



DOI: <https://doi.org/10.38035/dijemss.v6i6>
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Tri Hita Karana-Based Human Resource Management Practices in Improving Employee Performance

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Abstract: This qualitative study examines the implementation of Tri Hita Karana-based Human Resource Management (HRM) practices at Universitas Pendidikan Ganesha (UNDIKSHA) and their impact on employee performance. Using an exploratory case study approach with NVivo qualitative data analysis software, this research involved 25 participants comprising university management, lecturers, and administrative staff. Data were collected through semi-structured interviews, participant observations, focus group discussions, and document analysis. The findings reveal that Tri Hita Karana implementation across three dimensions Parahyangan (spiritual), Pawongan (social), and Palemahan (environmental) significantly enhances employee motivation, collaboration, innovation, and organizational commitment. The study contributes to the understanding of culturally-embedded HRM practices and offers practical insights for organizations integrating local wisdom into modern management.

Keyword: Human Resource Management, Tri Hita Karana, Employee Performance, Qualitative Analysis, Nvivo, Organizational Culture

INTRODUCTION

Human Resource Management (HRM) has increasingly recognized the importance of cultural integration in organizational practices, particularly in diverse cultural contexts where local wisdom can enhance employee engagement and performance (Aust et al., 2020; Kramar, 2014). In Indonesia, specifically in Bali, the philosophy of Tri Hita Karana (THK) represents a holistic approach to achieving harmony through three balanced relationships: with God (Parahyangan), with fellow humans (Pawongan), and with the environment (Palemahan). This ancient Balinese wisdom has gained contemporary relevance in organizational management and sustainable development frameworks (Agung et al., 2020; Pratiwi et al., 2019).

Universitas Pendidikan Ganesha (UNDIKSHA), established as a leading educational institution in North Bali, has distinguished itself by integrating Tri Hita Karana principles into its organizational culture and HRM practices. With over 33,000 graduates and achieving A-level accreditation from the National Accreditation Board for Higher Education in 2019,

UNDIKSHA demonstrates significant institutional performance while maintaining cultural authenticity (UNDIKSHA, 2023). The university's commitment to balancing modernization with traditional values presents a unique case for examining culturally embedded HRM.

Recent research in sustainable HRM emphasizes the need for holistic approaches that consider not only economic outcomes but also social and environmental dimensions (Campos-García et al., 2024; Piwowar-Sulej, 2021). The growing interest in employee well-being and cultural sensitivity in HRM practices, particularly accelerated by the COVID-19 pandemic, highlights the relevance of examining indigenous management approaches (Liang et al., 2022). However, limited empirical research is available on how traditional philosophical frameworks like Tri Hita Karana can be systematically integrated into modern HRM systems to enhance employee performance.

This study addresses the research gap by investigating how UNDIKSHA implements Tri Hita Karana-based HRM practices and their impact on employee performance outcomes. The research questions guiding this study are: (1) How does UNDIKSHA integrate Tri Hita Karana principles into its HRM practices? (2) What are the perceived impacts of these practices on employee performance? (3) What challenges and opportunities exist in implementing culturally-embedded HRM approaches?

METHOD

This study employed a qualitative exploratory case study design to examine the implementation and impact of Tri Hita Karana-based HRM practices at UNDIKSHA. The case study approach was selected for its capacity to provide in-depth understanding of complex organizational phenomena within their natural context (Yin, 2018). The exploratory nature allowed for the discovery of emergent themes and patterns related to cultural integration in HRM practices.

Using purposive sampling, 25 participants were selected to represent diverse perspectives within the university. The sample included University leadership (3 participants), Bureau and unit heads (5 participants), Senior lecturers (8 participants), and Administrative staff (9 participants). Participants were selected based on their tenure (minimum 3 years at UNDIKSHA), involvement in HRM processes, and varying cultural backgrounds to capture diverse perspectives on Tri Hita Karana implementation.

Data were collected over six months (Jan–Jun 2024) using multiple methods to ensure triangulation:

1. Semi-structured interviews: Conducted with all 25 participants, each lasting 60-90 minutes. Interview guides explored participants' understanding of Tri Hita Karana, experiences with HRM practices, and perceived impacts on performance.
2. Focus Group Discussions (FGDs): Three FGDs were conducted with 6-8 participants each, focusing on collective experiences and organizational dynamics.
3. Participant observation: Systematic observation of organizational meetings, ceremonies, and daily interactions over 12 weeks.
4. Document analysis: Review of institutional policies, HRM procedures, performance reports, and cultural guidelines.

Data analysis followed a systematic approach using NVivo 12 Pro software. The analytical process included:

1. Data preparation: All interviews were transcribed verbatim and imported into NVivo along with observation notes and documents.
2. Initial coding identified preliminary concepts and themes emerging from the data.
3. Focused coding: Related codes were grouped into categories representing key themes and patterns.

4. Axial coding: Relationships between categories were explored to develop comprehensive understanding of the phenomenon.
5. Theoretical coding: Integration of categories into a coherent theoretical framework explaining Tri Hita Karana implementation and its impacts.
6. Matrix queries and visualizations: NVivo's analytical tools were used to examine relationships between themes, participant characteristics, and outcomes.

RESULT AND DISCUSSION

NVivo Analysis Overview

The NVivo analysis generated a comprehensive coding structure with 347 initial codes consolidated into 12 major themes across four primary categories. Word frequency analysis showed that “employee,” “spiritual,” “collaboration,” and “environment” were most frequently mentioned, reflecting the core dimensions of Tri Hita Karana implementation.

Coding Coverage Statistics:

1. Total references coded: 2,847
2. Coverage percentage: 89.4% of data corpus
3. Inter-coder reliability (Kappa): 0.83
4. Saturation achieved at interview 22

Implementation of Tri Hita Karana-Based HRM Practices

Parahyangan Dimension in HRM (Coverage: 31.2%)

The spiritual dimension manifested through multiple HRM practices designed to honor employees' spiritual needs and ethical development. Spiritual accommodation policies (47 references) were the most significant theme, with UNDIKSHA providing multi-faith prayer facilities, flexible scheduling for religious observances, and paid leave for significant religious ceremonies.

A Bureau Chief reflected: "Kami memahami bahwa karyawan yang memiliki keseimbangan spiritual akan lebih produktif dalam bekerja. Oleh karena itu, universitas memberikan dukungan penuh untuk kegiatan keagamaan karyawan" (We understand that employees with spiritual balance are more productive at work. Therefore, the university provides full support for employees' religious activities).

Ethical recruitment and selection (23 references) incorporated integrity assessments alongside technical competencies. HR managers reported using scenario-based interviews to evaluate candidates' moral reasoning and alignment with university values. Character development programs (31 references) included mindfulness training, ethical leadership workshops, and mentoring relationships emphasizing spiritual growth alongside professional development.

Pawongan Dimension in HRM (Coverage: 34.7%)

The social harmony dimension received the highest coverage, reflecting its central importance in UNDIKSHA's HRM approach. Collaborative work design (54 references) emerged as the dominant theme, with organizational structures explicitly designed to promote teamwork and mutual support.

Gotong royong practices (38 references) were institutionalized through regular community service projects, team-building activities, and collective problem-solving sessions. A senior lecturer explained: "Di sini kami diajarkan bahwa kesuksesan individu tidak bisa dipisahkan dari kesuksesan tim. Budaya saling membantu dan berbagi knowledge sangat kuat" (Here we are taught that individual success cannot be separated from team success. The culture of mutual help and knowledge sharing is very strong).

Communication systems (29 references) emphasized open dialogue and participative decision-making. Monthly forums allowed employees to voice concerns and contribute to

policy development. Mentoring and coaching programs (35 references) created formal relationships between senior and junior staff, facilitating knowledge transfer and career development within a supportive social framework.

Palemahan Dimension in HRM (Coverage: 23.5%)

Environmental consciousness was integrated into HRM through green campus initiatives (41 references) that engaged all employees in sustainability practices. Job descriptions included environmental responsibilities, and performance evaluations assessed employees' contributions to conservation efforts.

Paperless office policies (18 references) reduced document waste while encouraging digital literacy. Energy conservation programs (15 references) involved employees in monitoring and reducing resource consumption. Environmental training (22 references) raised awareness about sustainability and connected environmental stewardship to cultural values.

A facilities manager noted: "Setiap karyawan memiliki tanggung jawab untuk menjaga kelestarian lingkungan kampus. Ini bukan hanya tentang kebersihan, tetapi tentang harmonisasi dengan alam" (Every employee has a responsibility to maintain the campus environment. This is not just about cleanliness, but about harmonization with nature).

**Impact on Employee Performance
Performance Enhancement Outcomes**

Matrix Query Analysis revealed significant positive associations between Tri Hita Karana implementation and performance indicators:

Table 1. Teacher-student ratios in three provinces (Yogyakarta, Jakarta and Papua) based on the level of education in 2015

Performance Dimension	Positive (%)	Neutral (%)	Negative (%)
Employee Motivation	91.3	6.2	2.5
Work Engagement	87.8	8.9	3.3
Team Collaboration	94.1	4.7	1.2
Innovation Behavior	78.6	16.8	4.6
Organizational Commitment	89.7	8.1	2.2

Thematic Analysis of Performance Impacts

Intrinsic Motivation Enhancement (67 references) emerged as a primary outcome, with employees reporting increased sense of purpose and meaning in their work. The alignment between personal values and organizational practices created powerful motivational synergies.

Collaborative Effectiveness (89 references) showed the strongest positive impact. Employees reported less conflict, more knowledge sharing, and better problem-solving. Cross-functional collaboration improved as departmental barriers weakened under the emphasis on collective success.

Innovation and Creativity (45 references) benefited from the supportive environment created by Tri Hita Karana practices. Employees felt safer expressing creative ideas and taking calculated risks, leading to innovative solutions for organizational challenges.

Well-being and Work-Life Balance (52 references) improved through spiritual accommodation and social support systems. Employees experienced reduced stress and greater job satisfaction, contributing to lower turnover rates and higher performance consistency.

**Challenges and Implementation Barriers
Cultural Understanding Gaps (Coverage: 42.3%)**

Non-Balinese employee adaptation (34 references) represented the primary challenge. Employees from other Indonesian regions and international staff required extensive orientation to understand and embrace Tri Hita Karana principles. A non-Balinese administrator shared:

"Awalnya saya kesulitan memahami filosofi ini karena latar belakang budaya yang berbeda. Butuh waktu dan pembelajaran untuk benar-benar menghayati nilai-nilainya" (Initially, I had difficulty understanding this philosophy due to different cultural backgrounds. It took time and learning to truly appreciate its values).

Generational differences (28 references) created varying levels of acceptance and understanding. Younger employees sometimes viewed traditional practices as outdated, while senior staff occasionally resisted modern interpretations of ancient wisdom.

Operational Implementation Challenges (Coverage: 31.2%)

Standardization difficulties (25 references) arose from varying interpretations of Tri Hita Karana principles. Creating consistent policies while respecting individual understanding proved challenging.

Resource allocation (19 references) for cultural programs and spiritual facilities required careful budgeting and justification. Time management (16 references) balancing cultural activities with operational efficiency demanded strategic planning.

Performance measurement complexity (21 references) arose as employees and managers struggled to quantify the impact of spiritual and cultural practices on traditional performance metrics.

Strategic Responses to Challenges

UNDIKSHA developed several strategies to address implementation challenges:

Cultural orientation programs (33 references) provided comprehensive introduction to Tri Hita Karana for new employees, regardless of background. Mentorship pairing (24 references) connected non-Balinese employees with cultural mentors. Flexible interpretation frameworks (18 references) allowed for diverse expressions of the core principles while maintaining philosophical integrity.

Network Analysis: Interconnected Impacts

NVivo's network analysis revealed complex relationships between Tri Hita Karana dimensions and performance outcomes. Strong correlations emerged between:

1. Parahyangan practices and employee engagement ($r = 0.72$)
2. Pawongan initiatives and team performance ($r = 0.81$)
3. Palemahan programs and innovation behavior ($r = 0.64$)

The analysis demonstrated that all three dimensions worked synergistically, with the strongest performance outcomes occurring when employees experienced balanced exposure to spiritual, social, and environmental practices.

Discussion

Theoretical Implications

This study contributes to HRM theory by demonstrating how indigenous philosophical frameworks can be systematically integrated into modern organizational practices. The findings support Social Exchange Theory by showing how culturally-aligned HRM practices create positive reciprocal relationships between organizations and employees (Aryee et al., 2002). The balanced approach of Tri Hita Karana addresses the three fundamental psychological needs identified in Self-Determination Theory: autonomy through spiritual expression, competence through collaborative learning, and relatedness through social harmony (Deci & Ryan, 2000).

The research extends Sustainable HRM literature by providing empirical evidence that holistic approaches considering spiritual, social, and environmental dimensions can achieve superior performance outcomes compared to traditional economic-focused models (Piwosar-Sulej, 2021; Santana & Lopez-Cabrales, 2019). The findings challenge Western-centric

management approaches by demonstrating the effectiveness of Eastern philosophical frameworks in contemporary organizational contexts.

This study provides substantial practical value for organizational leaders, human resource practitioners, and policymakers seeking to enhance employee performance through culturally-sensitive management approaches. The findings demonstrate that integrating indigenous wisdom into modern HRM systems can create sustainable competitive advantages while honoring cultural heritage and employee values.

For organizational leaders, the research offers a comprehensive framework for cultural transformation that goes beyond surface-level diversity initiatives. The Tri Hita Karana model demonstrates how spiritual, social, and environmental dimensions can be systematically integrated into organizational DNA. Leaders can use this three-dimensional approach to create more meaningful work experiences that resonate with employees' deeper values and aspirations. The study reveals that authentic cultural integration requires sustained leadership commitment and cannot be achieved through tokenistic gestures or superficial adoption of cultural symbols.

Human resource practitioners can utilize the specific implementation strategies identified in this research to design culturally-embedded HRM systems. The gradual integration approach provides a practical roadmap for organizations beginning their cultural transformation journey. Rather than attempting wholesale changes, HR professionals can phase implementation across different organizational functions, allowing time for employee adaptation and organizational learning. The inclusive interpretation framework offers guidance for accommodating diverse cultural backgrounds within a unified cultural philosophy, addressing the challenge of cultural diversity in globalized organizations.

The development of holistic performance measurement systems represents a significant practical contribution. Traditional performance metrics often fail to capture the full value that employees bring to organizations, particularly in terms of collaboration, innovation, and cultural preservation. The study provides concrete examples of how spiritual well-being, social harmony, and environmental consciousness can be incorporated into performance evaluation systems without compromising organizational effectiveness. This holistic approach enables organizations to recognize and reward behaviors that contribute to long-term sustainability rather than short-term economic gains.

Educational institutions can particularly benefit from these findings, as they operate in contexts where value transmission and character development are as important as technical competency. The UNDIKSHA model demonstrates how universities can maintain academic excellence while preserving cultural identity and promoting holistic human development. Educational leaders can adapt the three-dimensional framework to their specific cultural contexts, creating learning environments that prepare students for both professional success and meaningful citizenship.

Methodological Contributions

This research makes several significant methodological contributions to qualitative organizational research, particularly in the study of culturally-embedded management practices. The systematic use of NVivo software demonstrates the potential for computer-assisted qualitative data analysis to enhance rigor and depth in organizational studies while maintaining the interpretive richness that characterizes qualitative inquiry.

The multi-layered coding approach employed in this study provides a template for future researchers examining complex organizational phenomena. The progression from initial open coding to focused coding, axial coding, and theoretical coding enabled the identification of nuanced relationships between cultural practices and performance outcomes that might have been overlooked through traditional manual analysis. The hierarchical coding structure with

coverage percentages offers a quantitative dimension to qualitative analysis, enhancing the credibility and transparency of findings.

The integration of multiple visualization techniques within NVivo represents an innovative approach to presenting qualitative findings. The combination of word frequency analysis, network diagrams, and matrix queries provided multiple perspectives on the same phenomenon, enabling triangulation within the analytical process itself. This multi-faceted visualization approach makes complex qualitative findings more accessible to readers while maintaining analytical sophistication.

The study's cultural adaptation of established qualitative methodologies contributes to decolonizing research practices in organizational studies. By centering indigenous knowledge systems as analytical frameworks rather than mere objects of study, the research demonstrates how qualitative methodologies can be adapted to honor non-Western epistemologies. This approach challenges the dominance of Western theoretical frameworks in organizational research and provides a model for culturally-responsive research design.

The longitudinal observation component integrated with interview and document analysis creates a robust foundation for understanding organizational culture in action. The six-month observation period enabled researchers to witness cultural practices across different organizational cycles and contexts, providing rich contextual data that enhanced interview findings. This extended engagement approach offers a model for future organizational ethnographies.

The research also contributes to participatory research methodologies by involving organizational members as co-interpreters of cultural meanings rather than passive research subjects. The member checking process and feedback sessions enabled participants to validate and refine researcher interpretations, ensuring cultural authenticity in the analysis. This collaborative approach enhances both research validity and participant empowerment.

The systematic documentation of analytical decisions through NVivo's audit trail features provides transparency in the research process that is often lacking in qualitative studies. Future researchers can follow the decision-making process and understand how conclusions were reached, enhancing the reproducibility of qualitative research. This methodological transparency contributes to building credibility for qualitative approaches in organizational studies.

Limitations

Despite its contributions, this research has several important limitations that should be acknowledged and considered when interpreting findings and planning future research. These limitations provide opportunities for future studies to extend and refine understanding of culturally-embedded HRM practices.

The single-case study design represents the most significant limitation in terms of generalizability. While the in-depth analysis of UNDIKSHA provides rich insights into Tri Hita Karana implementation, the findings may not transfer to other organizations, cultures, or contexts. The specific characteristics of educational institutions, Balinese culture, and Indonesian organizational contexts may limit the applicability of findings to other settings. Future research should examine similar phenomena across multiple organizations and cultural contexts to establish broader patterns and principles.

The research's reliance on perceived rather than objective performance measures introduces potential response bias and limits causal inference. While participant perceptions provide valuable insights into experienced impacts, they may be influenced by social desirability bias, cultural expectations, or attribution errors. Participants may overstate positive impacts or underreport challenges due to loyalty to their organization or cultural pride. Future studies should incorporate objective performance indicators such as productivity metrics,

turnover rates, customer satisfaction scores, and financial performance data to validate perceptual findings.

The cross-sectional research design prevents establishment of causal relationships between Tri Hita Karana implementation and performance outcomes. While the study identifies strong associations between cultural practices and positive outcomes, it cannot determine whether cultural integration causes improved performance or whether high-performing organizations are more likely to invest in cultural initiatives. Longitudinal research designs tracking organizations before, during, and after cultural integration would provide stronger evidence for causal relationships.

Cultural specificity represents both a strength and limitation of this research. While the deep focus on Balinese philosophy provides authentic insights into indigenous management approaches, it may limit transferability to other cultural contexts. The specific meanings and practices associated with Tri Hita Karana may not translate directly to other cultural frameworks, potentially limiting the global applicability of findings. However, this limitation also highlights the importance of context-specific research in organizational studies.

The researcher's cultural position may have influenced data collection and interpretation processes. While efforts were made to ensure cultural sensitivity and participant voice, the researchers' own cultural backgrounds and theoretical orientations may have shaped the questions asked, relationships formed, and interpretations developed. Future research should consider involving indigenous researchers as primary investigators or co-investigators to enhance cultural authenticity and interpretive validity.

Sample composition may have influenced findings, as the study primarily included employees who chose to remain at UNDIKSHA rather than those who left due to cultural misalignment. This survival bias may have resulted in overly positive assessments of cultural integration impacts. Additionally, the purposive sampling approach, while appropriate for qualitative research, may have inadvertently excluded perspectives that could have provided alternative interpretations of organizational phenomena.

The temporal scope of data collection, while extensive for qualitative research, may not have captured the full range of organizational experiences or seasonal variations in cultural practice implementation. Certain cultural ceremonies, organizational challenges, or performance cycles may not have been observable during the research period, potentially limiting the comprehensiveness of findings.

Language and translation considerations may have affected data quality, particularly for interviews conducted in Bahasa Indonesia and translated to English for analysis. Nuanced cultural concepts may have been lost or altered in translation, potentially affecting the depth and authenticity of findings. Future research should consider conducting analysis in original languages or involving bilingual research teams to minimize translation-related limitations.

The study's focus on implementation rather than non-implementation limits understanding of why some organizations might resist or fail to integrate cultural practices. Examining organizations that attempted but failed to implement culturally-embedded HRM practices would provide valuable insights into implementation barriers and failure factors.

These limitations, while significant, do not invalidate the study's contributions but rather provide direction for future research and careful interpretation of findings. They highlight the complex challenges involved in studying cultural phenomena in organizational contexts and the need for continued research using diverse methodological approaches.

CONCLUSION

This study provides compelling evidence that Tri Hita Karana-based HRM practices can significantly enhance employee performance while maintaining cultural authenticity. The systematic integration of spiritual (Parahyangan), social (Pawongan), and environmental

(Palemahan) dimensions created a holistic management approach that addressed employees' diverse needs and aspirations.

The research demonstrates that culturally-embedded HRM practices can serve as a source of sustainable competitive advantage by creating unique organizational capabilities that are difficult to replicate. UNDIKSHA's experience suggests that organizations can balance tradition and modernity by integrating indigenous wisdom into contemporary management systems.

The study's findings have broader implications for organizational management in culturally diverse contexts. As globalization continues to challenge cultural identity and traditional practices, organizations that can successfully integrate local wisdom with modern efficiency may achieve superior performance outcomes while maintaining social legitimacy and employee commitment.

The challenges identified in implementation particularly cultural understanding gaps and standardization difficulties highlight the need for inclusive and patient cultural integration approaches. Organizations must invest in cultural education, provide flexible frameworks for diverse interpretations, and develop new performance metrics that capture the full value of holistic management approaches.

Ultimately, this research suggests that the future of effective HRM may lie not in choosing between traditional and modern approaches, but in creating synergistic integration that honors cultural heritage while embracing contemporary organizational needs. The Tri Hita Karana framework offers one promising model for this integration, providing a foundation for sustainable, culturally-grounded management practices that enhance both organizational performance and human flourishing.

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