Tri Hita Karana and Organizational Culture in Society 5.0: Effect on Adaptability, Consistency, Involvement, and Mission

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ARTICLEINFO

ABSTRAK

Tri Hita Karana is the local wisdom of the Balinese people that emphasizes the harmonization of relationships with God, fellow humans, and nature and is predicted to create an organizational culture in Society 5.0. However, studies showing the influence are still limited. Therefore, this study examines Tri Hita Karana's influence on adaptability, consistency, engagement, and mission as an organizational culture. This study is a quantitative study with an ex post facto approach involving 164 nurses with a purposive sampling technique. Data were collected using a closed questionnaire with a five-point Likert scale. The evaluation used PLS-SEM with a second-order formative reflective model approach for theoretical studies. The evaluation used SEM-PLS with a second-order formative reflective model approach. The main findings of this study identified that Tri Hita Karana affects organizational culture. Tri Hita Karana, which consists of spiritual, social, and ecological values, has a direct positive effect on adaptability, consistency, involvement, and mission. The study also indicated that the influence on adaptability has a higher effect size than other dimensions. The findings provide an understanding of organizational management and encourage them to consider the concept of Tri Hita Karana as an organizational culture for organizational sustainability in the era of Society 5.0.

1. INTRODUCTION

The concept of Society 5.0 represents a vision for the community that prioritizes the needs and well-being of individuals (Gan and Yusof, 2019; Pereira, Lima, and Charrua-Santos, 2020; Peñafie, 2021). The genesis of this concept emerged as a reaction to the purported decline in the significance of human involvement during the advent of the Fourth Industrial Revolution. Society 5.0 emphasizes the harmonization of the utilization of extensive data, the internet, and artificial intelligence to address significant human challenges, including competitiveness, productivity, and well-being (Peñafie, 2021). Society 5.0 emphasizes the importance of achieving life balance while acknowledging the progress of ever-advancing technology (Deguchi et al., 2020). The implementation of digital technology focuses on upholding the integration of spirituality, humanism, and environmental responsibility within the realms of wealth and reality (Brau, Fox, and Robinson, 2019; Peñafie, 2021).

Society 5.0 exemplifies the notion that change is an inherent and perpetual characteristic. The ongoing advancement of technology, the transformation of the environment and socioeconomic factors, and the evolution of philosophical and ethical frameworks necessitate that organizations remain adaptable to these dynamic changes (Baek et al., 2019). The implementation of organizational transformation has the potential to impact the prevailing culture inside the organization significantly. According to Robbins and Judge (2012), a robust organizational culture can enhance the stability of an organization. Additionally, the study conducted by Denison et al. (2014) demonstrated that a strong organizational culture is conducive to enhancing organizational effectiveness.

Several previous studies have indicated that organizational culture has a significant influence on the promotion of human resource innovation, thereby affecting overall organizational performance (Avila & Cabrera, 2021; Chang et al., 2021; Lam et al., 2021; Scaliza et al., 2022; Senbeto et al., 2022). Aligned with the notion of Society 5.0, individuals must establish an organizational culture that enhances their proficiency as the locus of development. High-performing organizations have a solid and flexible organizational culture that includes internal

and external orientations (Martin, 2002). It manifests in integrated, differentiated, or fragmented forms. Therefore, organizational culture is vital in ensuring long-term sustainability in the context of Society 5.0.

Schein (2004) describes culture's constituents as including aspects such as science, beliefs, art, morals, laws, conventions, societal norms, basic assumptions, value systems, learning/inheritance, and challenges related to external adaptation and internal integration. This perspective is consistent with Hofstede and Peterson's (2000) statement that community culture is essential in shaping organizational culture. According to Sagiv and Schwartz (2007), a strong correlation exists between community and organizational cultures. Therefore, integrating community culture with organizational culture becomes necessary for organizational harmonization. One of the local cultures that received consideration was Tri Hita Karana (THK), which developed in Balinese.

THK encompasses spiritual, human, and ecological principles that promote harmony and prioritize individual well-being. THK contributes to human happiness, which manifests in interactions between individuals with God (*parhyangan*), individuals with fellow humans (*pawongan*), and individuals with the surrounding environment (*palemahan*). Tri Hita Karana is a concept that integrates spiritual, sociological, and ecological aspects that have an essential meaning in developing and sustaining organizational harmony. This understanding highlights the importance of THK and Society 5.0, which specifically emphasizes the human aspect. However, a comprehensive study of THK on organizational culture is still limited universally. It contrasts with the study of cultural values such as Confucianism (Hunsaker, 2016). Schwartz (1999) specifically explored the implications of Confucianism on global management in European organizations.

As local wisdom, THK demonstrates relevance in the era of Society 5.0, which requires understanding in organizations. Schwartz (1999) argues that examining each country's diverse cultural value orientations is paramount when analyzing global transformation. Organizational culture is a subsystem of the broader culture of society. Several previous studies have examined THK culture in several domains, including educational organizations (Dewi et al., 2020; Karmini et al., 2021; Suci et al., 2018), tourism (Adityanandana & Gerber, 2019; Astuti et al., 2021; Mandi et al., 2019; Mudana et al., 2018), and politics (Roth & Sedana, 2015). However, studies exploring the Tri Hita Karana relationship and its potential impact on organizational culture are still limited. This organizational culture model is Denison's cultural model, which includes adaptability, engagement, consistency, and mission Denison (2000). This organizational model is relevant to provide an organizational understanding of work culture. The model shows the capacity of organizations to adapt quickly, drive innovation, engage in global cooperation, and achieve outstanding performance (Bravo Acosta et al., 2021; Cancino & Yáñez, 2019, 2021; Wahyuningsih et al., 2019). Therefore, this study examines THK's influence on adaptability, consistency, engagement, and mission as an organizational culture. The research results contribute to providing an understanding of the importance of organizational management in developing an organizational culture that is aligned with the local wisdom of Tri Hita Karana culture to ensure harmony in the work environment that has an impact on the long-term sustainability of the organization in the context of Society 5.0. Based on this review, the research hypothesis is that THK directly affects adaptability, engagement, consistency, and mission.

2. METHOD

This research uses a quantitative design with an ex post facto approach to predict the relationship of THK on organizational culture (Creswell & Creswell, 2018). The study involved nurses working in health care facilities in Denpasar city. Determination of the sample size uses the concept of Roscoe (1975), where the minimum sample size in multivariate research is ten times or greater than the number of variables in the research model. Based on this concept, a minimum sample size of 140 was determined, obtained from 20 times the seven variables used in the study. However, to ensure that the research sample meets for further analysis, the required samples exceed that set (Agung, 2014) using the Warwick & Linenger formula. Thus, the sample size was 164 nurses obtained through a simple random sampling technique. It ensures the precision and consistency of estimates in the analysis using PLS-SEM. In addition, the sample size is intended to obtain 80% statistical test power with a minimum path coefficient level of 0.11-0.2, according to Hair et al. (2021). There, 136 were female, while 28 were male. Seventy-one samples were aged 30-39 years, while only ten were over 50. Sixty-four samples have a diploma education, 61 have worked 11-15 years, and 85 samples have income according to the regional minimum income.

Data were collected using a questionnaire with a five-point Likert scale (Subhaktiyasa et al., 2022), where the score weight consists of 1 (strongly disagree) to 5 (strongly agree). The THK questionnaire based on the theoretical study consisting of dimensions of *Parahyangan* (P) as a spiritual value, *Pawongan* (PA) as a social value, and *Palemahan* (PAL) as an ecological value, each of which has 9 question items were developed and tested for construct goodness through convergent validity, discriminant validity and reliability through PLS-SEM measurement evaluation. At the same time, the organizational culture questionnaire consists of involvement (I), including empowerment (E), team orientation (TO), capability development (CD), consistency (CO), including core values (CV), agreement (A), coordination and integration (CI), adaptability (A) including creating change (CC), customer focus (CF), organizational learning (OL), and mission (M) including strategic direction and intent

(SDI), vision (V), goals and objectives (GO). Each of these dimensions has 15 question items. So, there are 87 items, 27 for Tri Hita Karana variables and 60 for organizational culture variables. Data analysis used Partial Least Squares-Structural Equation Modeling (PLS-PLS) to test the hypothesis of the research model (Figure 1). Hair et al. (2019) refer to the second-order reflective-formative model analysis stage. The first stage in the reflective model is to evaluate the measurement model (outer model) through construct validity testing, which includes convergent and discriminant validity. Evaluation of convergent validity refers to the value of outer loading, composite reliability (CR), and average variance extracted (AVE). Evaluation of discriminant validity refers to the Heterotrait-Monotrait Ratio (HTMT). In the formative model, the evaluation refers to the outer weight, correlation, and VIF values. The second stage evaluates the structural (inner) model by evaluating the R-squared value and statistical significance.
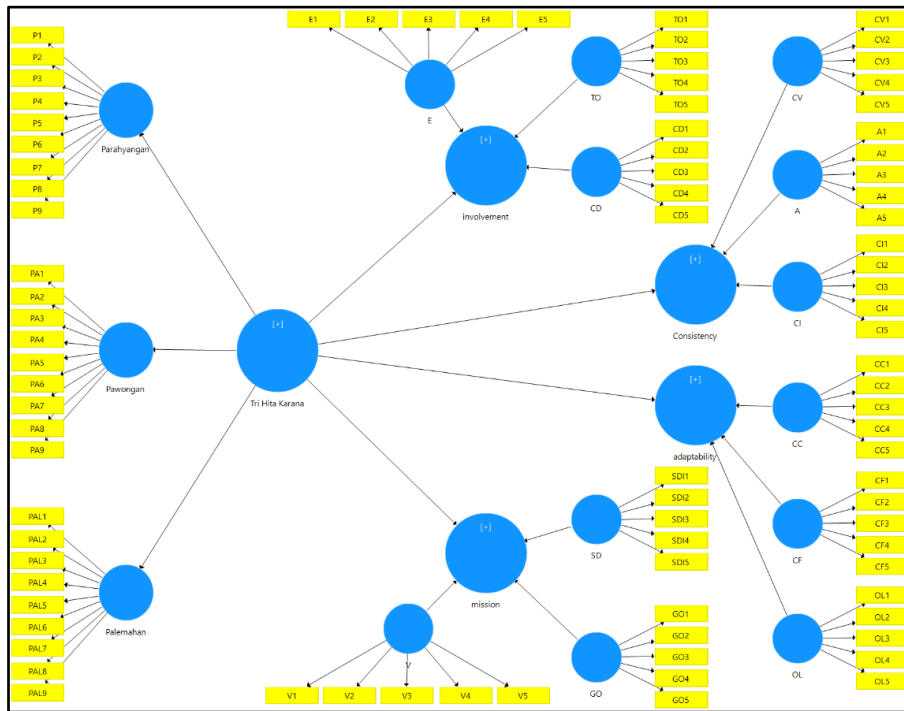

Figure 1. Research Model

3. RESULT AND DISCUSSION

A. Results

Evaluation of THK, involvement (I), consistency (CO), adaptability (A), and mission (M) variables uses a second-order construct approach. In the first stage in the outer model, the evaluation refers to the outer loading, CR, AVE, and HTMT values of each construct item P, PA, PAL, I, CO, A, and M. Table 1 shows that each construct item has met the first order evaluation requirements according to Hair et al., (2019), where the outer loading value> 0.7, CR value> 0.7, AVE value> 0.5. This result indicates that the construct has good convergent validity. Likewise, the HTMT shows a value of <0.9. It means that the construct has good convergent and discriminant validity.

Table 1. Evaluation of Outer Loading, CR, and AVE First Order Values

Variable	Item	Outer Loading	CR	AVE
Involvement (I)	E1	0.812	0.898	0.688
	E2	0.756		
	E3	0.834		
	E4	0.907		
	TO1	0.834	0.924	0.752
	TO2	0.911		

	TO3	0.866		
	TO4	0.854		
	CD2	0.816	0.887	0.724
	CD3	0.892		
	CD4	0.844		
Consistency (CO)	CV3	0.913	0.870	0.771
	CV4	0.842		
	A1	0.879	0.892	0.734
	A2	0.895		
	A4	0.792		
	CI1	0.849	0.893	0.676
	CI2	0.810		
	CI3	0.820		
	CI4	0.811		
Adaptability (A)	CC1	0.724	0.907	0.711
	CC2	0.897		
	CC3	0.891		
	CC5	0.847		
	CF3	0.906	0.892	0.806
	CF4	0.890		
	OL1	0.741	0.896	0.684
	OL2	0.846		
	OL4	0.848		
	OL5	0.868		
Mission (M)	SDI1	0.928	0.899	0.751
	SDI2	0.919		
	SDI4	0.739		
	V1	0.875	0.907	0.711
	V2	0.885		
	V4	0.872		
	V5	0.733		
	GO1	0.886	0.945	0.810
	GO3	0.885		
	GO4	0.927		
	GO5	0.901		
Parahyangan (P)	P1	0.814	0.921	0.660
	P3	0.854		
	P4	0.733		
	P5	0.756		
	P6	0.868		
	P8	0.839		
Pawongan (PA)	PA1	0.822	0.948	0.694
	PA2	0.816		
	PA3	0.810		
	PA4	0.726		
	PA5	0.895		
	PA6	0.823		
	PA8	0.870		
	PA9	0.891		
Palemahan (PAL)	PAL1	0.750	0.917	0.613
	PAL2	0.798		
	PAL3	0.801		
	PAL4	0.863		

PAL6	0.730
PAL7	0.818
PAL8	0.709

Source: Results of data processing, 2023

The results of this stage of evaluation obtained latent value indicators *parahyangan* (P), *pawongan* (PA), p*alemahan* (PAL), empowerment (E), team orientation (TO), and capability development (CD), core values (CV), agreement (A), coordination and integration (CI), creating change (CC), customer focus (CF), organizational learning (OL), strategic direction and intent (SDI), vision (V), goals and objectives (GO) for second-order evaluation. Table 2 is a second-order evaluation of the reflective model for variables P, PA, and PAL, which shows the outer loading value> 0.7, CR value> 0.7, and AVE value> 0.5. These results conclude that the model has a good construct.

Table 2. Outer Loading, CR, and AVE of the Second Order Reflective Model

Variabel	Indikator	Outer Loadning	CR	AVE
Tri Hita Karana (THK)	Parahyangan (P)	0.853	0.925	0.804
	Pawongan (PA)	0.925		
	Palemahan (PAL)	0.910		

Source: Results of data processing, 2023

Table 3 presents the results of the formative model evaluation for the variables of engagement (I), consistency (CO), adaptability (A), and mission (M). The results show that among the three measuring items that affect the involvement variable, only team orientation (TO) is significant. Likewise, only the core values (CV) measuring item is significant with the consistency variable. The same thing happens to the adaptability variable with the organizational learning (OL) measuring item and the mission variable with SD, which has a significant value.

Table 3. Outer Weight Variable Measuring Items in the Formative Model

	Original Sample	Standard Deviation	T Statistics	P Values	Decision
CD -> involvement	0.206	0.178	1.160	0.246	Not Significant
E -> involvement	0.259	0.176	1.475	0.140	Not Significant
TO -> involvement	0.656	0.175	3.742	0.000	Significant
CI -> consistency	0.347	0.259	1.337	0.181	Not Significant
A -> consistency	0.273	0.255	1.070	0.285	Not Significant
CV -> consistency	0.560	0.216	2.589	0.010	Significant
CC -> adaptability	-0.136	0.195	0.696	0.486	Not Significant
CF -> adaptability	0.200	0.166	1.206	0.228	Not Significant
OL -> adaptability	0.967	0.099	9.728	0.000	Significant
GO -> mission	0.405	0.253	1.602	0.109	Not Significant
SD -> mission	0.473	0.172	2.748	0.006	Significant
V -> mission	0.212	0.250	0.847	0.397	Not Significant

Source: Results of data processing, 2023

Insignificant outer weight values are confirmed by evaluating the outer loading values. According to Hair et al. (2019), the measuring item is not excluded from the measurement model if the outer weight is insignificant while the outer loading is more than 0.5. The measurement results show that all measurement items' outer loading values meet the requirements more significantly than 0.5, except the creating change (CC) indicator with an outer loading value of 0.448. The next stage is to ensure no collinearity between the indicators by referring to the VIF value. Hair et al. (2019) state that the VIF value must be lower than 5 to ensure no multicollinearity. Table 4 shows the outer VIF results.

Table 4. Evaluation of Outer VIF

Variable	Indicator	VIF	Decision
involvement	CD	1.642	No Collinearity
	E	2.004	No Collinearity
	TO	2.470	No Collinearity
consistency	CI	1.403	No Collinearity
	A	1.980	No Collinearity
	CV	1.985	No Collinearity
adaptability	CF	1.221	No Collinearity
	OL	1.221	No Collinearity
mission	GO	3.043	No Collinearity
	SD	2.584	No Collinearity
	V	3.336	No Collinearity

Source: Results of data processing, 2023

Table 4 shows that the VIF value of the indicators of empowerment (E), team orientation (TO), capability development (CD), core values (CV), agreement (A), coordination and integration (CI), customer focus (CF), organizational learning (OL), strategic direction and intent (SD), vision (V), goals and objectives (GO) has met the requirement of no collinearity between indicators. Therefore, the analysis continued with the evaluation of the structural model to obtain the R square value and the results of the research hypothesis test. The R square value indicates that Tri Hita Karana influences adaptability, consistency, involvement, and mission, respectively 0.339, 0.228, 0.243, and 0.323. This coefficient value indicates a measure of the accuracy of model predictions and is the squared correlation between the actual and predicted values of endogenous constructs. This coefficient represents the effect of the Tri Hita Karana latent variable on the latent variables of involvement, consistency, adaptability, and mission. The effect of THK on adaptability, mission, and involvement indicates a high effect size, as evidenced by the f square values of 0.509, 0.445, and 0.387, respectively. The effect size of the effect of THK on consistency is moderate, with an f square value of 0.262. Hair et al. (2019) explained that the R square value is acceptable depending on the complexity of the model and research discipline. An R square of 0.20 is considered high in disciplines such as consumer behavior. However, research focusing on marketing issues describes R square values of 0.75, 0.50, or 0.25 for endogenous latent variables as substantial, moderate, or weak.

Table 5 demonstrates the positive and significant influence of Tri Hita Karana on organizational culture, consisting of the dimensions of adaptability, consistency, involvement, and mission. The results explain the highest significant effect on the adaptability variable of 0.581. At the same time, the lowest significant effect is on the consistency variable.

Table 5. Hypothesis Test Results

	Original Sample	Standard Deviation	T Statistics	P Values	Decision
Tri Hita Karana -> adaptability	0.581	0.061	9.508	0.000	Significant
Tri Hita Karana -> consistency	0.456	0.081	5.609	0.000	Significant
Tri Hita Karana -> involvement	0.528	0.074	7.161	0.000	Significant
Tri Hita Karana -> mission	0.555	0.066	8.419	0.000	Significant

Source: Results of data processing, 2023

B. Discussion

THK emphasizes harmonious relationships between individuals, their spiritual beliefs, fellow humans, and the natural environment. The concept above has been deeply ingrained in multiple facets of Balinese society and is widely acknowledged for its capacity to promote well-being and contentment (Sudama, 2020). The study demonstrates the efficacy of the THK culture, which encompasses the aspects of *parahyangan* (spiritual values), *pawongan* (human values), and *palemahan* (ecological values), in fostering an organizational culture characterized by adaptation, consistency, involvement, and mission. The findings shown here are consistent with several prior investigations that have demonstrated the influence of indigenous cultural knowledge on enhancing organizational efficacy in various geographical areas. Notably, the studies conducted by Liu & Zhang (2022), Provis (2020), and Viengkham et al. (2018) have highlighted the significance of Confucianism in this regard. The research conducted

by Sukhoverkhov et al. (2021) and Zhao (2022) has shed light on the function of Daoism in this context. The results of this study further enhance the comprehension of the interconnectedness between community culture and organizational culture (Hofstede & Peterson, 2000; Sagiv & Schwartz, 2007), particularly within the context of Society 5.0. This era indirectly promotes the development of a cohesive work culture within organizations, aiming to strike a balance between technological advancements and the preservation of human well-being.

The investigation findings suggest that THK is an integral component of the organizational culture, particularly among healthcare institutions in Bali. The conduct of individuals inside an organization significantly influences the harmonization of organizational behavior, particularly in meeting patients' needs and satisfaction. Tri Hita Karana substantially impacts adaptability, which refers to an organization's capacity to effectively respond and react to alterations in its internal and external surroundings. Tri Hita Karana emphasizes the significance of interpersonal connections, social accountability, and spiritual growth, which can potentially increase organizational learning and customer orientation. Understanding individuals' needs and expectations is crucial for organizations to effectively design and provide products and services that align with market demands. This alignment not only generates value for the organization but also contributes to the betterment of society. The study conducted by Astuti et al. (2021) explains how the local culture of Tri Hita Karana influences consumer focus and organizational learning, ultimately shaping the flexibility of organizations. Suci et al. (2018) and Adityanandana and Gerber (2019) demonstrate a similar finding: THK fosters organizational values, prioritizing consumer focus and organizational learning. The organization's capacity to adapt, demonstrate flexibility, foster creativity, and drive innovation is influenced by cultural values (Avila & Cabrera, 2021; Baek et al., 2019).

Furthermore, THK exerts a substantial impact on consistency. Consistency encompasses the presence of shared values and the utilization of efficient systems and processes that demonstrate an internal and stable orientation (Denison et al., 2014). Nurses possess a well-defined professional identity and expectations, with a shared understanding and ability to collaborate to attain the organization's objectives. According to Suardikha et al. (2016) and Sugiarto and Nugraha (2016), THK is crucial in instilling organizational principles, fostering agreement, promoting understanding, and facilitating effective coordination in service-oriented contexts. In addition, the results indicate that THK has a considerable impact on engagement. Nurses actively participate in organizational activities and prioritize the study of dynamics within their professional role. The statement above demonstrates the nurses' perception of affiliation and accountability to their professional environment. Invest in skill development to remain competitive and fulfill the profession's requirements. The existing body of literature elucidates the notable correlation between Tri Hita Karana and employee engagement, as discussed by Astuti et al. (2021). The THK concept facilitates the development of an inclusive and collaborative culture inside organizations, fostering employee engagement and active participation in attaining organizational objectives. It can potentially foster motivation and enhance the performance of employees. The results of the study indicate that Tri Hita Karana has a substantial impact on mission capabilities. The mission concept pertains to an organization's capacity to accomplish its goals and objectives effectively. The emphasis on balance in Tri Hita Karana transparently elucidates the direction and goals of the organization. The organization prioritizes the preservation of stability in the process of translating the envisioned goals. The findings of this study are consistent with prior studies indicating that cultural values have the potential to impact an organization's strategic direction and vision (Baek et al., 2019).

4. CONCLUSION

This research investigates the concept of Tri Hita Karana as a traditional cultural philosophy within the Balinese community, specifically in its application to the development of organizational culture. The concept of Tri Hita Karana, which underscores the harmonious interplay between humans, divinity, fellow beings, and the natural environment, has positively impacted adaptability, consistency, involvement, and mission. Incorporating spiritual, humanistic, and ecological ideals encapsulated in Tri Hita Karana holds significance in fostering and advancing organizations operating in global transformation. The findings additionally indicate that Tri Hita Karana exerts a more pronounced influence on adaptability. This discovery highlights the significance of organizational management in establishing an organizational culture that aligns with Tri Hita Karana's cultural values, aiming to foster prosperity and happiness in all organizational endeavors. The primary objective of this initiative is to effectively attain the organizational objectives and promote long-term viability, particularly within the context of Society 5.0. While this study offers insights into how Tri Hita Karana can shape organizational culture, it is essential to acknowledge the limitations of the sample size and geographical representation of the places included in this research. While the SEM PLS test has the potential to address this issue, it is advisable to do additional studies with a more diverse sample that includes individuals from regions beyond Bali. It would enable consistent test outcomes and facilitate a more comprehensive comprehension of Tri Hita Karana's capacity to foster a universal organizational culture.

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