goals of the future development of BALI 100 YEARS NEW BALI ERA 2025-2125, on Page 4 there is Wejangan in the form of Bhisama contained in the Lontar Batur Kelawasan which reads (Bali, 2019):

"Ling ta kita nanak akabehan, riwekasan, wenang ta kita pratyaksa ukir lan pasir,ukir pinaka wetuning kara, pasir angelebur sehananing mala, ri madya kita awangun kahuripan, mahyun ta kita maring relepaking telapak tangan, aywa kamaduk aprikosa dening prajapatih, yan kita tan eling, moga-moga kita tan amangguh rahayu, doh panganinum, cendek tuwuh, kageringan, lan masuduk maring padutan."

Which means:

Remember my message, my children, in the future preserve the mountains and the sea, the mountain is the source of purity, the sea is the place to remove defilement, in the middle of the "plain" carry out life activities, live from the results of your own hands, never live happily from destroying Nature, if you do not comply, you will be cursed.You will not find safety, lack of food and drink, short life, get various kinds of diseases, and fight among brothers.

The way of life that connects and integrates with nature in Sekala-Niskala above, is listed in the values of local wisdom Sad Kerthi, namely six sources of welfare and happiness of life consisting of: a) Atma Kerthi (spirit element), b) Danu Kerthi (lake element as a source of water on land), c) Wana Kerthi (forest element as a source of clean air/oxygen and land biota), d) Segara Kerthi (ocean element as a source of marine

biota), e) Jana Kerthi (human element as a person), and f) Jagat Kerthi (social element). Sad Kerthi Loka Bali is expected to perfect the competence of an entrepreneur with an attitude, mentality and behavior that is asih (love) to nature and punia (giving attitude) to fellow humans.

Syntax

The syntax in this model refers to the sequence of steps to be followed in the training process. There are five main stages in this training syntax, namely:

Introduction to the concept of Sad Kerthi Loka Bali

Participants were introduced to the core values of Sad Kerthi, such as Atma Kerthi, Jana Kerthi, Wana Kerthi, etc., which are the foundation for sustainable business management.

Case Study of Bumdes Management

Participants were invited to see real examples of the application of the Sad Kerthi concept in Village-Owned Enterprises (BUMDes) management.

Integration of Sad Kerthi into Bumdes Vision and Mission

Participants were trained to formulate the vision and mission of Village-Owned Enterprises (BUMDes) in line with the Sad Kerthi philosophy.

Sad Kerthi-Based Business Development

Participants learn how to develop a sustainable business by utilizing the potential of the village, while maintaining a balance with the environment and local cultural values.

Group discussion, practical exercises, and evaluation

Participants collaborate in groups to apply what they have learned in the form of simulations and practical exercises, ending with a joint evaluation.

Social System

The social system in this training model emphasizes the importance of interaction and cooperation between participants, as well as between participants and facilitators. A participatory and collaborative learning environment is emphasized to encourage discussion and sharing of experiences. The training is designed to create an atmosphere that supports the exchange of ideas and collaboration, allowing participants to learn from each other's experiences and perspectives. This social system is important to build awareness of the importance of cooperation in managing a sustainable Village-Owned Enterprises (BUMDes) that is based on local values.

Reaction Principle

The reaction principle in this training model includes the provision of constructive and timely feedback by the facilitator. Feedback is provided at each stage of the training to help participants understand how they can improve their entrepreneurial understanding and skills. This feedback is personalized and focuses on individual progress, allowing participants to better apply the concepts learned. The reaction principle also encourages self-reflection among participants, which helps them to actively evaluate and improve their approach in managing Village-Owned Enterprises (BUMDes).

Support System

The support system in this model includes all the resources needed to support the delivery of the training. These include teaching materials, such as training modules and case studies, as well as access to expert resource persons who can provide additional insights. In addition, adequate infrastructure, such as comfortable training rooms and supporting technology, is also provided to ensure a smooth training process. A strong support system helps ensure that participants have access to all the resources they need to succeed in the training.

Training Outcomes and Impact

The results of this training are measured based on the participants' achievement of entrepreneurial competencies, which include knowledge, skills, and attitude changes related to Village-Owned Enterprises (BUMDes) management. In addition, the long-term impact of the training is also evaluated, such as how participants apply the concept of Sad Kerthi Loka Bali in their BUMDes operations after the training is completed. The expected impacts include the improvement of the quality of life of village communities, sustainable business development, as well as the preservation of local cultural values.

By fulfilling these six components, the Sad Kerthi Loka Bali-oriented entrepreneurship training model is expected to improve the entrepreneurial competence of Village-Owned Enterprises (BUMDes) managers in Bali, as well as ensure that the businesses run by Village-Owned Enterprises (BUMDes) are socially, economically, and environmentally sustainable.

Feasibility of Entrepreneurship Training Model with Sad Kerthi Loka Bali Insight

The entrepreneurship training model with the insight of Sad Kerthi Loka Bali is designed to improve the competence of Village-Owned Enterprises (BUMDes) managers in developing businesses based on Balinese local wisdom values. The feasibility of this model was measured through the expert assessment process and testing the effectiveness of the training model during the pilot test.

Model Validation Results

Expert validation of the model involved education/training experts, cultural experts, and Village-Owned Enterprises (BUMDes) observers from the Village Community Empowerment Office. The results of the expert assessment are summarized in Table 3.

Table 3. Expert Assessment Results

No.	Assessment Aspect	Validator 1	Validator 2	Validator 3	S	V	Description
A	Model Completeness	4.333	5	4.333	10.667	0.889	Very Valid
B	Model Readability	3.333	4.667	4.667	9.667	0.806	Very Valid
C	Accuracy of theoretical foundations	4.333	5	4.667	11	0.917	Very Valid
D	Training Model Syntax and Implementation Scenario	3.333	5	4.333	9.667	0.806	Very Valid
E	Training Social System	4.333	5	3.333	9.667	0.806	Very Valid

F	Training Implementation Support System	3.333	5	4.333	9.667	0.806	Very Valid
G	Training Reaction Principle	4	5	4.333	10.333	0.861	Very Valid
H	Training Impact	2	5	4	8	0.667	Fairly Valid
I	Clarity on Sad Kerthi Concept for BUMDes Management	4	5	5	11	0.917	Very Valid
Average of all aspects						0.830	Very Valid

The results of the model validation show that on average, the score is 0.83 which is included in the very valid scale. The highest value is found in the aspect of the accuracy of the theoretical basis and the clarity of the Sad Kerthi concept for Village-Owned Enterprises (BUMDes) management. Meanwhile, the lowest score based on expert assessment is on the aspect of training impact. The evaluation results of the theoretical model assessment through this expert validation process resulted in a prototype model that is ready to be tested.

BUMDes Manager Competency Test Results

The results of the pilot training showed a moderate improvement in the competency of the Village-Owned Enterprises (BUMDes) managers. Most participants reported that they felt better equipped to manage Village-Owned Enterprises (BUMDes) in a more sustainable manner and in accordance with Balinese cultural values. In addition, the training was also successful in raising awareness of the importance of maintaining a balance between economic, social and environmental aspects in the management of village enterprises.

Table 4. Recapitulation of Training Pre and Post-Test Scores

No.	Participant Name	Pre-Test	Post-Test	D	D2	Gain	Description
1	INS	60	80	20	400	0.500	Medium
2	IMA	50	80	30	900	0.600	Medium
3	IMM	30	70	40	1600	0.571	Medium
4	PDP	40	80	40	1600	0.667	Medium
5	IWR	50	80	30	900	0.600	Medium
6	IKNP	60	70	10	100	0.250	Low
7	IPRPG	80	80	0	0	0.000	Low
8	IWSA	40	80	40	1600	0.667	Medium
9	NPEM	20	100	80	6400	1.000	High
10	IKLA	30	50	20	400	0.286	Low
11	KS	50	100	50	2500	1.000	High
12	IMD	40	90	50	2500	0.833	High
13	IWK	50	100	50	2500	1.000	High
14	IWEY	40	80	40	1600	0.667	Medium

15	NNRCL	30	90	60	3600	0.857	High
16	WT	40	100	60	3600	1.000	High
	Total	710	1330	620	30200	10.498	
	Average	44.375	83.125	38.750		0.656	Medium

The test results of the Sad Kerthi Loka Bali entrepreneurship model training showed that there was an increase in participants' understanding after they attended the training. On average, there was an increase of 38.75 points converted into a gain value of 0.656 which is included in the moderate category. This shows a positive number, which means that there has been an increase in the competence of BUMDes managers after participating in entrepreneurship training with the insight of Sad Kerthi Loka Bali.

Feasibility Conclusion

Based on the evaluation of the results of expert validation and training trials, the entrepreneurship training model with the insight of Sad Kerthi Loka Bali is considered feasible to be implemented on a wider scale. This model has proven to be effective in improving the competence of Village-Owned Enterprises (BUMDes) managers and has a positive impact on the development of village entrepreneurship in Bali.

Implications of the Sad Kerthi Loka Bali Entrepreneurship Training Model

By considering all these aspects, this training model is not only locally relevant but also has the potential to be applied in various contexts that emphasize the importance of integration between local cultural values and sustainable economic development. This model can be a reference for the development of entrepreneurship training programs in other regions that also have strong local wisdom potential.

Conclusion

From the results of testing and evaluation of the training model with the insight of sad kerthi loka Bali, it can be concluded that this training model is feasible to be applied for the development of village entrepreneurship competencies, especially for BUMDes managers in Bali and in other areas that have similar cultural characteristics. The expert assessment results show that the model has a high level of validity. Meanwhile, the pilot test results show that the increase in entrepreneurial competencies obtained by BUMDes managers after the training is in the medium category. This indicates that the entrepreneurship training model with Sad Kerthi Loka Bali insight is feasible to be applied on a wider scale.

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