Turnitin Perpustakaan UKI

TriHitaKaranaPhilosophyFromtheIndigenousReligiousPractice...

Turnitin Dosen 25

Turnitin Dosen - Des

Universitas Kristen Indonesia

Document Details

Submission ID

trn:oid:::1:3447670665

Submission Date

Dec 18, 2025, 11:16 AM GMT+7

Download Date

Dec 18, 2025, 11:20 AM GMT+7

File Name

digenousReligiousPracticetoContemporaryEducationalManagement.pdf

File Size

319.1 KB

12 Pages

5,699 Words

32,533 Characters

15% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

Filtered from the Report

- Bibliography

Exclusions

- 5 Excluded Matches

Match Groups

37 Not Cited or Quoted **11%**
Matches with neither in-text citation nor quotation marks

16 Missing Quotations **3%**
Matches that are still very similar to source material

0 Missing Citation **0%**
Matches that have quotation marks, but no in-text citation

0 Cited and Quoted **0%**
Matches with in-text citation present, but no quotation marks

Top Sources

12% 🌐 Internet sources

10% 📖 Publications

5%   👤 Submitted works (Student Papers)

Integrity Flags

0 Integrity Flags for Review

No suspicious text manipulations found.

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

A Flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.

Match Groups

37 Not Cited or Quoted 11%
Matches with neither in-text citation nor quotation marks

16 Missing Quotations 3%
Matches that are still very similar to source material

0 Missing Citation 0%
Matches that have quotation marks, but no in-text citation

0 Cited and Quoted 0%
Matches with in-text citation present, but no quotation marks

Top Sources

12% 🌐 Internet sources
10% 📖 Publications
5%   👤 Submitted works (Student Papers)

Top Sources

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	Internet	
www.grafiati.com		**2%**

2	Internet	
esiculture.com		**1%**

3	Internet	
www.warta-iski.or.id		**<1%**

4	Publication	
Yeyen Komalasari, I Ketut Ady Merta Antara, Putu Ayu Windayanti. "The Hita Kar...		**<1%**

5	Internet	
jurnal.stikes-ibnusina.ac.id		**<1%**

6	Internet	
jurnal.bimaberilmu.com		**<1%**

7	Internet	
journal-center.litpam.com		**<1%**

8	Internet	
repo.undiksha.ac.id		**<1%**

9	Publication	
I Gusti Ngurah Agung Wiryanata, I Wayan Suastra, Ida Bagus Putu Arnyana. "Imp...		**<1%**

10	Internet	
journal.multitechpublisher.com		**<1%**

11   **Internet**

journal2.uad.ac.id   <1%

12   **Internet**

ojs-jireh.org   <1%

13   **Internet**

repository.uki.ac.id   <1%

14   **Publication**

"Handbook of Tourism and Hospitality Marketing in Indonesia", Springer Science …   <1%

15   **Student papers**

Udayana University   <1%

16   **Internet**

ejournal.uki.ac.id   <1%

17   **Publication**

I Made Mahendra Budhiastra. "An essay on Karma Karana: A notion on restructur…   <1%

18   **Publication**

Wayan Sri Kristinayanti, Yulvi Zaika, Yatnanta Padma Devia, Solimun, Mochamad…   <1%

19   **Internet**

ejournal.undiksha.ac.id   <1%

20   **Internet**

link.springer.com   <1%

21   **Publication**

Naimatullah Shah, Abdul Wahid Zehri, Ummi Naiemah Saraih, Nadia A. Abdelmeg…   <1%

22   **Internet**

ejournal.catuspata.com   <1%

23   **Internet**

ejournal.mandalanursa.org   <1%

24   **Internet**

ejournal.undhari.ac.id   <1%

25 Internet

iksadyayinevi.com <1%

26 Internet

international.aripi.or.id <1%

27 Internet

journal.stiem.ac.id <1%

28 Internet

ojs.uhnsugriwa.ac.id <1%

29 Internet

www.anacec.md <1%

30 Internet

www.ijrss.org <1%

31 Internet

journals.itb.ac.id <1%

32 Internet

openaccessojs.com <1%

33 Publication

Anggit Kuncoro Aji. "MENELADAN FALSAFAH MASYARAKAT BALI DALAM MELAKSA... <1%

34 Publication

Pande Putu Ogy Mega Sanjaya, I Wayan Adnyana, I Ketut Muka. "Tri Hita Karana: ... <1%

137

Tri Hita Karana Philosophy: From the Indigenous Religious Practice to Contemporary Educational Management

Bernadetha Nadeak[1], Halim Wiryadinata[2*]
[1]Universitas Kristen Indonesia, Jakarta, Indonesia
[2]Universitas Kristen Indonesia, Jakarta, Indonesia
[1] bernadetha.nadeal@uki.ac.id , [2] halim.wioryadinata@uki.ac.id
[*] halim.wiryadinata@uki.ac.id

KEYWORDS	ABSTRAK
Education; Educational management; Tri Hita Karana; Philosophy	This study examines how the philosophical Tri Hita Karana, as a Hindu religious value, has become the foundation of contemporary educational management in seeking the balance between social responsibility and community engagement. One of the purposes of education is to pursue social change in the community through social responsibility. However, cancerous capitalism distorts the meaning of education, leading educational capitalism to focus on economic matters. Therefore, the gap lies in how local culture serves as an inspiration for academic management. So, the Tri Hita Karana philosophy shapes educational management by emphasizing social responsibility and community engagement as the foundation of contemporary management axiology. The sociology of religion approach is applied through critical thinking by drawing on books, articles, journals, academic writings, and older manuscripts to develop an emic perspective. The result of this research is that the meaning of balance in life, which refers to the harmonious coexistence of economic, social, and cultural aspects, provides the foundation for educational management in seeking equilibrium between social responsibility and community engagement. This study concludes that Tri Hita Karana brings together management, education, and philosophy to reinforce one another.

INTRODUCTION

The Tri Hita Karana concept teaches the harmony of human life with God, others, and nature, according to Hindu teachings (P. D. Yasa, 2022). This concept, which creates a harmonious space as a foundation for living a peaceful and harmonious life (Parwati et al., 2021), also provides a transformative lens for the idea of educational management. This transformative power of education, however, is challenged by two critical factors: economics and technology. Economic factors make education a commodity target in the era of capitalism, so education focuses on economic values (Klees, 2019). The shift in educational values opens up space for capitalism to determine the direction and goals of current education. In addition, the role of technology has

changed educational values, which rely on technology to strengthen economic values (Miller & Liu, 2021). Technology is driving education to focus on economic change to thrive in the educational space (Hutagalung et al., 2022). Therefore, education requires management and Tri Hita Karana to harmonize every aspect of academic management, ensuring it aligns with economic, social, and cultural values through its role in social responsibility and community engagement.

The role of economics broadens the definition and values of education in today's empirical grounding (N. N. K. Yasa et al., 2024). Education, which holds its own as a character builder, knowledge transfer, and agent of social change, always follows developments in the industrial world. In this way, learning content is tailored to what the industrial world needs, thus aligning with economic needs and existing within management concepts (Martono, 2016, pp. 265–267). Therefore, education finds itself in a dilemma: taking a stance on upholding the definition of education or legitimizing the existing social structure (status quo) in the economic world. This dilemma opens up space for education to disguise itself as educational capitalism, a term used to describe the commodification of education under the pretext of being an agent of change in overhauling the fate of individuals and nations through the role of economic concepts (Ritzer et al., 2018). This self-concealment broadens the definition and values of education at its core. This shift places the role of the economy as a crucial factor in redefining education in the contemporary era (Jessop, 2018).

Technological factors are accelerating the shift in educational concepts toward educational capitalism. The rapid developments in technology are leaving human resources with no choice but to adapt to digital technology (Mathier, 2023). This growth requires education to keep pace with digital technology and integrate it into the educational process itself. Furthermore, the concept of education, which brings change through community engagement, embraces the concept of social responsibility. In this way, education and technology integrate to facilitate human resources, both in their activities and in developing technology study programs (Zuboff, 2020). This integration accelerates the shift in educational values toward educational capitalism, with a focus on aligning graduates with current industry needs. Wiryadinata (2023) stated that the shift in educational capitalism in the digital era provides space for human resources to have jobs that generate economic value. Therefore, technological factors are a crucial element in shaping educational values toward educational capitalism(Hutagalung et al., 2022).

These two elements influence the concept of education and lead to the stage of educational capitalism. This influence poses a dilemma for education to exist as a value in itself. Therefore, the concept of education invites educational management to shape attitudes and behaviours in line with management values as a form of social responsibility and community engagement. The weight of this responsibility is significant, as educational management values serve as guidance

139

for shaping the behaviour and attitudes of human resources to appreciate the value of education as a vehicle for social change through social responsibility and community engagement. Research conducted by Ekanem and Ekefre (2014) shows that the values of liberty and self-actualization are the foundation of educational management, providing freedom for education. Das, Hathi, and Kaushik (2023) emphasize different ways that educational management values are based on a commitment to diversity and inclusion as guidance in developing human resources. This commitment shapes educational behaviour and attitudes regardless of background. Ahmad Salim (2017) invokes the concept of religion as a value in educational management to carry out the management function itself. Additionally, Jain et al. (2022) stated that educational management rests on leadership values to carry out its management function. Previous research has not addressed the concept of educational management values from the Tri Hita Karana philosophy in building respect within the management function. In this way, the gap that we argue is that the concept of Tri Hita Karana fosters harmony in educational management through social responsibility and community engagement. The philosophy of Hinduism provides space for mutual fulfilment in the management function to achieve harmony.

METHODS

The sociology of religion approach serves as a tool to analyse the concept of Tri Hita Karana religious values in developing an emic perspective (Khalsa et al., 2020; Paolucci, 2020). The sociology of religion approach is used because it fosters critical thinking in presenting data through books, articles, academic writings, and old manuscripts. The literature review encompasses 47 journal articles and one book, primarily focusing on Tri Hita Karana, management, and sociology, to clarify the scope and key themes of the review. This critical thinking provides three subheadings to be discussed in this study. First, the reconstruction of the Tri Hita Karana concept in the context of Hindu society. This reconstruction provides an understanding of Tri Hita Karana as a concept of harmony with God, others, and nature to achieve a perfect life. Secondly, it presents educational management within the framework of educational capitalism as a current educational practice. Educational capitalism has a significant influence on the thinking of educational management values, as these values serve as a tool for building organizations. Third, the implementation of the Tri Hita Karana concept aims to develop educational management values within an educational framework. Ultimately, this study concludes.

RESULTS AND DISCUSSION

Nadeak & Wiryadinata (Tri Hita Karana Philosophy: From the Indigenous Religious Practice ...)

140   ISSN 2807-3231

RESULTS

The result of this research is to present the element of Tri Hita Karana through journal articles and a book, serving as an inspiration for educational management to achieve a balance between a local culture and education.

Articles Journal	Books	Results
Pasek Suryawan, I. P., Sutajaya, I. M., & Suja, I. W. (2022). Tri Hita Karana sebagai Kearifan Lokal dalam Pengembangan Pendidikan Karakter. *Jurnal Pendidikan Multikultural Indonesia*, *5*(2), 50–65. https://doi.org/10.23887/jpmu.v5i2.55555	Martono, N. (2016). Sosiologi Perubahan Sosial. In *Perubahan Sosial Budaya* (4th ed.). PT Rajagrafindo Persada.	Construction of understanding Tri Hita Karana as an element of character education
Puspayanti, A., Lasmawan, I. W., & Suharta, I. G. P. (2023). Konsep Tri Hita Karana untuk Pengembangan Budaya Harmoni melalui Pendidikan Karakter. *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan*, *11*(1), 87–98. https://doi.org/10.36052/andragogi.v11i1.314		Construction of understanding Tri Hita Karana as an element of character education
Yasa, N. N. K., Ekawati, N. W., Rahmayanti, P. L. D., & Tirtayani, I. G. A. (2024). The role of Tri Hita Karana-based business strategy and digital marketing to improve sustainable business performance. *International Journal of Data and Network Science*, *8*(1), 629–640. https://doi.org/10.5267/j.ijdns.2023.8.022		Tri Hita Karana becomes the inspiration for business strategy.
Yasa, P. D. (2022). Tri Hita Karana. *Sphatika: Jurnal Teologi*, *13*(2), 205–216. https://doi.org/10.25078/sphatika.v13i2.2214		Tri Hita Karana becomes the element of ethical conduct in the social dimension.
Syahriyah, U. U., & Zahid, A. (2022). Konsep Memanusiakan Alam dalam Kosmologi Tri Hita Karana. *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat*, *6*(1), 1–23. https://doi.org/10.14421/panangkaran.v6i1.2754		Tri Hita Karana becomes an element of cosmology management.

DISCUSSION

A Reconstruction of the Philosophy of Tri Hita Karana

Tri Hita Karana (THK) is a Balinese philosophy rooted in Hinduism, which fosters a philosophy of harmony in life (P. D. Yasa, 2022). The concept of Tri Hita Karana encompasses three essential elements for achieving perfection: Parhyangan, Pawongan, and Palemahan (Puspayanti et al., 2023). The concept of Parhyangan encompasses religious practices and reverence for God. This concept provides a space for humans to reflect on harmony with God as the source of life (Nuraeni, 2023). Furthermore, the concept of Pawongan places human awareness on the path to harmony in relationships with others. The principle of Pawongan seeks

141

a balance between religious humans and the need to care for others in every activity and avoid conflict (Wulandari & Suastika, 2022). The concepts of Parhyangan and Pawongan require the concept of Palemahan as a complement to achieve perfect harmony, namely balance with the environment (Ni Putu Ika Candra Kirani et al., 2022). The principle of Palemahan is crucial to balance the principle of relationships with God and others in the environmental space. The role of the environment places complete harmony as the landscape of human life. Therefore, Tri Hita Karana shapes humans to understand balance in life so that harmony can be achieved perfectly (Pasek Suryawan et al., 2022). Furthermore, Tri Hiat Karana is the cause of harmony in life by respecting God, humans, and the environment.

Tri Hita Karana is a culture that shapes the character of Balinese society, reminding us that human life has three elements in achieving harmony (Syahriyah & Zahid, 2022). The concept of Tri Hita Karana shows that the perfection of harmony cannot be broken down by carrying out Parhyangan, Pawongan, and Palemahan. These three components come together in building the Tri Hita Karana value. Anggana et. al. (2022) stated that Tri Hita Karana is a guide for humans to see life by maintaining a balance between God, others, and the environment in building harmony. This Tri Hita Karana value is the foundation for increasing human awareness that cosmology has three components, namely God, humans, and the environment (Dewi et al., 2024). Therefore, this local wisdom value is the personality of Balinese society as an integration of human values, attitudes, and behaviour in the social realm. Humans, according to Tri Hita Karana, are judged by their attitudes and behaviour when implementing religious, fellow human, and environmental values.

The concept of Tri Hita Karana supports the value of balance in life. Balance for Balinese people, based on the influence of Hinduism, is the foundation for interpreting macro and micro cosmology (Nuraeni, 2023). On the one hand, the macro cosmology concept places God as the source of human life. On the other hand, the microcosmology concept places humans as His creatures. These two cosmologies require balance to reach a point of equilibrium in the realization of the concept of harmony. The value of balance is fundamental to shaping human attitudes and behaviour to maintain the relationship between macro and micro cosmology (Monika et al., 2023). Therefore, understanding Tri Hita Karana becomes guidance, the way of teaching, the way of life, and a dogma for humans to understand the importance of balance in macro and micro cosmology. In this way, the Philosophy of Tri Hita Karana for Balinese people becomes a pattern of action in the social realm as a respect for God and fellow human beings (Rakhmawati, 2020). This action influences behaviour and attitudes through the meaning of Tri Hita Karana to maintain balance in cosmology.

Balinese people understand that the cause of human happiness in life includes maintaining close relationships with the environment or nature. This concept encompasses respecting culture

Nadeak & Wiryadinata (Tri Hita Karana Philosophy: From the Indigenous Religious Practice …)

142   ISSN 2807-3231

as a norm and guideline for acting within society (Lisrianto et al., 2023). The local wisdom of Tri Hita Karana builds the value of human perfection in a harmonious cosmology through the three elements mentioned above. The concept of harmony in Tri Hita Karana is a balance between words and actions in maintaining a unified relationship in cosmology (Putri & Wirawati, 2020). Therefore, the understanding of Tri Hita Karana prioritizes the environmental or natural landscape to foster awareness that unity in life is not only focused on God and humans, but also the role of nature or the environment in providing true harmony (Ardana et al., 2021). This concept opens up space for Tri Hita Karana as a Balinese community philosophy to maintain harmony in building a framework of close relationships as a harmonious value.

Educational Management in the Era of Educational Capitalism

Education requires a management system to achieve its objectives. This management concept prioritizes processes consisting of planning, organizing, and monitoring to achieve planning objectives (Ekanem & Ekefre, 2014). The role of management is key in the process of realizing an education that has a fundamental essence of developing human resources through knowledge. Leyva and Barreto (Centeno-Leyva & Barreto, 2023) emphasize that education in the 4.0 era is an adaptive pedagogical approach in response to the implementation of technology. Lyna and Barreto's thinking positions flexible educational management in the digital era as a space that supports education in achieving its goals. Therefore, educational management recognizes the emergence of the digital economy era to rethink the concept of management that builds harmony in the process (Jain et al., 2022). Rethinking the process of the educational management system requires changes in working patterns to achieve planning goals.

The growth of the digital economy era has opened up space for educational management movements focused on educational capitalism through the role of educational leadership. The presence of the digital economy has changed the roadmap of educational management, shifting it towards economic needs to maintain the existence of educational institutions (Buckingham, 2020; Ritzer et al., 2018). The powerlessness of educational leaders in the face of the rapid growth of the digital economy has opened up space for education to become educational capitalism (Schweisfurth et al., 2018). This thinking led Rodriguez et al. to explain that educational management cannot avoid education oriented towards the formation of educational capitalism (Rodriguez Leon, 2023). Therefore, educational management requires the concept of harmonization in the system process so that the meaning of educational management does not fade in the digital economy era. This shift has led educational management to reorganize the process to achieve harmonization within the framework of human resource attitudes and behaviour (Syafi'i et al., 2023). The educational management system within educational capitalism places human resource attitudes and behaviour in the context of building a harmonious work ethic.

JIMP e-ISSN 2807-3231   143

Educational management places the value of work ethics as a form of human resource loyalty in the social dimension. Work ethics make people aware of the work environment through established norms and values (Salim, 2017). The formation of this ethic provides a sense of comfort to workers, helping them avoid disputes. The atmosphere factor provides human resources to complete their tasks and responsibilities (Jacobson, 2012). This understanding explains that the concept of loyalty is an element of educational management that positions human resources to complete all forms of tasks and responsibilities promptly. Therefore, educational management is a governance that understands the behaviour and attitudes of human resources to face the growth of educational capitalism in the digital era (Jessop, 2017). The growth of educational capitalism places work ethics as a crucial element for human resources in building loyalty values in the social sphere.

Educational capitalism demands flexibility in educational management to adapt to environmental conditions to achieve educational dynamics (Hidayati et al., 2019). The shift in educational values toward an economy-oriented orientation has a tail effect on educational management, leading to a balance. This shift in educational values triggers the existence of education that aligns with market needs, providing opportunities for educational resources to find employment (Ardlin, 2017). Absorption of educational personnel oriented to market needs becomes a necessity, as economic orientation in educational institutions becomes a priority. Therefore, educational management always seeks a balance between external (economy-oriented) and internal (resource) needs in the era of educational capitalism (Wiryadinata, 2023). This balance shapes the existential value of educational institutions to compete in the market, thus requiring flexibility in building institutions and education itself (Das et al., 2023).

Implementation of Tri Hita Karana Values in Educational Management in Educational Capitalism

The philosophical value of Tri Hita Karana – maintaining balance – positions educational management as a harmonious management system to achieve predetermined goals. Rakhmawati (2020) emphasized that the philosophical concept of Tri Hita Karana is an ethical value in governance management in achieving goals as human resources. The concept of Tri Hita Karana focuses on balance among fellow human beings to achieve harmony in life (P. D. Yasa, 2022). This concept is the core teaching of Hinduism to achieve the common good through a balance of life between God, humans, and nature. Therefore, Anggana et. al. (2022) argue that educational management is a governance system that prioritizes interdepartmental management to achieve common goals based on balance and harmony. The philosophy of academic management, according to Das et al. (2023), emphasizes a student-centred approach as the power to control the environment at the heart of the educational process in maintaining balance. The philosophy of Tri Hita Karana builds a harmonious system within human resources, fostering mutual respect

Nadeak & Wiryadinata (Tri Hita Karana Philosophy: From the Indigenous Religious Practice …)

and acceptance in managing the environment to achieve life goals (Puspayanti et al., 2023). This understanding explains the values of critical thinking, creativity, and adaptability within the educational management process, transforming it into a management system that maintains balance, as reflected in the implementation of the Tri Hita Karana concept in life.

Educational capitalism creates a new equilibrium between human resources and the current market to meet user needs. Human resources aligned with the market represent the equilibrium between demand and supply in economic terms, thus shifting the value of education (Türkeli & Schophuizen, 2019). The shift in educational values toward economic ones creates a dialectical space between demand, supply, and costs, increasing. This shift provides flexibility for educational management to adapt to demand, supply, and costs (Novikov, 2021). Borrowing Blok's (2020) thinking, management is the managerial power to maintain a balance between the environment and the constitution of a meaningful world. The concept of the constitution of a meaningful world represents a shift in management's orientation, shifting from profit-oriented to building a meaningful world (Zsolnai, 2011, pp. 18–20). Therefore, the value of education, as conceptualized initially, is a tool for educating humans and placing them in a meaningful space of life (Martono, 2016, pp. 296–297). This recognition provides space for educational management to reposition itself as a realm of maintaining harmony. Nuraeni (2023)explains that the Tri Hita Karana concept is a spiritual element that articulates balance both vertically and horizontally to achieve harmony in the concept of management. The point of balance between human resources and the market in educational capitalism provides space for educational management to seek harmony vertically and horizontally through Tri Hita Karana.

The Tri Hita Karana concept not only creates harmony but also provides a space for interaction between God, humans, and nature in educational management. Tri Hita Karana establishes a philosophical value of harmonious relationships with human resources in each department in completing tasks and responsibilities as sustainable management (Rakhmawati, 2020). The Pawongan value in Tri Hita Karana establishes a paradigm that a peaceful atmosphere provides an opportunity to stimulate human innovation and creativity in management. Therefore, a peaceful atmosphere in the management system increases loyalty for human resources (Parwati et al., 2021). This understanding invites Tri Hita Karana not only to build the value of harmony with human resources, but also the value of interaction, both personally and in the community. This interaction value positions educational management as a means of reflection for each individual as a social and religious being (N. N. K. Yasa et al., 2024). This thought positions educational management in Tri Hita Karana as a philosophical value of harmony in interactions with God, humans, and the environment. Furthermore, the Tri Hita Karana values in educational management ensure harmony among all components of academic management.

145

Jain et.al. (2022) view that educational management through technological advancements has shifted procedural complexity to simplicity in the era of educational capitalism. Technological developments create opportunities for education as a way of life in society to achieve educational goals. Skipper (2018) argues that educational institutions are institutions that liberate and free themselves from the constraints of the iron cage. This thinking places human resources in academic freedom to develop their potential and skills according to their wishes (Rai et al., 2022). Technology is a reinforcing factor that education and human resources have changed, so educational management prioritizes simplicity in its processes (Supriatna, 2021). Salim (2017) insists that current educational management prioritizes constructive steps in developing education for human life. Therefore, these constructive steps can foster good creativity pragmatically through educational management (Syahriyah & Zahid, 2022). As a result, the value of Tri Hita Karana stimulates the management element to implement the character of balance and harmony in education.

CONCLUSION

The philosophical values of Tri Hita Karana are timeless, as cultural values remain constant and unchanged in the era of educational capitalism. Although educational values have shifted, cultural forms remain unchanged and support human attitudes and behaviour. The philosophical values of Tri Hita Karana support harmony in educational management, aiming to achieve a state of balance. The intersection between culture and educational management in the values of Tri Hita Karana exemplifies how culture, educational management, and philosophical values reinforce each other in shaping the attitudes and behaviour of human resources. The implication of this research is to develop the character of educational management through a local culture. This research still has a limitation due to the methodological difference: an ethnographic approach can offer another perspective on Tri Hita Karana regarding the element of educational management. Therefore, further research should adopt a different method to view Tri Hita Karana as naturally as possible, inspiring curiosity about its broader applications.

REFERENCES

Anggana, I. P. S., Mudana, I. G., Triyuni, N. N., & Sukmawati, N. M. R. (2022). Tri Hita Karana as a form of pro-environmental behavior in Bindu Traditional Village. *International Journal of Green Tourism Research and Applications*, *4*(1), 30–37. https://doi.org/10.31940/ijogtra.v4i1.30-37

Ardana, I. M., Ariawan, I. P. W., & Sugiharni, G. A. D. (2021). The expansion of a sociocultural theory-oriented mathematical learning model. *Cypriot Journal of Educational Sciences*, *16*(6), 3016–3032. https://doi.org/10.18844/cjes.v16i6.6493

Ardlin, F. (2017). Forma Mobilitas Sosial Dalam Kapitalisme Pendidikan. *Jurnal Diskursus Islam*, *1*(3), 437–448.

Nadeak & Wiryadinata (Tri Hita Karana Philosophy: From the Indigenous Religious Practice …)

Blok, V. (2020). What Is (Business) Management? Laying the Ground for a Philosophy of Management. *Philosophy of Management*, *19*(2), 173–189. https://doi.org/10.1007/s40926-019-00126-9

Buckingham, D. (2020). Epilogue: Rethinking digital literacy: Media education in the age of digital capitalism. *Digital Education Review*, *37*, 230–239. https://doi.org/10.1344/DER.2020.37.230-239

Centeno-Leyva, S., & Barreto, A. B. (2023). Dynamic educational philosophy for learning technology management. *Sociología y Tecnociencia*, *13*(2), 118–136. https://doi.org/10.24197/st.2.2023.118-136

Das, A., Hathi, V., & Kaushik, P. (2023). Philosophy of Contemporary Educational Management. *Journal of Contemporary Philosophical and Anthropological Studies*, *1*(1), 58–63. https://doi.org/10.59652/jcpas.v1i1.60

Dewi, C. I. R. S., Triyuwono, I., & Hariadi, B. (2024). The corporate social responsibility model is based on the Tri Hita Karana philosophy. In *Cogent Social Sciences* (Vol. 10, Issue 1, pp. 1–15). Cogent OA. https://doi.org/10.1080/23311886.2023.2295056

Ekanem, S. A., & Ekefre, E. N. (2014). The importance of philosophy in educational administration/management: The democratic model. *Mediterranean Journal of Social Sciences*, *5*(9), 501–507. https://doi.org/10.5901/mjss.2014.v5n9p501

Hidayati, T., Lestari, D., Maria, S., & Zainurossalamia, S. (2019). Effect of employee loyalty and commitment on organizational performance with considering role of work stress. *Polish Journal of Management Studies*, *20*(2), 256–266. https://doi.org/10.17512/PJMS.2019.20.2.21

Hutagalung, S., Wiryadinata, H., Suwarto, Alvyn, A. , & Hendriks, C. (2022). Revisiting Religious Education: The Shifting Curve of Short-Run Aggregate Supply of Human Resource in Educational Capitalism. *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani*, *7*(1), 429–440. https://doi.org/10.30648/DUN.V7I1.734

Jacobson, S. (2012). Principal Leadership. *Journal of Cases in Educational Leadership*. https://doi.org/10.1177/1555458912447797

Jain, V., Gupta, S. S., Shankar, K. T., & Bagaria, K. R. (2022). A Study on Leadership Management, Principles, Theories, and Educational Management. *World Journal of English Language*, *12*(3), 203–211. https://doi.org/10.5430/wjel.v12n3p203

Jamil, N., Hamzah, M. I. M., & Hamid, A. H. A. (2023). Sustaining learning organization in the next normal of educational management: Evidence from Malaysia. *International Journal of Evaluation and Research in Education*, *12*(4), 1829–1836. https://doi.org/10.11591/ijere.v12i4.25920

Jessop, B. (2017). Varieties of academic capitalism and entrepreneurial universities: On past research and three thought experiments. *Higher Education*, *73*(6), 853–870. https://doi.org/10.1007/s10734-017-0120-6

Jessop, B. (2018). On academic capitalism. *Critical Policy Studies*, *12*(1), 104–109. https://doi.org/10.1080/19460171.2017.1403342

Khalsa, S., Kalinowski, B. D., & Ecklund, E. H. (2020). Indian scientists' definitions of religion and spirituality. *Religions*, *11*(7), 1–18. https://doi.org/10.3390/rel11070355

Klees, S. J. (2019). Capitalism and global education reform. In *An International Handbook of Educational Reform* (pp. 11–26). https://doi.org/10.1002/9781119082316.ch1

Lisrianto, M. W., Jampel, N., Parwata, G. L. A., & Sudirtha, I. G. (2023). Penahelix integrated health protocol education model for Covid-19 pandemic handling based on Tri Hita Karana.

147

Multidisciplinary Science Journal, *5*(Special Edition), 1–10. https://doi.org/10.31893/multiscience.2023069

Martono, N. (2016). Sosiologi Perubahan Sosial. In *Perubahan Sosial Budaya* (4th ed.). PT Rajagrafindo Persada.

Mathier, M. (2023). Postdigital disconnects: The discursive formation of technology in education. *Postdigital Disconnects: The Discursive Formation of Technology in Education*, 1–234. https://doi.org/10.4324/9781003284963

Miller, R., & Liu, K. (2021). After the Virus: Disaster Capitalism, Digital Inequity, and Transformative Education for the Future of Schooling. *Education and Urban Society*. https://doi.org/10.1177/00131245211065419

Monika, K. A. L., Suastika, I. N., & Sanjaya, D. B. (2023). PENERAPAN PROJECT BASED LEARNING BERBASIS KEARIFAN LOKAL TRI HITA KARANA MENINGKATKAN SIKAP GOTONG ROYONG. *Dharmas Education Journal (DE_Journal)*, *4*(1), 7–15. https://doi.org/10.56667/DEJOURNAL.V4I1.890

Ni Putu Ika Candra Kirani, I Wayan Wahyu Kharisma, Ni Wayan Eka Purnami Asih, Ni Nyoman Intan Sawitri Saraswati, Ni Kadek Sri Ratihningsih, & Ni Nyoman Ayu Suryandari. (2022). TRI HITA KARANA SEBAGAI IDEOLOGI KEHIDUPAN MASYARAKAT BALI DALAM PENGEMBANGAN DESA WISATA PENGLIPURAN BALI. *Journal of Tourism and Interdisciplinary Studies*, *2*(2), 60–70. https://doi.org/10.51713/jotis.v2i2.73

Novikov, V. V. (2021). Digitalization of Economy and Education: Path to Business Leadership and National Security. *Business Ethics and Leadership*, *5*(2), 147–155. https://doi.org/10.21272/bel.5(2).147-155.2021

Nuraeni, N. (2023). Kepemimpinan dalam Perspektif Tri Hita Karana. *Jurnal Visionary : Penelitian Dan Pengembangan Dibidang Administrasi Pendidikan*, *11*(2), 158–165. https://doi.org/10.33394/vis.v11i2.9366

Paolucci, P. (2020). Marx's Method of Successive Abstractions and a Historical-Materialist Sociology of Religion. *Critical Sociology*, *46*(1), 19–35. https://doi.org/10.1177/0896920518809843

Parwati, N. M. S., Muslimin, Adam, R., Totanan, C., Yamin, N. Y., & Din, M. (2021). The effect of tax morale on tax evasion in the perspective of Tri Hita Karana and tax framing. *Accounting*, *7*(6), 1499–1506. https://doi.org/10.5267/j.ac.2021.3.014

Pasek Suryawan, I. P., Sutajaya, I. M., & Suja, I. W. (2022). Tri Hita Karana sebagai Kearifan Lokal dalam Pengembangan Pendidikan Karakter. *Jurnal Pendidikan Multikultural Indonesia*, *5*(2), 50–65. https://doi.org/10.23887/jpmu.v5i2.55555

Pratama, L. R. (2022). Manajemen Pendidikan Karakter PAUD. *Jambura Early Childhood Education Journal*, *4*(2), 182–194. https://doi.org/10.37411/jecej.v4i2.1125

Puspayanti, A., Lasmawan, I. W., & Suharta, I. G. P. (2023). Konsep Tri Hita Karana untuk Pengembangan Budaya Harmoni melalui Pendidikan Karakter. *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan*, *11*(1), 87–98. https://doi.org/10.36052/andragogi.v11i1.314

Putri, I. G. A. M. A. D., & Wirawati, N. G. P. (2020). Influence of Intellectual/Emotional/Spiritual Intelligence, Independence, and Tri Hita Karana on Auditor Performance. *Jurnal Ilmiah Akuntansi Dan Bisnis*, *15*(1), 85–92. https://doi.org/10.24843/jiab.2020.v15.i01.p08

Rai, I. B., Sila, I. M., Brata, I. B., & Sutika, I. M. (2022). Membangun Karakter Profil Pelajar Pancasila Berlandaskan Tri Hita Karana dalam Perspektif Kehidupan Global. *Mimbar Ilmu*, *27*(3), 417–425. https://doi.org/10.23887/mi.v27i3.54307

Rakhmawati, A. (2020). Etika Profesi Auditor dalam Nilai Budaya Tri Hita Karana. *E-Jurnal*

Nadeak & Wiryadinata (Tri Hita Karana Philosophy: From the Indigenous Religious Practice …)

Akuntansi, *30*(2), 474–489. https://doi.org/10.24843/eja.2020.v30.i02.p15

Ritzer, G., Jandrić, P., & Hayes, S. (2018). The velvet cage of educational con(pro)sumption. *Open Review of Educational Research*, *5*(1), 113–129. https://doi.org/10.1080/23265507.2018.1546124

Rodriguez Leon, L. (2023). Sensing and configuring the world with text: bringing neo-Vygotskian thinking into dialogue with more-than-human literacies in early childhood. *Discourse*, *44*(2), 253–268. https://doi.org/10.1080/01596306.2021.2008321

Salim, A. (2017). Implikasi Aliran Filsafat Pendidikan Islam Pada Manajemen Pendidikan. *LITERASI (Jurnal Ilmu Pendidikan)*, *5*(1), 13–28. https://doi.org/10.21927/literasi.2014.5(1).13-28

Schweisfurth, M., Davies, L., Symaco, L. P., & Valiente, O. (2018). Higher education, bridging capital, and developmental leadership in the Philippines: Learning to be a crossover reformer. *International Journal of Educational Development*, *59*, 1–8. https://doi.org/10.1016/j.ijedudev.2017.09.001

Skipper, R. B. (2018). Education and bureaucracy. *International Journal of Applied Philosophy*, *32*(1), 57–76. https://doi.org/10.5840/IJAP2018828101

Supriatna, U. (2021). MANAJEMEN PENDIDIKAN DALAM KONSTELASI PROGRESIVISME (Telaah Filsafat Pendidikan John Dewey). *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, *13*(2), 337–348. https://doi.org/10.37680/qalamuna.v13i2.964

Syafi'i, A., Saied, M., & Rohman Hakim, A. (2023). Efektivitas Manajemen Pendidikan dalam Membentuk Karakter Diri. *Journal of Economics and Business UBS*, *12*(3), 1905–1912. https://doi.org/10.52644/joeb.v12i3.237

Syahriyah, U. U., & Zahid, A. (2022). Konsep Memanusiakan Alam dalam Kosmologi Tri Hita Karana. *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat*, *6*(1), 1–23. https://doi.org/10.14421/panangkaran.v6i1.2754

Türkeli, S., & Schophuizen, M. (2019). Decomposing the complexity of value: Integration of digital transformation of education with circular economy transition. *Social Sciences*, *8*(8). https://doi.org/10.3390/SOCSCI8080243

Wiryadinata, H. (2023). A Shifting Capital of Religious Education in the Digitalization Era. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, *5*(2), 140–154. https://doi.org/10.37364/jireh.v5i2.161

Wulandari, I. G. A. A., & Suastika, I. N. (2022). Bisnis Waralaba Bidang Pendidikan Ditinjau Dari Perspektif Tri Hita Karana: Studi Literasi. *Cetta: Jurnal Ilmu Pendidikan*, *5*(2), 116–127. https://doi.org/10.37329/cetta.v5i2.1525

Yasa, N. N. K., Ekawati, N. W., Rahmayanti, P. L. D., & Tirtayani, I. G. A. (2024). The role of Tri Hita Karana-based business strategy and digital marketing to improve sustainable business performance. *International Journal of Data and Network Science*, *8*(1), 629–640. https://doi.org/10.5267/j.ijdns.2023.8.022

Yasa, P. D. (2022). Tri Hita Karana. *Sphatika: Jurnal Teologi*, *13*(2), 205–216. https://doi.org/10.25078/sphatika.v13i2.2214

Zuboff, S. (2020). The age of surveillance capitalism: The fight for a human future at the new frontier of power. *Yale Law Journal*, *129*(5), 1460–1515. https://doi.org/10.26522/brocked.v29i2.849