

# The Influence of Human Resources Quality on The Welfare of Independent Village Communities Based on Tri Hita Karana

Ni Kadek Eka Jayanthi \*, Anak Agung Istri Ngurah Marhaeni,  
Made Heny Urmila Dewi, I Nyoman Mahaendra Yasa

Universitas Udayana, Bali, Indonesia

\*Corresponding author E-mail: [ekajayanthi@unud.ac.id](mailto:ekajayanthi@unud.ac.id)

Received: June 11, 2025, Accepted: July 1, 2025, Published: August 7, 2025

## Abstract

This study aims to analyze the determination of sustainable village independence based on Tri Hita Karana in improving community welfare in Bangli Regency. This study uses the Structural Equation Modeling (SEM) and Importance-Performance Map Analysis (IPMA) methods to identify the relationship between the quality of village human resources, Tri Hita Karana cultural values, and the welfare of independent village communities. The results of the study indicate that the quality of village human resources, which includes aspects of knowledge, education and training, and ability, plays a significant role in supporting the implementation of Tri Hita Karana cultural values consisting of Parahyangan, Pawongan, and Palemahan elements. The application of these cultural values has a direct positive impact on improving infrastructure, positive affect, and social harmony as indicators of the welfare of independent village communities. IPMA analysis shows that the Palemahan indicator has high performance but with a relatively low level of importance, so it requires optimization to improve community welfare sustainably. The results of this study provide implications for policymakers in formulating village development strategies based on local wisdom to achieve sustainable development.

**Keywords:** Village Independence; Tri Hita Karana; Community Welfare; Village Human Resources Quality; SEM; IPMA; Sustainable Development.

## 1. Introduction

Community welfare is an important aspect in national economic development, which aims to improve the quality of life of the community through job creation and more equitable income distribution (Arsyad, 2004). In the context of local development, the welfare of village communities is a top priority because villages have a strategic role in mobilizing local potential to support sustainable development (Sugiyono, 2017).

Bali Province, as a region rich in tradition and culture, continues to strive to encourage village development to improve community welfare sustainably. This step is carried out through strengthening the capacity of human resources (HR), optimizing village government, and transparent and effective management of village funds. This approach is in line with the views of Todaro and Smith (2012), who highlight that community-based development is more effective if it involves empowering local communities.

The success of village development in Bali can be measured through the Human Development Index (HDI), which includes aspects of education, health, and a decent standard of living. HDI is closely correlated with Gross Regional Domestic Product (GRDP), which reflects the level of productivity and economic welfare of the community (BPS, 2023). Areas with high GRDP generally have better HDI, because increasing income opens wider access to education, health services, and infrastructure supporting welfare (Todaro & Smith, 2012).

In Bangli Regency, the achievement of the HDI still shows significant challenges. In 2023, Bangli's HDI reached 70.79 points, making it the second lowest ranked region in Bali Province (BPS Bali, 2023). The increase in Bangli's HDI of only 0.75 percent is still below the average growth of the HDI of Bali Province, indicating a welfare gap at the village level. A decrease of 0.53 percent compared to 2022 shows that Bangli Regency faces obstacles in maintaining the quality of life of its people. According to Todaro and Smith (2012), the decline in HDI can be caused by limited access to education, low-quality health services, and significant socio-economic disparities.

In addition to objective factors measured through the HDI, subjective well-being also plays an important role in assessing the happiness and life satisfaction of rural communities. Subjective well-being reflects an individual's assessment of the emotional, social, and psychological aspects of their lives (Diener et al., 2009). In Bangli Regency, deeply rooted cultural factors, such as the application of Tri Hita Karana values, play a role in building the subjective well-being of rural communities. This value emphasizes harmony between humans and God, fellow humans, and the environment, which encourages a sense of togetherness, cooperation, and deep social satisfaction.

Although some areas in Bangli Regency face limited infrastructure and minimal job opportunities, the community still feels a prosperous life thanks to strong social traditions. This is in accordance with the findings of Lyubomirsky et al. (2005), which show that social factors and harmonious interpersonal relationships have a major influence on individual happiness.

The level of community welfare in Bangli Regency is also closely related to the quality of human resources. Although it has great natural and cultural tourism potential, such as Batur Geopark, Ulun Danu Batur Temple, and Penglipuran Tourism Village, the utilization of this potential has not been optimal due to the limited skills and knowledge of the community in managing and developing this potential.

The low level of GRDP per capita in Bangli Regency compared to Karangasem Regency and other areas reflects the low productivity of the Bangli village community (BPS Bali, 2023). This factor is closely related to the limited quality of human resources that play a role in managing local potential optimally.

According to Schultz (1971), good quality human resources greatly influence the increase in productivity and community welfare. Human resources with adequate skills are better able to adapt to technological developments, optimize local resources, and develop businesses based on regional potential. In Bangli, these limitations hamper the development of the tourism sector, modern agriculture, and creative industries based on culture.

The impact of low-quality human resources can be seen in the less-than-optimal management of tourist destinations such as Penglipuran Tourism Village and Batur Geopark. This is caused by the lack of innovation in creating tour packages, ineffective marketing strategies, and unprofessional destination management. Yoeti (1996) emphasized that the success of the tourism sector is highly dependent on the skills of human resources in designing marketing strategies, managing tourism services, and preserving the environment and local culture. The limited quality of human resources also has an impact on the lack of innovation in the economic diversification of rural communities. The agricultural sector in Bangli is still dominated by traditional methods with low productivity, even though agricultural modernization through the application of technology and innovation based on human resources plays a major role in increasing production and community income (Todaro & Smith, 2012).

In addition, ineffective village financial management is a challenge for Bangli Regency. Optimal village fund management requires a good understanding of financial governance, development planning, and community empowerment. According to Arsyad (2010), the success of village development is greatly influenced by the ability of village officials to manage resources in a transparent and accountable manner.

To overcome these challenges, improving the quality of human resources must be a priority in Bangli Regency. Steps that can be implemented include: 1) local potential-based training that focuses on tourism, handicrafts, and modern agriculture; 2) digital technology-based education to expand the marketing of local products; and 3) increasing the capacity of village officials in managing finances, development planning, and implementing the Tri Hita Karana concept.

Friedmann (1992) emphasized that community empowerment through improving the quality of human resources is the key in realizing sustainable development. By improving the quality of human resources, Bangli Regency is expected to be able to optimize its local potential, increase economic productivity, and create an independent, prosperous, and highly competitive village community.

## **2. Literature review**

### **2.1. Quality of human resources (HR)**

The quality of Human Resources (HR) plays a crucial role in supporting regional development, including in rural areas. According to Schultz (1971), improving the quality of HR can be achieved through investment in education, skills training, and individual ability development. Superior HR can make a significant contribution to economic productivity and community development. In the context of village development, good HR quality will affect the community's ability to manage local potential, develop businesses based on local wisdom, and create innovations that support economic growth (Todaro & Smith, 2012).

The importance of improving the quality of human resources was also conveyed by Becker (1993), who highlighted that education and training are long-term investments that can improve the competitiveness of society. This is a determining factor for the success of development in areas with tourism and cultural potential, such as Bangli Regency. By improving the quality of human resources, the Bangli community is expected to be able to maximize the use of local potential in a sustainable manner.

The Human Capital Theory developed by Becker (1993) emphasizes that investment in education and training will produce more productive individuals and contribute to long-term economic growth. This is in line with Mincer's opinion (1974), who added that quality education will improve individual skills, which will have an impact on increasing productivity and community income.

### **2.2. Public welfare**

Community welfare is the main indicator in assessing the success of a region's development. According to Arsyad (2004), welfare can be achieved through increased income, access to health and education services, and equitable development throughout the region. In this context, objective indicators such as the Human Development Index (HDI) are important benchmarks that reflect the quality of life of the community (BPS, 2023). The HDI includes aspects of education, health, and a decent standard of living, so that an increase in the HDI value reflects the government's success in promoting community welfare.

In addition to objective indicators, subjective well-being also plays an important role. Diener et al. (2009) emphasized that subjective well-being is closely related to feelings of happiness, satisfaction with life, and harmonious social relationships. Cultural factors and social values can also play a major role in improving the subjective well-being of rural communities.

Maslow's (1943) basic needs theory is also relevant in discussing the welfare of society. According to Maslow, individual needs are hierarchical, starting from physiological, security, social, esteem, to self-actualization. Optimal welfare will be achieved if these needs can be met in a balanced manner.

### **2.3. Independent village**

Independent village is a development concept that focuses on the village's ability to meet the needs of the community sustainably. An independent village has independence in economic, social, and environmental aspects. According to Arsyad (2010), an independent village can manage its resources effectively, supported by active community participation and transparent village financial management.

According to Friedmann (1992), community empowerment is the key to achieving village independence. Through the concept of empowerment, communities are allowed to develop local potential, increase individual capacity, and actively participate in development decision-making.

The Indonesian government, through the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration (Kemendes PDTT), has developed a program to encourage village independence through increasing the capacity of village officials, community skills training, and developing basic infrastructure that supports the local economy. This strategy aims to enable villages to develop independently without relying on excessive external assistance.

## 2.4. The concept of Tri Hita Karana

Tri Hita Karana is a Balinese philosophy of life that emphasizes the importance of balance in three main aspects, namely the relationship between humans and God (Parahyangan), the relationship between humans and others (Pawongan), and the relationship between humans and the environment (Palemahan) (Windia & Dewi, 2011). This concept plays an important role in forming a harmonious social, cultural, and spiritual life of the Balinese people. The implementation of Tri Hita Karana values in village development directly contributes to improving the quality of human resources (HR). According to Muhi's research (2024), good quality of human resources in rural areas plays an important role in encouraging productivity, innovation, and village independence. Qualified human resources also contribute to improving the village economy, social welfare, preserving local culture, and strengthening village resilience.

In the context of village development in Bali, the implementation of Tri Hita Karana values plays an important role in creating a society that is prosperous spiritually, socially, and economically. This philosophy emphasizes the importance of cooperation, concern for the environment, and religious values that support sustainable community welfare. The implementation of this concept is expected to reduce social inequality, increase community participation in development, and create independent villages based on local wisdom.

Previous research has discussed the philosophies of the community and how they relate to village development. One philosophy that makes an important comparison is the African philosophy of Ubuntu, which means "I am because we are". This philosophy emphasizes the value of shared humanity, solidarity, and close relationships between people as the foundation of social life and community development.

According to Mugumbate et al. (2024), the Ubuntu philosophy provides a foundation of ethics, values, and knowledge that enriches social work education and builds community confidence. Chipango & To (2024) add that Ubuntu values aid sustainable development that is not only technical, but also social and metaphysical, emphasizing the social contract to address injustice and social transformation. Anofuechi & Klaasen (2024) highlight the role of Ubuntu in shaping a dynamic and positive community identity, thus strengthening the social and spiritual environment. Meanwhile, in the economic realm, Kupangwa (2025) emphasizes the importance of the Ubuntu philosophy in supporting the success of indigenous African family businesses through strengthening institutional structures and cross-cultural understanding, which in turn promotes village development.

Based on previous findings that highlighted the Ubuntu philosophy as a social and cultural foundation in community development, this study takes inspiration to examine the local Balinese philosophy of Tri Hita Karana. The focus of this research is to understand how the quality of human resources (HR) plays a role in improving community welfare in independent villages that apply Tri Hita Karana values with a quantitative approach. This research is expected to provide empirical data that can support the development of village development policies that are rooted in local wisdom and sustainable.

## 3. Method

This study uses a quantitative method with the Structural Equation Modeling - Partial Least Squares (SEM-PLS) approach. SEM-PLS was chosen because it can test complex structural models and measure the relationship between latent variables and their indicators simultaneously (Hair et al., 2017). In addition, SEM-PLS is effective for use on data with a sample size that is not too large but has many indicators (Ghozali & Latan, 2015).

**Population and Sample** The population in this study was all independent villages in Bangli Regency, totaling 68 villages. The sampling technique used the saturated sampling method, namely, all populations were sampled because the number was relatively small (Sugiyono, 2019). This approach allows data collection that covers all independent villages so that the research results are more accurate and representative. **Research Variables and Indicators** This study measures three main variables with the following indicators:

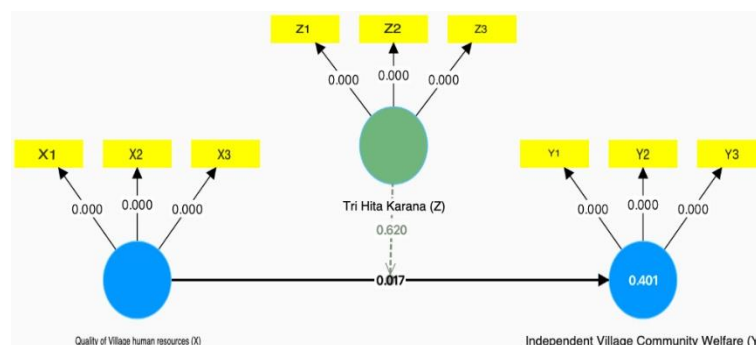


Fig. 1: Research Variable Framework.

Figure 1 shows the variable framework in this study that shows the relationship between the quality of village human resources (X), Tri Hita Karana values (Z), and the welfare of independent village communities (Y). In the model, the quality of village human resources is represented through three indicators, namely X1, X2, and X3. Meanwhile, the welfare of independent village communities is also represented by three indicators, namely Y1, Y2, and Y3. Tri Hita Karana, which acts as a mediating variable, is formed by three main indicators, namely Z1, Z2, and Z3.

1) Village human resource quality with indicators:

- Knowledge (community knowledge regarding local potential, resource management, and use of technology) (Schultz, 1971).
- Education and training (community participation in formal and non-formal education activities and skills training) (Becker, 1993).

- Ability (community's ability to apply knowledge and skills to support village development) (Mincer, 1974).
- 2) Tri Hita Karana with indicators:
  - The Paradise (religious activities, traditional rituals, and respect for spiritual values) (Windia & Dewi, 2011).
  - The shop (harmonious social relations between village residents and participation in social activities) (Windia & Dewi, 2011).
  - The Pale (concern for environmental sustainability and natural resource management) (Windia & Dewi, 2011).
- 3) Welfare of Independent Village Communities with indicators:
  - Infrastructure (availability and quality of public facilities such as roads, clean water, and educational facilities) (BPS Bali, 2023).
  - Positive Affect (level of happiness, satisfaction, and harmonious social life) (Diener et al., 2009).
  - Harmonization (balance between the needs of individuals, families, and village communities) (Maslow, 1943).

**Measurement Scale:** Each indicator is measured using a 5-point Likert scale. **Data Analysis Technique** The data analysis technique uses SEM-PLS with SmartPLS software. This analysis includes two main stages, namely: Measurement Model Testing (Outer Model) to assess the validity and reliability of indicators and Structural Model Testing (Inner Model) to test the relationship between latent variables. In addition, this study also applies Importance-Performance Map Analysis (IPMA) to identify indicators that have the greatest influence on the dependent variable and provide strategic recommendations to improve the welfare of independent village communities (Ringle et al., 2015).

## 4. Results and Discussion

Outer loadings are indicators that show the extent to which the indicators used can represent the latent constructs being measured. A high outer loading value ( $\geq 0.7$ ) indicates that the indicator has good convergent validity, meaning that the indicator significantly represents the measured variable.

Outer loadings-List	
	Outer loadings
X1 < Quality of Village human resources (X)	0.787
X2 < Quality of Village human resources (X)	0.911
X3 < Quality of Village human resources (X)	0.850
Y1 < Independent Village Community Welfare (Y)	0.811
Y2 < Independent Village Community Welfare (Y)	0.903
Y3 < Independent Village Community Welfare (Y)	0.835
Z1 < Tri Hita Karana (Z)	0.860
Z2 < Tri Hita Karana (Z)	0.930
Z3 < Tri Hita Karana (Z)	0.907
Tri Hita Karana (Z) x quality of Village human resources (X) -> Tri Hita Karana (Z) x quality of Village human resources (X)	1.000

Fig. 2: Outer Loadings.

Figure 2 shows that all indicators in the Village Human Resource Quality variable have an outer loading value  $\geq 0.7$ , which means that these indicators are able to explain the variable well. The highest value on indicator X2 (0.911) shows that the education and training aspects play a dominant role in representing the quality of village human resources. Research by Putra et al. (2023) confirms that improving the quality of human resources based on education and training that is oriented towards local potential contributes significantly to the empowerment of village communities.

All indicators in this variable also show outer loadings  $\geq 0.7$ . The highest value in the Y2 indicator (0.903) confirms that the positive affect aspect is an important element in assessing the welfare of independent village communities. Research by Sutrisna et al. (2021) highlights that the positive affect aspect can be increased by strengthening social activities based on local culture. Traditional ritual activities, religious ceremonies, and cultural festivals have a significant impact on increasing the sense of social harmony, which ultimately contributes to community welfare.

The three indicators in the Tri Hita Karana variable show very high outer loadings. The highest value in the Z2 indicator (0.930) highlights that the Palemahan aspect plays an important role in reflecting the implementation of the Tri Hita Karana concept. Research by Adnyana et al. (2023) confirms that the Palemahan-based approach is very effective in maintaining environmental sustainability and creating healthy living spaces in villages. This concept is in line with the Subak Abian tradition, which emphasizes sustainable management of natural resources.

This value shows that the interaction between Tri Hita Karana and Village Human Resource Quality has a full correlation (perfect correlation). This indicates that the implementation of strong Tri Hita Karana values will be more optimal if supported by good-quality village human resources. Research by Suryawan et al. (2022) revealed that education that systematically integrates Tri Hita Karana values through the school curriculum and community-based activities has been shown to increase understanding and application of these values in everyday life.

The results of the Total Effects test provide an overview of how much influence there is between variables in the model, both directly and through interaction effects.

Total effects-Mean, STDEV, T values, p values					
	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
Quality of Village human resources (X) -> welfare of Independent Village Community (Y)	0.266	0.292	0.111	2.392	0.017
Tri Hita Karana (Z) -> Independent Village Community Welfare (Y)	0.459	0.453	0.114	4.033	0.000
Tri Hita Karana (Z) X Village human resources quality (X) -> Independent Village Community Welfare (Y)	-0.055	-0.059	0.110	0.497	0.620

Fig. 3: Total Effects.

Figure 2 shows that the results of the study indicate that the Quality of Village Human Resources has a positive and significant influence on the Welfare of Independent Village Communities. The coefficient value of 0.266 indicates that improving the quality of village human resources will increase the welfare of independent village communities by 26.6%. Research by Putra et al. (2020) states that improving the quality of human resources through education, training, and increasing knowledge can significantly encourage economic growth and improve the welfare of communities in Balinese villages, especially those based on the concept of local wisdom.

The coefficient value of 0.459 indicates that Tri Hita Karana has a strong and significant positive influence on the Welfare of the Mandiri Village Community. This means that the implementation of the values of Parahyangan (human relations with God), Pawongan (human relations with others), and Palemahan (human relations with the environment) can properly increase the welfare of village communities by 45.9%. Research by Windia & Dewi (2011) highlights that Tri Hita Karana plays an important role in creating social, economic, and ecological balance, which leads to increased welfare of village communities in Bali.

The results then showed that the interaction between Tri Hita Karana values and the quality of village human resources did not have a significant effect on improving the welfare of independent village communities ( $P\text{-value} = 0.620 > 0.05$ ). This finding is an important highlight and needs to be explored further to understand the causes behind the insignificance of the combined effect.

Several possibilities could explain this result. First, the limited sample size in the study may have reduced the statistical power to detect the interaction effect. Too small a sample may lead to difficulties in detecting interaction effects, even if they are present. Secondly, the local culture in Bangli Regency may also play a role, where the application of Tri Hita Karana values may be symbolic and not fully internalized in village development practices. In addition, problems in the measurement of variables, both in terms of perceptions of the quality of human resources and the application of Tri Hita Karana values, could lead to biased results.

Sutrisna et al.'s research (2022) also underlines that although the presence of quality human resources and the application of local wisdom values such as Tri Hita Karana are very important, external factors such as government policies, access to economic resources, and infrastructure support also play a crucial role in promoting the welfare of village communities.

Thus, the insignificance of this interaction effect may reflect the complexity of social and economic realities in the Bangli region. Policy variations between villages, inequality in access to funding, or even low community trust in training programs could be mediating factors that have not been revealed in this quantitative model. To enrich understanding, future studies are recommended to use a mixed methods approach. This will help researchers dig deeper into qualitative aspects such as social dynamics, community perceptions, and implementation barriers that may be hidden behind the statistics.

Bangli Regency, as one of the regions in Bali, has a wealth of local wisdom that can be integrated in efforts to improve the welfare of independent village communities. One of the main concepts adopted is Tri Hita Karana, which emphasizes the balance of relationships between humans and God (Parahyangan), fellow humans (Pawongan), and the environment (Palemahan). The implementation of these values has been proven to have a positive impact on various aspects of Balinese people's lives.

The Tri Hita Karana concept is the basis for various development activities in Bali. Research by Windia & Dewi (2011) highlighted that the application of Tri Hita Karana values plays an important role in creating social, economic, and ecological balance that leads to increased welfare of rural communities in Bali. This is in line with previous research findings that show that the application of local cultural values can improve the quality of life of rural communities.

Penglipuran Village in Bangli Regency is a successful example of developing a tourism village based on local wisdom. Research by Suryawan et al. (2021) shows that developing a tourism village that maintains local customs and culture can improve the social and economic welfare of the local community. Through cultural preservation and active community participation, tourism villages can become a source of sustainable income.

The community in Kintamani District, Bangli Regency, has a tradition of bamboo forest management based on local wisdom. Research by Adnyana et al. (2023) examined the role of local wisdom in bamboo forest management and found that this traditional practice not only conserves the environment but also provides economic benefits to the local community. This shows that the integration of local wisdom in natural resource management can support the welfare of independent village communities.

Village Credit Institutions (LPD) in Bali adopt Tri Hita Karana values in their operations. Research by Wibowo et al. (2022) shows that the implementation of Tri Hita Karana culture in LPD contributes to improving employee performance and the quality of financial reports. This reflects how local cultural values can be applied in the financial sector to support the welfare of rural communities.

In Bali, there are two village government structures, namely the Official Village and the Customary Village. Research by Adnyana et al. (2023) highlights the importance of synergy between these two structures in implementing the Tri Hita Karana concept to achieve community welfare. Harmonious collaboration between the Official Village and the Customary Village allows for the implementation of development programs that are in line with local cultural values.

IPMA is an analysis method that highlights two main aspects of each variable studied, namely: Importance, namely how much influence the variable has on the dependent variable (Community Welfare of Independent Villages), and Performance, namely how well the variable performs in actual conditions.

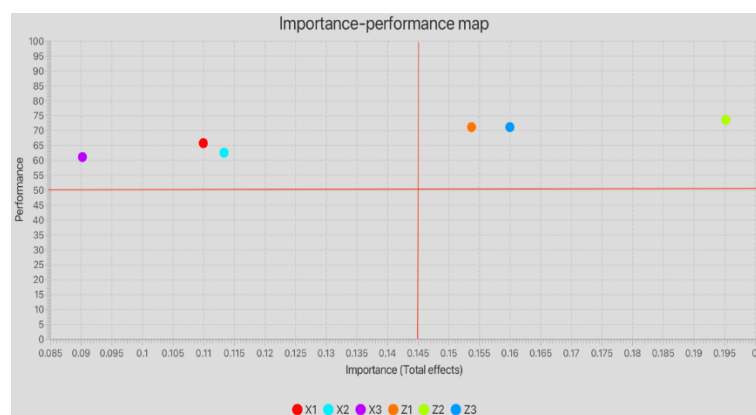


Fig. 4: Importance Performance Map.

Based on the results of the analysis in Figure 4, the IPMA graph is divided into four quadrants, each of which has its meaning:



#### 1) Quadrant I (High Importance - High Performance)

The variables in this quadrant have a large influence, and their performance is optimal.

Indicator Z2 (Pawongan) and Z3 (Palemahan) are in this quadrant, indicating that the aspect of interpersonal relations in Bangli society has a major role in improving the welfare of village communities and has been implemented well.

#### 2) Quadrant II (High Importance - Low Performance)

The variables in this quadrant have a large influence, but their performance still needs to be improved. There are no indicators included in this quadrant, which indicates that all important factors already have quite good performance.

#### 3) Quadrant III (Low Importance - Low Performance)

Variables in this quadrant have low influence, and their performance is also poor.

Indicator X2 (Education and Training) is in this quadrant, which shows that this aspect has less significant influence and its performance is still low.

#### 4) Quadrant IV (Low Importance - High Performance)

The variables in this quadrant have little influence but their performance is quite good.

Indicators X1 (Knowledge), X3 (Ability), and Z1 (Parahyangan) are included in this quadrant. Although they play a small role in improving the welfare of independent villages, the performance of these three indicators remains good.

The focus in improving the welfare of independent village communities should be directed at indicator Z2 (Pawongan) because this indicator has a large influence and its performance is good. Optimizing social aspects through strengthening social relations, the spirit of cooperation, and community empowerment will have a significant impact on village welfare. In addition, indicator Z3 (Palemahan) is also included in the important and high-performing category. This shows that aspects of human relations with the environment have been running well and have an important role in supporting village welfare. Therefore, efforts to conserve the environment and manage natural resources sustainably need to be maintained and strengthened.

Indicator X2 (Education and Training) deserves more attention. Although its influence is currently still low and its performance is less than optimal, improving the quality of education and training can be a crucial long-term driving factor in improving the quality of village human resources (HR). Meanwhile, indicators X1 (Knowledge), X3 (Ability), and Z1 (Parahyangan) have shown good performance despite their relatively small influence. The appropriate strategy for these indicators is to maintain the performance that has been achieved by ensuring that the positive practices that have been running can continue to be carried out sustainably.

Bangli Regency has a strong tradition of local wisdom that is in line with the concept of Tri Hita Karana. Several relevant points that can support this result are Gotong Royong and Subak System: The Pawongan aspect is reflected in the culture of gotong royong and the traditional irrigation system (Subak), which relies heavily on social cooperation. This tradition reflects the strong role of social relations in improving community welfare. Preservation of Cultural Tourism Areas: Penglipuran Village in Bangli is a successful example of the implementation of Palemahan values that support environmental sustainability while improving the economic welfare of residents. Traditional and Spiritual Rituals: The Parahyangan aspect, which is based on strong spirituality in Bangli, has created a harmonious social life, thus playing an important role in building community morality and character.

The implementation of the Tri Hita Karana concept in Bangli Regency has made a significant contribution to community welfare. In Penglipuran Village, the application of the values of Parahyangan, Pawongan, and Palemahan creates a harmonious and sustainable social life. Research by Wiwin (2021) shows that the implementation of Tri Hita Karana in the development of ecotourism in Bukit Cemeng has succeeded in improving community welfare through the preservation of the environment and local culture.

Efforts to improve the quality of Human Resources (HR) in Bangli Regency are also carried out through the Digital Talent Scholarship (DTS) program organized by the Ministry of Communication and Information. This program has provided digital competency development training to Indonesian talents since 2018. In addition, a certification program for agricultural extension workers has been implemented to improve competency in managing agricultural businesses and providing extension to the community.

In the agricultural sector, the implementation of the Tri Hita Karana concept is reflected in the Subak Abian system, which integrates spiritual, social, and environmental aspects in sustainable agricultural practices. This approach not only increases crop yields but also preserves nature and strengthens social cohesion in the community. The combination of local wisdom and increasing human resource capacity shows how Bangli Regency can realize the welfare of village communities effectively and sustainably.

One of the main challenges in adapting this model to other areas, such as villages in Java or even outside Indonesia, is how local values such as Tri Hita Karana can be contextually integrated into the community development framework. Although the principles of Tri Hita Karana are universal, the way it is implemented may need to be modified to suit local social structures, belief systems, and cultural norms. For example, in the island of Java, although the people do not explicitly embrace the values of Tri Hita Karana as in Bali, there are local Javanese values that have similar social functions in building harmony and community welfare. Values such as gotong royong, tepo seliro, and unggah-ungguh have long been an integral part of Javanese social life and can be a relevant alternative approach in the framework of culture-based village development. Gotong royong reflects the spirit of cooperation and togetherness among residents in completing various social works. This value is like the pawongan principle in Tri Hita Karana, which emphasizes the importance of harmonious relationships between fellow humans.

Tepo seliro is the teaching to put oneself in the shoes of others, developing empathy, tolerance, and tolerance. This value contributes to social cohesion, encourages mutual respect, and avoids conflict (Mustaqomah & Falikhatun, 2025). This is in line with the aspect of harmony in social relations that is also upheld in Tri Hita Karana.

Meanwhile, unggah-ungguh is manners or ethics in behavior, speech, and interaction, especially in relationships between older and younger generations or social structures. Unggah-ungguh is considered an ethic that includes two main rules: one is the way of speaking or language, and the other is the behavior in society. This value helps maintain social balance and respect between community members (Qamariah et al., 2024). These three values, although not packaged in the same terms as Tri Hita Karana, still promote social harmony, spirituality, and balance of life in the community, which are at the core of inclusive and sustainable village development.

Thus, the results of this study open opportunities for the development of local value-based models that are contextual and flexible. Further research is recommended to explore how local values in other regions can play a similar role to Tri Hita Karana, as well as the extent to which strengthening human resources can be synergized with local culture in improving overall village welfare.

## 5. Conclusion

The results of this study indicate that the Quality of Village Human Resources and Tri Hita Karana have a positive and significant effect on the Welfare of Independent Village Communities in Bangli Regency. The quality of Village Human Resources, which includes

increasing knowledge, education, and training, plays an important role in supporting sustainable village development. Meanwhile, the implementation of Tri Hita Karana values through Parahyangan, Pawongan, and Palemahan has been proven to be able to create social, spiritual, and environmental harmony that strengthens community welfare. However, the interaction between Tri Hita Karana and the quality of human resources did not show a significant effect, indicating that external factors such as government policies, access to economic resources, and infrastructure also have a crucial role.

## References

- [1] Amaliah, T. Hidayati. (2016). Tri Hita Karana Cultural Values in Determination. *Multiparadigma Accounting Journal*, 7(2), 189-206.
- [2] Anofuechi, B. O., & Klaasen, J. S. (2024). A critical analysis of ubuntu as the nexus of identity development in present-day Africa. *HTS Teologiese Studies/Theological Studies*, 80(1). <https://doi.org/10.4102/hts.v80i1.8507>.
- [3] Chipango, E. F., & To, L. S. (2024). When sustainable development competes with African Ubuntu: A case study. *Geoforum*, 154, 104073. <https://doi.org/10.1016/j.geoforum.2024.104073>.
- [4] Dewi, IGAA (2023). Implementation of Tri Hita Karana in Sustainable Tourism in Bali. *Journal of Sustainable Tourism*, 12(1), 45-58.
- [5] Diantari, Ni Putu Ayu & Agung, I Gusti Ngurah. (2021). Tri Hita Karana as an Ethical Approach in Organizational Management. *Journal of Ethics Management*, 9(2), 112-125.
- [6] Dwijendra, NKA (2021). Spatial Planning and Balinese Traditional Architecture: Harmonizing with Tri Hita Karana Values. *Journal of Architecture and Urban Planning*, 13(1), 87-101.
- [7] Ginantra, IN, & Kusuma, IW (2020). Preserving Balinese Traditional Villages through the Tri Hita Karana Concept: A Study on Penglipuran Village, Bangli. *Journal of Social and Cultural Research*, 7(3), 120-134.
- [8] Jayaningsih, IAA & Anggreswari, Ni Putu. (2023). The Role of Tri Hita Karana in Community Life and Institutions. *Empiricism Journal*, 5(2), 350-365.
- [9] Kim, Sohee, Shiba, Kazuki, Boehm, Julia K., & Kubzansky, Laura D. (2020). Maintaining Balance: The Role of Cultural Practices in Retirement Adjustment. *Journal of Aging Studies*, 45, 100-110.
- [10] Kupangwa, W. (2025). The African philosophy of Ubuntu and family businesses: a perspective article. *Journal of Family Business Management*, 15(1), 57-67. <https://doi.org/10.1108/JFBM-10-2023-0216>.
- [11] MacRae, Graeme. (2017). Sustainability and Local Knowledge: The Case of Bali's Subaks. *Human Ecology*, 45(3), 377-389.
- [12] Mugumbate, J. R., Mupedziwa, R., Twikirize, J. M., Mthethwa, E., Desta, A. A., & Oyindola, O. (2024). Understanding Ubuntu and its contribution to social work education in Africa and other regions of the world. *Social Work Education*, 43(4), 1123-1139.
- [13] Muhi, A. H. (2024). The Contribution of Quality Human Resources of Village Heads to the Achievement of Independent Villages. *Society*, 12(2), 319-330. <https://doi.org/10.33019/society.v12i2.697>.
- [14] Mustaqomah, E., & Falikhhatun. (2025). *Pager Mangkok as manifestation of corporate social responsibility*. *International Journal of Economics, Business and Management Research*, 9(01). <https://doi.org/10.51505/IJEBMR.2025.9125>.
- [15] Prastya, Gede Agung, Widana, I. Dewa Made, & Suryani, Ni Nyoman. (2022). Implementation of Tri Hita Karana in Organizational Effectiveness. *Journal of Cultural Management*, 8(1), 90-105.
- [16] Pratiwi, Ni Luh Putu & Wiarta, I Wayan. (2020). Exploration of the Universal Values of Tri Hita Karana in the Context of Globalization. *Indonesian Journal of Philosophy*, 6(2), 130-145.
- [17] Putra, IGN, Adnyana, IBP, & Sukarma, IB (2020). The Role of Human Resource Development in Enhancing Rural Community Welfare in Bali. *Journal of Human Resource and Sustainability Studies*, 8(2), 112-123.
- [18] Purnama, IMG, & Arka, IW (2023). The Contribution of Bangli's Cultural Heritage in Strengthening Social Harmony and Economic Growth. *Journal of Heritage and Cultural Studies*, 15(1), 45-60.
- [19] Qamariah, S. D., Zamroni, Z., Tamam, B., & Solekhin, M. (2024, December). 21st Century Character Education in Early Children in Implementing Islamic Religious Values Integration of Local Wisdom in Paud Plus Puri Kencana Samarinda. In *Proceeding of International Conference on Education, Society and Humanity* (Vol. 2, No. 2, pp. 1419-1427).
- [20] Relin, Dewa Gede, Santosa, I Nyoman, & Purnama, Kadek. (2018). Integration of Tri Hita Karana Values in Character Education Curriculum. *Journal of Character Education*, 10(1), 75-90.
- [21] Roth, David & Sedana, Gede. (2015). Reframing Tri Hita Karana: From 'Balinese Culture' to Politics. *The Asia Pacific Journal of Anthropology*, 16(2), 157-175. <https://doi.org/10.1080/14442213.2014.994674>.
- [22] Sanjaya, I Gusti Made, Wirawan, I Made, & Dewi, Ni Luh Putu. (2022). Implementation of Tri Hita Karana in Sustainable Tourism Development. *Journal of Tourism and Culture*, 14(3), 210-225.
- [23] Subadra, I Nyoman. (2021). Tri Hita Karana-Based Ecotourism: A Case Study in Bali. *Indonesian Journal of Ecotourism*, 9(2), 140-155.
- [24] Suasih, Ni Nyoman, Widiyanti, Ni Wayan, & Darmayasa, I Wayan. (2024). Harmonization of Tri Hita Karana Values in the Independent Learning Independent Campus Program. *Journal of Social Sciences*, 5(1), 25-40.
- [25] Surya, IBK, & Yuniati, NK (2021). The Role of Local Wisdom in Strengthening Sustainable Agriculture in Bali's Subak Abian. *Journal of Environmental Management and Sustainable Agriculture*, 9(2), 152-165.
- [26] Sutrisna, IKG, Suardana, IW, & Suryawan, IN (2022). The Impact of Government Policy and Socio-Cultural Values on the Welfare of Rural Communities in Bali. *Journal of Sustainable Development Studies*, 14(1), 98-110.
- [27] UNESCO. (2012). The Role of Tri Hita Karana in Bali's Cultural Landscape as a World Heritage Site. UNESCO World Heritage Report.
- [28] Widanti, Ni Kadek, Sukadana, I Gede, & Mahardika, I Made. (2021). Integration of Tri Hita Karana in Regional Energy Policy. *Journal of Public Policy*, 11(2), 180-195.
- [29] Wijaya, IMA (2020). The Influence of Tri Hita Karana on Balinese Entrepreneurship and Social Capital Development. *Journal of Business and Cultural Research*, 5(4), 175-190.
- [30] Windia, W., & Dewi, YP (2011). Tri Hita Karana as Local Wisdom for Sustainable Development in Bali. *International Journal of Social Sciences and Humanities*, 5(3), 211-224.