



Towards The Harmonization of Technology and Humans in Supporting Green Ethics at Higher Vocational Education

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Abstract— Research on the harmonization of technology and humans in support of green ethics is based on the need to address the increasingly complex and sustainable environmental challenges faced by humans today. Modern technology has brought many benefits to humans, but at the same time, uncontrolled use of technology can also have serious negative impacts on the environment and human health. Green ethics is a concept that emphasizes the importance of maintaining a balance between human needs and environmental balance by reducing the negative impact of human activities on the environment. Therefore, harmonization between technology and humans is very important to achieve this goal. This research aims to identify new ways to use technology more effectively and efficiently without harming the environment. This research also aims to strengthen human awareness about the importance of maintaining environmental balance and form a positive attitude towards the responsible use of technology. The methods and approaches used in this study aim to develop solutions that integrate technology and people to achieve green ethical goals. It engages internal stakeholders (students, employees and lecturers) in creating holistic and sustainable solutions for increasingly complex environmental challenges. The development of a model that can be recommended to stakeholders in the institution. Research method was done using Factor analysis with the result of three factors, namely Caring for the environment for a good future, Green Ethical Practices are needed for the sustainability and harmony of human life and technology, Certainty of green ethical managers, combining with the Green IT model, the Ecolabel Model and combining the two based on local wisdom (Tri Hita Karana)

Keywords— *harmonization; technology; humans; green ethics*

I. INTRODUCTION

Research on the harmonization of technology and people in support of green ethics is based on the need to address the increasingly complex and sustainable environmental challenges faced by humans today. Modern technology has brought many benefits to humans, but at the same time, uncontrolled use of technology can also have serious negative impacts on the environment and human health. The presence of sophisticated technological devices at this time is like a flood that cannot be dammed. Humans who will always occupy life in this world always try to live in the future in a sustainable and better manner. Information technology enters the world of education, namely campuses [1]. The Bali State Polytechnic (PNB), which is a vocational higher education institution in Bali develop a guideline of Green Tourism that are always consistent in its application. One of them is the existence of Green Ethic guidelines that have been established by the Academic Senate in order to provide legal force and certainty for implementation within the PNB environment.

This research aims to identify new ways to use technology more effectively and efficiently without damaging the environment, it also aims to strengthen human awareness about the importance of maintaining environmental balance and form a positive attitude towards the responsible use of technology. The method and approach used in this research is to develop solutions that integrate technology and people to achieve green ethics goals. It engages internal stakeholders (students, employees and lecturers) in creating holistic and sustainable solutions for increasingly complex environmental challenges. The expected result is the development of a model that can be recommended to stakeholders in the institution.

II. LITERATURE REVIEW

Theory of planned behavior is one theory that studies human behavior. This theory was developed by Ajzen [2] where a person will perform behavior if he is interested in doing so. There are two basic determinants that can influence a person's behavioral interest, namely attitudes and subjective norms [3]. This theory explains that a person's visible behavior is determined by the intention that underlies the behavior, wherein the intention is to show how much a person wants to manifest or emerge a behavior. Armstrong and Kotler [4] stated that "attitude is an evaluation of people's feelings and tendencies to like and hate an object or idea. The embodiment of the attitude itself cannot be known directly, but is usually interpreted in advance from closed behavior", which means "attitude is an assessment of one's feelings and tendencies to like and hate an object or idea. The embodiment of the attitude itself cannot be known directly, but is usually interpreted in advance from closed behavior.

The theory of planned behavior assumes that certain actions are preceded by an awareness of interest to act in a certain way [5]. Furthermore, interest depends on attitudes which are influenced by previous experience, personal characteristics and perceptions drawn from experience. In the TPB concept, desire or interest has a big contribution in shaping a person's behavior [6]. Meanwhile, a person's interest is influenced by attitude toward behavior, subjective norms, and perceived behavioral control.

Humans use technology because they have reason, through their minds humans want to get out of trouble, want to live better, safer lives, and so on. Technological developments occur because someone uses his mind to solve every problem he faces. Technological advances are something that cannot be avoided in this life, because technological advances will go hand in hand with advances in science. Every innovation is created to provide positive benefits for human life. Technology also provides many conveniences, as well as a new way of carrying out human activities. Humans have also enjoyed the many benefits brought about by the technological innovations that have been produced in the last decade [7].

Pollution and damage to the natural environment have driven changes in consumer behavior. They are more aware of environmental issues and more interested in buying green products. The phenomenon of green marketing is a marketing activity that is more aimed at environmental friendliness [8]. The theory about the harmonization of technology and people is the idea that technology and people can work synergistically and complement each other to achieve better results than if they worked separately. This concept recognizes that technology can help humans increase their productivity, efficiency and creativity, but also recognizes that technology cannot replace the role of humans in many situations.

In general, the theory of harmonization of technology and people focus on the development of technology that can be adapted to the needs and preferences of individual humans. Technology must be designed to assist humans in their work and facilitate difficult or dangerous tasks. In this case, technology should enhance human skills and abilities, not replace them. Furthermore, the theory of harmonization of technology and humans also emphasizes the importance of appropriate technology dissemination and adoption by society. Technologies that are too complex or difficult for humans to use will be difficult to accept and limit the potential benefits that can be obtained. In this context, the harmonization of technology and people is not only about integrating technology and people in the work environment, but also in social, cultural and environmental contexts. As technology advances, humans must continue to consider the social, ethical, and environmental impacts of the technology they use.

In conclusion, the theory of harmonization of technology and people promote the development of technology that respects the role of humans and empowers them to maximize the benefits of technology. Harmonization of technology and humans should be the main goal in developing technology to achieve better results and sustainability for society. "The cooperation between humans and technology can contribute to the principles of green ethics in business. This can be achieved through the development of environmentally friendly technologies adapted to human needs and by increasing user awareness of the importance of sustainable practices."

Disharmony between humans and technology can have negative impacts on green ethical principles, including: (a) Increased environmental impact: Technologies that are not environmentally friendly or humans lack skills in using environmentally friendly technologies can increase environmental impacts, such as gas emissions greenhouses and the production of hazardous wastes that damage the environment and human health. (b) Economic loss: If non-environmentally friendly technologies are widely used without measures to mitigate their impact, this can cause economic losses to the people and companies that depend on the natural resources that are under threat. (c) Social justice: Disharmony between technology and humans can lead to social injustice, especially for people who do not have access or skills in using environmentally friendly technology. This can increase social and economic disparities between different human groups. (d) Decreased quality of life: Increased environmental impacts can reduce the quality of human life and the environment, such as rising global temperatures and poor air quality which can cause health problems. (e) Unsustainable: The use of environmentally unfriendly and disharmonious technologies can lead to long-term unsustainability, such as resource depletion and increased risk of climate change.

Increasing environmental impacts can reduce the quality of human life and the environment, such as rising global temperatures and poor air quality which can cause health problems. Therefore, harmonization between humans and technology that supports green ethical principles is very important to minimize negative impacts and ensure environmental sustainability and human well-being in the future.

Balinese culture upholds the values of balance and harmonization contained in the Tri Hita Karana concept [21]. Local culture has provided traditional tools such as Tri Hita Karana, the harmony of the relationship between man and God (*parhyangan*), and the environment (*palemahan*), and other man (*pawongan*) for the purposes of the welfare of the universe, in addition to the chess of bhakti teachers, dharma of religious dharmas, and various forms of knowledge other locales [22] which this concept was implemented by Hindu people [23]. To achieve the goal of a happy life, humans should strive to realize the three conditions taught in the Tri Hita Karana philosophy [24] as well as peace in life [25].

The concept of Tri Hita Karana is to encourage the achievement of student learning success, and aims to mature students so that they have sensitivity to complete moral values, as well as a balance between intellectual, emotional and spiritual intelligence [26]. Some researches from basic level to higher level of education conducted focusing the topic related to Tri Hita Karana. Students from elementary school was implemented the concept, by memorizing the Tri Sandhya mantram, respect and appreciate others and can protect the surrounding environment [27]. Junior high school students implement the concept by being grateful, pray according

to beliefs and tolerance towards other religions for *Parahyangan*; be honest character towards others, tolerance, democracy, respect for achievement, friendship, social care, humanism and active role as fellow social beings for *Pawongan*; and caring for the environment and the surrounding nature, caring for nature by not littering, and cleaning the classroom to create a comfortable learning environment that does not pollute the environment for *Palemahan* aspect [28]. Senior high school students are encouraged to implements the concept by praying to the school temple, respect and tolerance with others, and be grateful (*Parahyangan*); doing 3S (Senyum, Salam, Sapa or Smile and Greets), be honest, responsible and able to control their emotional (*Pawongan*), and doing energy efficiency and tree plantation around school area (*Palemahan*) [29]. In learning strategies, the implementation of the Tri Hita Karana concept can be outlined by lecturers in higher level of education, including planning, implementation, and in learning evaluation activities [30]

III. RESEARCH METHODS

The research was conducted at PNB by distributing questions to the respondents which consist of 239 people: 79 lecturers, 62 educational staff and 98 students. The research was conducted at the six departments in PNB, namely Civil Engineering, Mechanical Engineering, Electrical Engineering for the Engineering field, and in the field of Commerce in the Accounting, Business Administration and Tourism Departments. The sampling method use stratified purposive sampling using the Slovin formula, namely:

$$n = \frac{N}{1 + N(e)^2} \quad (1)$$

By using the snow ball method through the questionnaire until each sample is fulfilled. The questionnaire uses a Likert measurement scale with 5 scale from Strongly Disagree-Strongly Agree with 20 indicators. Validity and reliability were carried out on research instruments, and met the requirements, namely the validity of the instruments was all above 0.3 and the reliability was all above 0.6. Then factor analysis was carried out.

IV. RESULT AND DISCUSSION

Validity and reliability analysis is carried out, as it is known that the validity means that the instrument can be used to measure what should be measured [10] that the item has a positive correlation with the criteria (total score) and a high correlation, indicating that the item has a high validity as well. Usually, the minimum requirement to be considered eligible is if $r = 0.3$. So, if the correlation between items with a total score of less than 0.3 then the items in the instrument are declared invalid. The results of the calculation of all items above 0.3 means valid. While a reliability instrument is an instrument which, when used several times to measure the same object, will produce the same data, an instrument is declared reliable if the reliability coefficient is at least 0.6. The calculation results obtained Cronbach's Alpha 0.943 which means above the provisions of 0.6 [9] which means reliable.

Further analysis with factor analysis, where the use of factor analysis in this study has several assumptions, namely: (a) The data of each variable studied is normally distributed, (b) The value of the Kaiser Mayer-Olkin Measure of Sampling Adequacy (KMO MSA) is greater than 0.50 and the value of Barlett's Test of Sphencity (Sig.) is less than 0.05, and (c) there is a strong correlation (correlation) between variables, this is indicated by the value of the Anti-image correlation between variables greater than 0.50. Data can be analyzed by factor analysis if the value of Sampling Adequacy Size (MSA) for each item is greater than 0.50 [10]. If one or more items have an MSA value of 0.50; then the item does not qualify for inclusion in the factor analysis and the item with the lowest MSA value is eliminated and the factor analysis is repeated. Exploratory Factor Analysis (exploratory factor analysis) also called principal component analysis (principal component analysis) is a factor analysis technique in which several factors will be formed in the form of latent variables that cannot be determined before the analysis is carried out.

Based on the SPSS output "One Sample Kolmogorof-Smirnov Test" the Asymp value is obtained. Sig (2 tailed) > 0.05 the twenty variables are greater than 0.05, it can be concluded that all variables are normally distributed so that factor analysis can be continued in accordance with the assumption of using factor analysis, namely: data from each of these variables is normally distributed. All of 20 indicators were used and all the assumptions of factor analysis are met, so the factor analysis can be continued.

Followed by factor extraction, the indicators will be extracted into one or several factors using the Main Component Analysis method after the Communalities show the contribution of each indicator to the formed factors (Tabel I).

The factor name is chosen by looking at the highest loading factor value for each factor which is determined based on the highest loading factor value, it means that the harmonization of people and technology can help strengthen awareness of environmental sustainability in society with a percentage of variance of 52.234%. While the other two factors have variations of 9.992% and 5.297%. The interpretation of each factor can be explained as below:

- Caring for the environment for a good future. It's not only humans who now have to pay attention to the environment as a very important part for human life and the continuity of living in this nature. In Hindu teachings it is known as Palemahan (harmonious relations between humans and the environment)

- Green Ethics practices are necessary for the sustainability and harmony of human life and technology, not only in theory or knowledge is needed, but it must be done in real terms so that there is harmonization between humans and technology
- Certainty of green ethics managers, then the human community as the inhabitants of this nature must be made managers who always monitor and evaluate the behavior (green ethic).

TABLE I. FACTOR ROTATION RESULT

Factor Rotation Result				
<i>No. Var</i>	<i>Variable</i>	<i>Factor Name</i>	<i>Loading Factor</i>	<i>% of Variances</i>
9	I feel that the harmonization of people and technology can help strengthen awareness of environmental sustainability in society	Care for the environment for a good future	.829	52,234
12	I agree that the harmonization of people and technology can help raise awareness of environmental issues		.810	
11	I feel that technology can be used to identify sources of pollution and reduce greenhouse gas emissions		.792	
10	I agree that the harmonization of people and technology can strengthen green ethics practices		.776	
4	I believe that the harmonization of humans and technology can reduce the negative impact on the environment.		.727	
7	I believe that the harmonization of people and technology can help improve energy efficiency and reduce greenhouse gas emissions.		.726	
15	I agree that the harmonization of humans and technology can strengthen awareness of environmental sustainability in society		.704	
14	I agree that the harmonization of people and technology can help increase energy efficiency and reduce the use of non-renewable natural resources.		.662	
16	I agree that efforts to harmonize people and technology in support of green ethics can bring significant economic benefits		.657	

Factor Rotation Result				
No. Var	Variable	Factor Name	Loading Factor	% of Variances
6	I feel that humans and technology can work together to raise awareness of environmental issues		.614	
5	I feel that technology can be used to identify and reduce sources of pollution.		.613	
13	I feel that technology can help create a more eco-friendly environment		.581	
3	I feel that humans and technology can work together to create a more eco-friendly environment.	Green Ethics practices are necessary for the sustainability and harmony of human life and technology	.765	9,992
2	I feel that technology can be used to support efforts to maintain environmental sustainability		.731	
1	I believe that the harmonization of people and technology can help strengthen green ethics practices		.606	
8	I feel that technology can be used to promote sustainability practices at work and at home.		.593	
17	I agree that green behavior is always disseminated to all members of the PNB community	Certainty of green ethics managers	.769	5,297
18	Leaders always provide direction in carrying out Green behavior (Green Ethics)		.597	
19	There is an implementation team created to conduct money on the green behavior of the PNB academic community		.875	
20	There needs to be sanctions for those who violate the green behavior that has been decided by the PNB leadership		.677	

^a Sample of a Table footnote. (Table footnote)

If the disharmony between humans and technology can have a negative impact on the principles of green ethics, including:

- Increased environmental impact: Technologies that are not environmentally friendly or humans who lack skills in using environmentally friendly technologies can increase the resulting environmental impact, such as greenhouse gas emissions and the production of waste that is harmful to the environment and human health. It will threaten human life in the future
- Economic losses: If technologies that are not environmentally friendly are used widely and no action is taken to reduce their impact, then this can cause economic losses to the people and companies that depend on natural resources that are threatened. Resources that are not utilized as well as possible then economic losses are in plain sight.

- **Social injustice:** Disharmony between technology and humans can lead to social injustice, especially for people who do not have access or skills to use environmentally friendly technology. This can increase social and economic disparities between groups in society. Therefore, the skills in using technology by humans are needed in industry 4.0 and society 5.0 which were introduced by Japan in 2017.
- **Decreased quality of life:** Increasing environmental impacts can reduce the quality of life for humans and the environment, such as increasing global temperatures and poor air quality which can cause health problems.
- **Unsustainability:** The use of technologies that are not environmentally friendly and not in harmony with humans can lead to long-term unsustainability, such as depletion of natural resources and increased risk of climate change. This has often been echoed by the world community due to the depletion of natural resources due to climate change.

The theory of planned behavior is based on the belief that human actions are influenced by their intentions to perform those actions. TPB posits that the intention to perform an action is influenced by three main factors:

- a. **Attitude toward the behavior:** This reflects an individual's view of whether the behavior is good or bad.
- b. **Subjective norm:** This reflects an individual's perception of whether important people in their life support or oppose the behavior.
- c. **Perceived behavioral control:** This reflects the extent to which individuals believe they have control over the behavior. Factors such as skills, resources, and barriers can influence perceived behavioral control.

The relationship between the theory of planned behavior and the harmonization of humans and technology can be observed through several pieces of evidence: (1) **Technology Adoption:** TPB has been used to understand why individuals decide to adopt or not adopt specific technologies. For example, if someone has a positive attitude toward the use of a particular technology, subjective norms that support the use of the technology, and believes they have control over its use, they are more likely to adopt it. (2) **User Interface Design:** This theory is also applied in user interface (UI) design to make technology more user-friendly and acceptable. By using knowledge about attitudes, subjective norms, and perceived behavioral control, UI designers can create a better user experience. (3) **Behavior Change:** TPB can be used to plan and implement behavior change initiatives related to technology. For instance, if an organization aims to change employees' behavior regarding data security, they can use TPB to identify factors influencing employees' intentions and actions related to data security. (4) **Technology Awareness and Education:** TPB can be used to design education and awareness campaigns aimed at changing attitudes and subjective norms related to the use of specific technologies. This can help generate a better understanding of technology implications and motivate better actions.[11]

By using TPB as a framework, we can understand how attitudes, subjective norms, and perceived behavioral control play a role in harmonizing humans and technology. Understanding these factors allows us to design more effective interventions and strategies to promote responsible technology use aligned with human values and objectives [12]

The TPB can play a significant role in supporting green ethics, which is an effort to promote environmentally friendly and sustainable behavior. Here are some ways in which TPB can help support green ethics [13][14][15]:

- a. **Measuring Pro-environmental Intentions:** TPB focuses on measuring an individual's intentions to perform specific actions. In the context of green ethics, TPB can be used to measure individuals' intentions to engage in environmentally supportive actions, such as recycling, reducing energy consumption, or minimizing waste. By understanding individuals' intentions, we can design more effective educational or motivational campaigns.
- b. **Analyzing Attitudes Toward the Environment:** TPB includes the component of attitude toward a specific behavior. This can be used to measure individuals' attitudes toward environmentally friendly actions. For example, whether someone has a positive attitude toward using eco-friendly products or supports strict environmental policies. Understanding these attitudes can help in designing better communication campaigns.
- c. **Identifying Barriers and Constraints:** TPB also considers perceived behavioral control. In the context of green ethics, this means understanding the barriers individuals may face in adopting pro-environmental actions. For instance, individuals might find it difficult to access eco-friendly products or may feel that their actions won't have a significant impact on the environment. By identifying these barriers, we can work to overcome them.
- d. **Designing Behavior Interventions:** Based on TPB analysis, we can design more effective behavior interventions to encourage pro-environmental actions. This may include awareness campaigns, incentives, or policy changes aimed at enhancing individuals' intentions and abilities to act in an environmentally friendly manner.
- e. **Impact Evaluation:** After implementing interventions or campaigns, TPB can be used to evaluate whether individuals' intentions and behaviors have changed as expected. This allows us to measure the effectiveness of pro-environmental efforts and make strategy adjustments if necessary [16]

By utilizing TPB, we can integrate our understanding of the psychological factors influencing individual behavior with efforts to promote green ethics and sustainability. This helps in designing more targeted and effective approaches to make pro-environmental behavior a part of individuals' daily routines [17]

The concept of Tri Hita Karana is a cultural concept from Bali, Indonesia, that underlies the worldview of Balinese society. This concept has a strong connection to green ethics because it promotes balance and harmony between humans, nature, and the spiritual world. Below are how the concept of Tri Hita Karana can be applied in the context of green ethics: [18]

- a. Harmonious Relationship with Nature (*Parahyangan*): The first aspect of Tri Hita Karana is the relationship between humans and the spiritual world or *Parahyangan*. In the context of green ethics, this can be interpreted as reverence for the spiritual or greater natural forces that create and sustain the universe. Respecting nature as a part of the spiritual world can encourage environmentally friendly actions. This means preserving nature not only for its physical benefits but also as a form of respect for the spiritual forces that govern it.
- b. Harmonious Relationship with Other Humans (*Pawongan*): The second aspect of Tri Hita Karana is the relationship between humans and other humans, or *Pawongan*. In the context of green ethics, this can mean collaborating with others to promote environmentally friendly behavior. Sharing knowledge, resources, or even forming communities that care for the environment are part of efforts to maintain balance in human-to-human relationships in the context of green ethics.
- c. Harmonious Relationship with Nature (*Palemahan*): The third aspect of Tri Hita Karana is the relationship between humans and nature, or *Palemahan*. This is the most relevant aspect in the context of green ethics. *Palemahan* refers to the relationship between humans and nature, the environment, and ecosystems. In this context, Tri Hita Karana encourages individuals to preserve and nurture nature, not only for human benefit but also as a spiritual responsibility to maintain balance in ecosystems.

In the implication of Tri Hita Karana in the context of green ethics, it's important to understand that green ethics is not just about individual actions but also about a broader balance and harmony between humans, nature, and the spiritual world. This can serve as the foundation for promoting collectively environmentally friendly behavior, such as sustainable farming practices, wise natural resource management, and the development of environmentally conscious communities.[19]

The application of the concept of Tri Hita Karana in green ethics can help build a resilient and sustainable culture of environmental care, where individuals and communities respect nature as an integral part of their lives and work together to preserve ecosystems for collective well-being [20]

V. CONCLUSION

- a. From 20 research indicators using factor analysis into 3 components that form 3 factors, namely Caring for the environment for a good future, Green Ethic Practices are needed for the sustainability and harmony of human life and technology, Certainty of green ethical managers.
- b. The design for the development of a human and technology harmonization model in support of green ethics that can be used includes the following: Green IT Model: This model includes strategies, policies, and practices for using environmentally friendly information technology. This model includes the use of energy efficient and environmentally friendly hardware and software, energy and fuel management, and technology product lifecycle management. and Ecolabel Model; This model indicates environmental certification given to products and services that meet certain environmental standards. Ecolabel can help direct consumers to choose products that are environmentally friendly and support harmonization between humans and technology in supporting green ethics.

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