

The Influence of Tri Hita Karana on Employee Work-Life Balance

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ABSTRACT

Purpose: This study examines the influence of Tri Hita Karana on employees' work-life balance, focusing on its three dimensions: Parahyangan, Pawongan, and Palemahan.

Research Method: A quantitative survey was conducted among employees working in various organizations in Bali. Data were collected using a Likert-scale questionnaire and analyzed using Structural Equation Modeling with the Partial Least Squares (PLS-SEM) approach. Respondents were selected through purposive sampling based on predetermined criteria.

Results and Discussion: The findings demonstrate that Parahyangan, Pawongan, and Palemahan each have a positive and significant effect on employees' work-life balance. The results suggest that spiritual harmony, interpersonal relationships, and environmental balance, as embedded in Tri Hita Karana, collectively contribute to employees' ability to manage work and personal responsibilities.

Implications: Organizations can incorporate Tri Hita Karana values into organizational culture and employee well-being initiatives to foster a more harmonious and supportive work environment.

Originality: This study extends work-life balance research by integrating Tri Hita Karana as an indigenous cultural framework, highlighting the relevance of Balinese local wisdom in explaining employee well-being and organizational practices.

Keywords: tri hita karana; work life balance; local wisdom; employee well-being; organizational culture.

1. Introduction

Work-life balance (WLB) has become an increasingly important organizational issue as firms confront a fundamental tension between demanding work environments and employees' need to maintain meaningful lives beyond work (Allen *et al.*, 2021; Bakker & Demerouti, 2022; Na'im & Bahtiar, 2024). The issue is no longer confined to individual time-management capabilities; rather, it reflects how organizational environments shape employees' ability to allocate psychological, temporal, and social resources across work and non-work domains (Hobfoll *et al.*, 2020; Lyu & Fan, 2020; Wang *et al.*, 2021). Although organizations have traditionally addressed WLB through workload management, flexible working arrangements, and supervisor support, the effectiveness of these practices may depend on the broader values and social norms embedded within organizational contexts (Hayati & Syahrizal, 2025; Kähkönen, 2023; Kundi *et al.*, 2021; Molino *et al.*, 2020). Thus, understanding WLB requires attention not



only to formal organizational practices but also to the cultural foundations that shape employees' interpretations of harmony, responsibility, and well-being (Dewi & Oktavia, 2025; Kramar, 2022; Rismawan *et al.*, 2024; Syahir *et al.*, 2025).

The challenge has become particularly salient in the digital and post-pandemic workplace. Digital connectivity, remote and hybrid work, and the increasing expectation of continuous availability have simultaneously expanded work flexibility and weakened the boundaries between work and personal life (Kähkönen, 2023; Shockley *et al.*, 2021; Wang *et al.*, 2021). Although technological connectivity can provide employees with greater autonomy over when and where they work, it can also facilitate work intensification, role overload, and difficulties with psychological detachment (Allen *et al.*, 2021; Molino *et al.*, 2020). Consequently, contemporary organizations face a paradox: practices designed to increase flexibility may also extend the reach of work into employees' private lives. Existing interventions, including flexible scheduling, remote working, and employee well-being programs, have therefore become important mechanisms for managing this tension (Morganson *et al.*, 2020; Na'im & Bahtiar, 2024; Wang *et al.*, 2021). Nevertheless, these approaches predominantly emphasize structural and managerial mechanisms, leaving relatively limited understanding of how culturally embedded value systems may contribute to employees' capacity to achieve WLB (Kramar, 2022; Rismawan *et al.*, 2024; Sham *et al.*, 2024).

This limitation is important because employee well-being is not experienced independently of the cultural context in which work takes place. Organizational behavior is shaped not only by formal policies and managerial practices but also by shared values concerning relationships, morality, spirituality, and the interaction between individuals and their surrounding environment (Brannen *et al.*, 2021; E-Vahdati *et al.*, 2023; Kundi *et al.*, 2021). A culturally grounded perspective may therefore offer an alternative explanation of WLB by recognizing that balance is not simply a consequence of organizational flexibility but may also emerge from employees' perceptions of harmony across multiple domains of life (Rismawan *et al.*, 2024; Sham *et al.*, 2024). This perspective is consistent with sustainable human resource management (SHRM), which extends conventional HRM beyond short-term productivity toward the long-term well-being of employees, social sustainability, and alignment between organizational and human interests (Kramar, 2022; E-Vahdati *et al.*, 2023). However, the cultural foundations through which such sustainable well-being may be cultivated remain insufficiently examined (Chandra & Kumar, 2025; Syahir *et al.*, 2025).

Against this backdrop, Tri Hita Karana (THK) provides a distinctive cultural framework through which the relationship between organizational life and employee well-being can be reconsidered. Rooted in Balinese philosophy, THK conceptualizes well-being as the outcome of harmonious relationships across three interconnected dimensions: Parahyangan, harmony between humans and God; Pawongan, harmony among human beings; and Palemahan, harmony between humans and their physical environment (Metera *et al.*, 2025; Narti, 2024; Rismawan *et al.*, 2024). Importantly, these dimensions represent more than isolated cultural practices. Collectively, they constitute an integrated value system that emphasizes interconnectedness, balance, relational responsibility, and harmony (Dewi & Oktavia, 2025; Metera *et al.*, 2025). Such characteristics provide a potentially relevant foundation for understanding WLB because employees simultaneously navigate spiritual or personal meaning, interpersonal relationships, and their physical and organizational environments (Nikensari & Yudhistira, 2024; Wnuk, 2024).

Each dimension of THK may provide a distinct pathway through which employees experience greater balance. Parahyangan may strengthen employees' sense of spiritual meaning, inner regulation, and moral orientation, potentially helping them manage competing demands between work and personal life (Alinejad *et al.*, 2025; Hamka *et al.*, 2022; Syahir *et al.*, 2025). Pawongan emphasizes harmonious interpersonal relationships, cooperation, mutual respect, and social support, which may reduce relational tensions and facilitate the management of competing work and family or social roles (Bai & Zhou, 2025; Kundi *et al.*, 2021; Kurtuluş *et al.*, 2023; Suciarti *et al.*, 2025). Palemahan, meanwhile, emphasizes harmony between people and their physical environment and may contribute to employees' perceptions of a healthy, comfortable, and supportive work setting (Dumitriu *et al.*, 2025; Sadick & Kamardeen, 2020; E-Vahdati *et al.*, 2023). Viewed collectively, these dimensions suggest that WLB may be understood as a multidimensional state of harmony rather than merely the successful allocation of time between work and non-work activities (Rismawan *et al.*, 2024; Sham *et al.*, 2024).

Despite this theoretical relevance, empirical research linking THK to employee WLB remains limited. The dominant WLB literature has largely focused on organizational and individual antecedents, including work flexibility, job demands, supervisor support, work-family policies, and digital work arrangements (Allen *et al.*, 2021; Bakker & Demerouti, 2022; Hayati & Syahrizal, 2025; Wang *et al.*, 2021). While these explanations are valuable, they provide only a partial account of WLB, as they primarily conceptualize balance as an outcome of organizational resources and boundary management practices (Lyu & Fan, 2020; Na'im & Bahtiar, 2024; Shockley *et al.*, 2021). Less attention has been given to whether culturally embedded value systems can shape employees' experiences of balance (Kramar, 2022; Rismawan *et al.*, 2024). This omission is particularly consequential in culturally distinctive settings such as Bali, where local values may continue to influence social relationships, organizational behavior, and perceptions of well-being (Dewi & Oktavia, 2025; Metera *et al.*, 2025; Narti, 2024). Accordingly, the central research gap is not simply the absence of evidence regarding THK and WLB, but the limited theorization of how an indigenous cultural philosophy may function as a value-based mechanism for employee well-being within contemporary organizations (Kharisma *et al.*, 2025; Rismawan *et al.*, 2024).

Addressing this gap, this study examines whether and to what extent the three dimensions of THK—Parahyangan, Pawongan, and Palemahan—are associated with employee WLB. Rather than treating THK as a contextual cultural characteristic, we conceptualize its three dimensions as distinct explanatory mechanisms through which employees may experience harmony across work and non-work domains (Kharisma *et al.*, 2025; Rismawan *et al.*, 2024). This approach enables the study to move beyond the conventional policy-centered explanation of WLB and examine whether culturally embedded values can provide an additional foundation for sustainable employee well-being (Kramar, 2022; E-Vahdati *et al.*, 2023; Syahir *et al.*, 2025).

This study makes three contributions. First, it extends the WLB literature by introducing an indigenous cultural perspective into the explanation of employee balance, thereby complementing predominantly Western and management-centered accounts of WLB (Rismawan *et al.*, 2024; Sham *et al.*, 2024). Second, it disaggregates THK into Parahyangan, Pawongan, and Palemahan, allowing the study to identify whether spiritual, interpersonal, and environmental dimensions have distinct relationships with employee WLB rather than treating cultural harmony as a single undifferentiated construct (Kharisma *et al.*, 2025; Metera *et al.*, 2025; Narti, 2024). Third, the study contributes to sustainable HRM by demonstrating how culturally embedded values may complement formal organizational practices in fostering employee well-being (Kramar, 2022; E-Vahdati *et al.*, 2023). In doing

so, the study positions Bali not merely as a geographical setting but as a theoretically meaningful context in which indigenous values can inform contemporary debates on sustainable and human-centered organizational management (Dewi & Oktavia, 2025; Rismawan *et al.*, 2024).

The reminder of this paper is organized as follows. Section 2 provides a literature review. Section 3 presents the research method. Section 4 provides research findings and discussions. Section 5 wraps up the paper.

2. Literature Review and Hypothesis Development

2.1 Literature Review

2.1.1 Work-Life Balance and an Indigenous Perspective

Work-life balance (WLB) refers to an individual's ability to manage work and non-work roles in a manner that enables satisfactory functioning across multiple life domains. Although the literature has traditionally conceptualized WLB in terms of work-family conflict, time allocation, flexibility, and organizational support, contemporary workplaces have made achieving balance increasingly difficult (Allen *et al.*, 2021; Bakker & Demerouti, 2022). Digital connectivity, workload intensification, and expectations of continuous availability can extend work beyond formal working hours and weaken the psychological boundary between work and non-work domains (Kähkönen, 2023; Shockley *et al.*, 2021; Wang *et al.*, 2021). Consequently, WLB should not be understood solely as an outcome of organizational policies or employees' time-management capabilities. It may also reflect the broader value systems through which employees interpret work, relationships, personal well-being, and their surrounding environment (Kramar, 2022; Rismawan *et al.*, 2024; Sham *et al.*, 2024).

This observation exposes an important limitation in the dominant WLB literature. Existing explanations have primarily been developed from managerial and psychological perspectives, emphasizing flexible work arrangements, supervisor support, job demands, and boundary management (Allen *et al.*, 2021; Bakker & Demerouti, 2022; Kundi *et al.*, 2021; Wang *et al.*, 2021). These explanations are important but may be incomplete when employee well-being is embedded within a distinctive cultural environment. In societies where indigenous values continue to influence social relationships and organizational behavior, cultural philosophies may serve as an additional resource for managing competing life demands (Cooke *et al.*, 2021; Kramar, 2022; Rismawan *et al.*, 2024). Accordingly, incorporating an indigenous perspective may provide a more context-sensitive explanation of how employees achieve WLB (Dewi & Oktavia, 2025; Kharisma *et al.*, 2025; Metera *et al.*, 2025).

In the Balinese context, Tri Hita Karana (THK) offers such a perspective. THK is an indigenous philosophical framework that conceptualizes well-being as the consequence of harmonious relationships between humans and God (Parahyangan), among humans (Pawongan), and between humans and the environment (Palemahan) (Dewi & Oktavia, 2025; Metera *et al.*, 2025; Narti, 2024; Rismawan *et al.*, 2024). Importantly, these dimensions should not be viewed as three unrelated cultural practices. Rather, they represent an interconnected value system in which spiritual, interpersonal, and environmental harmony jointly constitute a meaningful and balanced life (Dewi & Oktavia, 2025; Metera *et al.*, 2025). This holistic orientation offers a valuable lens for understanding WLB, as employees do not experience work in isolation from their spiritual values, social relationships, or physical surroundings (Nikensari & Yudhistira, 2024; Wnuk, 2024). Thus, this study conceptualizes THK as an indigenous value-based resource system that may facilitate WLB. Rather than treating Balinese culture merely as a

contextual characteristic, the study proposes that its three dimensions provide distinct resources that help employees preserve harmony across work and non-work domains (Kharisma *et al.*, 2025; Rismawan *et al.*, 2024).

2.1.2 Conservation of Resources Theory and Tri Hita Karana

The relationship between THK and WLB can be further explained through Conservation of Resources (COR) theory (Hobfoll *et al.*, 2020). COR theory proposes that individuals strive to acquire, retain, protect, and develop resources that they value. Stress and impaired well-being arise when individuals experience resource loss, anticipate resource loss, or invest resources without obtaining adequate returns. In the context of WLB, employees must continuously allocate scarce resources—including time, energy, emotional capacity, psychological stability, and social support—across competing work and non-work roles (Bakker & Demerouti, 2022; Lyu & Fan, 2020). When work demands consume these resources without sufficient replenishment, employees become more vulnerable to strain and work–life imbalance (Allen *et al.*, 2021; Hayati & Syahrizal, 2025; Kundi *et al.*, 2021).

From this perspective, THK can be understood as a culturally embedded resource system. Parahyangan may provide psychological and spiritual resources (Alinejad *et al.*, 2025; Hamka *et al.*, 2022; Syahir *et al.*, 2025); Pawongan may provide relational and social resources (Bai & Zhou, 2025; Kundi *et al.*, 2021; Kurtuluş *et al.*, 2023); and Palemahan may provide physical and environmental resources (Dumitriu *et al.*, 2025; Sadick & Kamardeen, 2020). These resources are not necessarily substitutes for formal organizational support. Instead, they may complement organizational mechanisms by helping employees preserve personal resources and cope with demands across multiple life domains (Hobfoll *et al.*, 2020; E-Vahdati *et al.*, 2023; Kramar, 2022).

This conceptualization also avoids reducing THK to a purely religious or cultural construct. Its relevance to WLB lies in the way its principles cultivate conditions that protect employees from resource depletion and facilitate resource restoration. Spiritual meaning may strengthen psychological resilience and well-being (Alinejad *et al.*, 2025; Hamka *et al.*, 2022; Wnuk, 2024), harmonious relationships may provide emotional and instrumental support (Bai & Zhou, 2025; Kundi *et al.*, 2021; Kurtuluş *et al.*, 2023), and a healthy environment may reduce physical and psychological strain (Dumitriu *et al.*, 2025; Sadick & Kamardeen, 2020). Accordingly, the three dimensions of THK are expected to contribute positively to WLB through different but complementary resource pathways (Hobfoll *et al.*, 2020; Kramar, 2022; Syahir *et al.*, 2025).

2.2 Hypothesis Development

2.2.1 Parahyangan and Work–Life Balance

Parahyangan represents harmony between humans and God and encompasses spiritual values, gratitude, religious practice, meaning, and moral orientation (Dewi & Oktavia, 2025; Narti, 2024). Its relevance to WLB can be understood through the role of spiritual resources in helping individuals regulate emotions, construct meaning, and cope with stressful experiences. Spiritual well-being can provide individuals with a stable source of meaning and psychological resources when confronting competing demands (Alinejad *et al.*, 2025; Hamka *et al.*, 2022; Wnuk, 2024).

From a Conservation of Resources (COR) perspective, Parahyangan represents an internal psychological and spiritual resource that may protect employees against resource depletion. Employees

who derive meaning, inner peace, and emotional stability from their spiritual orientation may be better positioned to regulate responses to work pressures, particularly when supportive organizational conditions and positive work environments provide additional resources for employee well-being and engagement (Al Humairah *et al.*, 2023; Hamka *et al.*, 2022; Hobfoll *et al.*, 2020; Wnuk, 2024). Rather than eliminating job demands, spiritual resources may change how employees interpret and respond to those demands, thereby reducing the extent to which work pressures spill over into personal life.

This resource-based mechanism is consistent with evidence that organizational culture, work environment, motivation, and employee-oriented HRM practices can contribute to employee well-being and engagement (Al Humairah *et al.*, 2023; Jumady, 2022), while workplace spirituality and spiritual well-being can enhance psychological well-being and work-life balance (Nikensari & Yudhistira, 2024; Syahir *et al.*, 2025). Thus, Parahyangan can be understood not merely as a religious or cultural value, but as a psychological resource that enables employees to preserve, replenish, and mobilize personal resources when confronting competing work and non-work demands.

Parahyangan may also facilitate a broader perception of balance by encouraging employees to evaluate their lives beyond purely occupational achievement. Such an orientation can reduce the tendency to define personal success exclusively through work performance and encourage greater attention to personal and spiritual well-being, consistent with evidence that spiritual well-being and workplace spirituality are associated with broader employee well-being and more balanced work-life experiences (Nikensari & Yudhistira, 2024; Syahir *et al.*, 2025; Wnuk, 2024). This broader orientation may also strengthen employees' capacity to manage the boundaries between work and non-work domains, particularly when organizational environments and HRM practices provide resources that support employee well-being and engagement (Al Humairah *et al.*, 2023; Allen *et al.*, 2021; Jumady, 2022). Consequently, employees who hold stronger Parahyangan values may be better able to maintain psychological boundaries between work and non-work domains, thereby supporting a more sustainable work-life balance (Allen *et al.*, 2021; Nikensari & Yudhistira, 2024).

H1: *Parahyangan has a positive effect on employee work-life balance.*

2.2.2 Pawongan and Work-Life Balance

Pawongan refers to harmony among humans and emphasizes solidarity, cooperation, mutual respect, trust, and supportive interpersonal relationships (Dewi *et al.*, 2025; Suciarti *et al.*, 2025). In organizational settings, these principles are particularly relevant because employees perform their roles within networks of coworkers, supervisors, teams, and other stakeholders. Such interpersonal relationships can constitute valuable social resources that help employees cope with work demands, sustain psychological well-being, and maintain balance across life domains (Al Humairah *et al.*, 2023; Kundi *et al.*, 2021; Kurtuluş *et al.*, 2023). Consistent with this resource-based perspective, supportive relationships with coworkers and supervisors can alleviate work-family conflict and facilitate more positive work-life experiences by providing emotional, instrumental, and informational resources (Bai & Zhou, 2025; Hayati & Syahrizal, 2025). Accordingly, Pawongan may function as a culturally embedded interpersonal resource through which employees strengthen social support, reduce the psychological burden of competing demands, and preserve their capacity to maintain work-life balance.

COR theory suggests that social relationships are valuable resources because they provide emotional, informational, and instrumental support that helps individuals cope with stressful demands and protect against the depletion of psychological resources (Hobfoll *et al.*, 2020). In organizational contexts, supportive relationships with coworkers, supervisors, and other members of the work

environment can therefore function as important interpersonal resources that strengthen employees' psychological well-being and capacity to manage competing demands (Al Humairah *et al.*, 2023; Kundi *et al.*, 2021). Consistent with this logic, social support has been associated with lower work–family conflict, greater psychological well-being, and more favorable work–life balance outcomes (Bai & Zhou, 2025; Hayati & Syahrizal, 2025; Kurtuluş *et al.*, 2023). From this perspective, Pawongan may provide a culturally embedded source of social resources through which employees obtain support, preserve psychological resources, and cope more effectively with demands across work and non-work domains.

Pawongan extends the conventional social-support argument by embedding interpersonal support within a broader cultural principle of harmony, emphasizing respectful, cooperative, and mutually supportive human relationships (Dewi *et al.*, 2025; Suciarti *et al.*, 2025). When employees experience such supportive relationships, interpersonal conflict is less likely to become an additional source of resource depletion, consistent with the COR view that social relationships can serve as resources that help individuals preserve and replenish valued psychological resources (Hobfoll *et al.*, 2020). Moreover, a harmonious social environment can facilitate emotional, informational, and instrumental assistance when employees face competing work and personal responsibilities, thereby strengthening psychological well-being and employees' capacity to manage multiple demands (Bai & Zhou, 2025; Hayati & Syahrizal, 2025; Kundi *et al.*, 2021). Accordingly, Pawongan may operate not merely as a desirable interpersonal condition but as a culturally embedded relational resource that enables employees to preserve their emotional and social resources and maintain greater balance between work and non-work domains (Al Humairah *et al.*, 2023; Kurtuluş *et al.*, 2023). Thus, stronger Pawongan values should be associated with greater work–life balance.

H2: *Pawongan has a positive effect on employee work–life balance.*

2.2.3 Palemahan and Work–Life Balance

Palemahan represents harmony between humans and their physical environment and emphasizes environmental responsibility, cleanliness, sustainability, and the creation of healthy surroundings (Dewi *et al.*, 2025). Although work–life balance research has predominantly emphasized psychological and social factors, the physical environment in which employees work can also constitute an important contextual resource that shapes stress, comfort, and perceived well-being. A healthy and supportive work environment can reduce environmental stressors and facilitate employees' physical and psychological functioning, thereby contributing to more sustainable employee well-being (Dumitriu *et al.*, 2025; E-Vahdati *et al.*, 2023; Sadick & Kamardeen, 2020). This perspective is also consistent with sustainable HRM, which emphasizes the importance of working conditions and organizational environments in sustaining employees' health, well-being, and long-term functioning (Kramar, 2022).

The relationship can again be interpreted through COR theory, whereby physical and environmental conditions constitute contextual resources that can either facilitate or constrain employees' ability to preserve valued personal resources (Hobfoll *et al.*, 2020). Excessive noise, poor air quality, uncomfortable workspaces, and inadequate environmental conditions may impose additional physical and psychological demands, increasing resource expenditure and potentially undermining employee well-being. Conversely, clean, safe, comfortable, and environmentally supportive settings can reduce unnecessary strain and help employees conserve their available resources (Dumitriu *et al.*, 2025; Sadick & Kamardeen, 2020). This resource-preservation mechanism is also consistent with sustainable HRM, which recognizes healthy working conditions and supportive work environments as important foundations for sustaining employee well-being and long-term functioning (Al Humairah *et al.*, 2023;

Kramar, 2022). From this perspective, Palemahan may function as an environmental resource that supports employees' physical and psychological functioning while reducing resource depletion arising from unfavorable workplace conditions.

Palemahan therefore broadens the conventional understanding of work-life balance by recognizing that balance is not generated exclusively through psychological resilience or interpersonal support. Employees are also embedded within physical environments that influence whether their daily experiences become more demanding or restorative. Supportive workplace environments can reduce environmental stressors and facilitate employees' physical and psychological functioning, thereby contributing to employee well-being and more sustainable working experiences (Dumitriu *et al.*, 2025; E-Vahdati *et al.*, 2023; Sadick & Kamardeen, 2020). This perspective is also consistent with sustainable HRM, which emphasizes healthy and supportive working conditions as important for sustaining employee well-being and long-term functioning (Al Humairah *et al.*, 2023; Kramar, 2022). Accordingly, employees who experience stronger Palemahan values are expected to report higher levels of work-life balance.

H3: *Palemahan has a positive effect on employee work-life balance*

3. Research Method

3.1 Research Design and Study Context

This study employed a quantitative, cross-sectional survey design to examine the relationships between the three dimensions of Tri Hita Karana (THK)—Parahyangan, Pawongan, and Palemahan—and employees' work-life balance (WLB). A quantitative design was appropriate because the study sought to test theoretically derived relationships among latent constructs using standardized measures and statistical inference. The cross-sectional approach enabled the study to capture employees' perceptions of THK values and WLB at a specific point in time and to empirically assess the proposed relationships among these constructs.

The study was conducted in Bali, Indonesia, where THK is an important indigenous philosophical framework that emphasizes harmony among humans, between humans and God, and between humans and the natural environment. This context provides a theoretically relevant setting for examining whether culturally embedded values are associated with employees' perceptions of WLB. Rather than treating Bali solely as a geographical setting, the study considers its cultural context as integral to the theoretical relationships examined. In this sense, the study uses Bali as a theoretically meaningful context in which the principles of harmony embodied in THK can be examined as culturally embedded values with potential implications for employees' work and non-work experiences.

The target population comprised employees working in organizations and companies located in Bali. To ensure that respondents had sufficient organizational experience to evaluate both their work environment and their ability to manage work and non-work responsibilities, respondents were required to have worked for their current organization for at least one year. This eligibility criterion was intended to ensure that participants had adequate exposure to their organizational environment and sufficient experience with the demands and resources associated with their work roles to provide meaningful assessments of THK values and WLB.

3.2 Sampling and Data Collection

Participants were selected using purposive sampling based on the predetermined eligibility criterion of at least one year of organizational tenure. This criterion was intended to ensure that respondents had adequate exposure to organizational practices, interpersonal relationships, and workplace conditions relevant to the constructs examined in this study.

A total of 115 valid responses were obtained and included in the analysis. The sample size was determined based on the minimum indicator-to-observation guideline reported by Luthfi *et al.*, (2025). With 23 measurement indicators in the research model, the minimum required sample was calculated as $23 \times 5 = 115$ observations. The resulting sample therefore met the minimum sample requirement specified for the study.

Data were collected through a structured questionnaire administered via both online and offline channels. Before completing the questionnaire, participants were informed about the study's academic purpose, the voluntary nature of participation, and the confidentiality of their responses. Respondents were also informed that there were no right or wrong answers and were encouraged to respond based on their actual experiences and perceptions.

All constructs were measured using a five-point Likert scale ranging from 1 = strongly disagree to 5 = strongly agree. The questionnaire contained measures of the three THK dimensions and WLB. The measurement indicators for THK were adopted from Windia (2014), while the WLB measures were adapted from Lyu and Fan (2020). The adaptation process retained the conceptual meaning of the original measures while aligning the wording with the organizational and Balinese context of the present study.

3.3 Measurement Model

The study conceptualizes THK through its three dimensions—Parahyangan, Pawongan, and Palemahan—and examines their respective relationships with WLB. The measurement model was evaluated before testing the structural relationships to establish the adequacy of the constructs used in the analysis.

Construct reliability and validity were assessed through several complementary criteria. Convergent validity was evaluated by examining indicator loadings and the average variance extracted (AVE), while internal consistency reliability was assessed using appropriate reliability coefficients. Discriminant validity was subsequently examined to establish whether each construct captured a conceptually distinct phenomenon from the other constructs in the model.

This sequential assessment is important because the interpretation of the structural relationships depends on the adequacy of the underlying measurement model. Indicators that did not demonstrate satisfactory measurement properties were evaluated for their statistical performance and theoretical relevance before decisions about their retention or removal were made.

3.4 Data Analysis

The hypotheses were tested using Partial Least Squares Structural Equation Modeling (PLS-SEM) with SmartPLS version 4.1.0. PLS-SEM was selected because the study aimed to examine the predictive relationships among multiple latent constructs while simultaneously assessing the measurement and structural models. The approach is also appropriate for models involving several latent variables and

does not impose the multivariate normality requirements associated with covariance-based SEM (Hair *et al.*, 2021).

The analysis proceeded in two stages. First, the measurement model (outer model) was evaluated by examining convergent validity, discriminant validity, and construct reliability. Second, the structural model (inner model) was assessed to determine its explanatory and predictive capacity and to test the proposed hypotheses.

For the structural model, the analysis considered the coefficient of determination (R^2) to assess the proportion of variance in WLB explained by the predictors, the effect size (f^2) to evaluate the substantive contribution of individual predictors, and predictive relevance (Q^2) to assess the model's predictive capability. The statistical significance of the hypothesized relationships was evaluated using the bootstrapping procedure, with path coefficients, standard errors, and associated significance statistics examined for each hypothesized relationship.

3.5 Common Method and Ethical Considerations

Because the independent and dependent variables were collected using the same questionnaire administered to the same respondents, the study recognized the potential for common method bias (CMB). Procedurally, several measures were implemented to reduce this risk. Respondent anonymity was emphasized, participation was voluntary, and respondents were explicitly informed that the questionnaire had no right or wrong answers. These procedures were intended to reduce evaluation apprehension and social desirability concerns and encourage respondents to provide candid assessments.

Ethical considerations were incorporated throughout the data collection process. Participation was voluntary, respondents were informed about the purpose of the research, and the collected information was treated confidentially and used exclusively for academic research. No personally identifying information was required for the statistical analysis.

3.6 Methodological Rigor

Taken together, the research design, purposive sampling procedure, established measurement instruments, and sequential assessment of the measurement and structural models were designed to provide a systematic empirical test of the proposed relationships. The analytical strategy also distinguishes construct validation from hypothesis testing, thereby reducing the risk of interpreting structural relationships before establishing the adequacy of the measurement model.

4. Results and Discussion

4.1. Analysis Results

Data analysis was conducted in two main stages: model evaluation using the outer model and hypothesis testing using the inner model. In the first stage, the outer model was evaluated to ensure that the indicators used in this study were valid and reliable for measuring the latent constructs. This evaluation included convergent validity testing through loading factor values and Average Variance Extracted (AVE), discriminant validity testing through the Fornell–Larcker Criterion (FLC), and construct reliability testing using Composite Reliability and Cronbach's Alpha. The second stage involved

hypothesis testing using the inner model. At this stage, the relationships among latent variables formulated in the research hypotheses were examined. The assessment was carried out by examining the path coefficients, R-square, t-statistics, and p-values obtained through the bootstrapping procedure in SmartPLS.

4.1.1 Outer Model Analysis

The outer model analysis was conducted through convergent validity testing by examining the outer loading values. If the outer loading value was greater than 0.700 and the AVE value was greater than 0.500, the indicators of the latent construct were considered valid and consistent. The results of the convergent validity test are presented in **Figure 1** and **Table 1**.

Figure 1. Outer Model Results Using SmartPLS

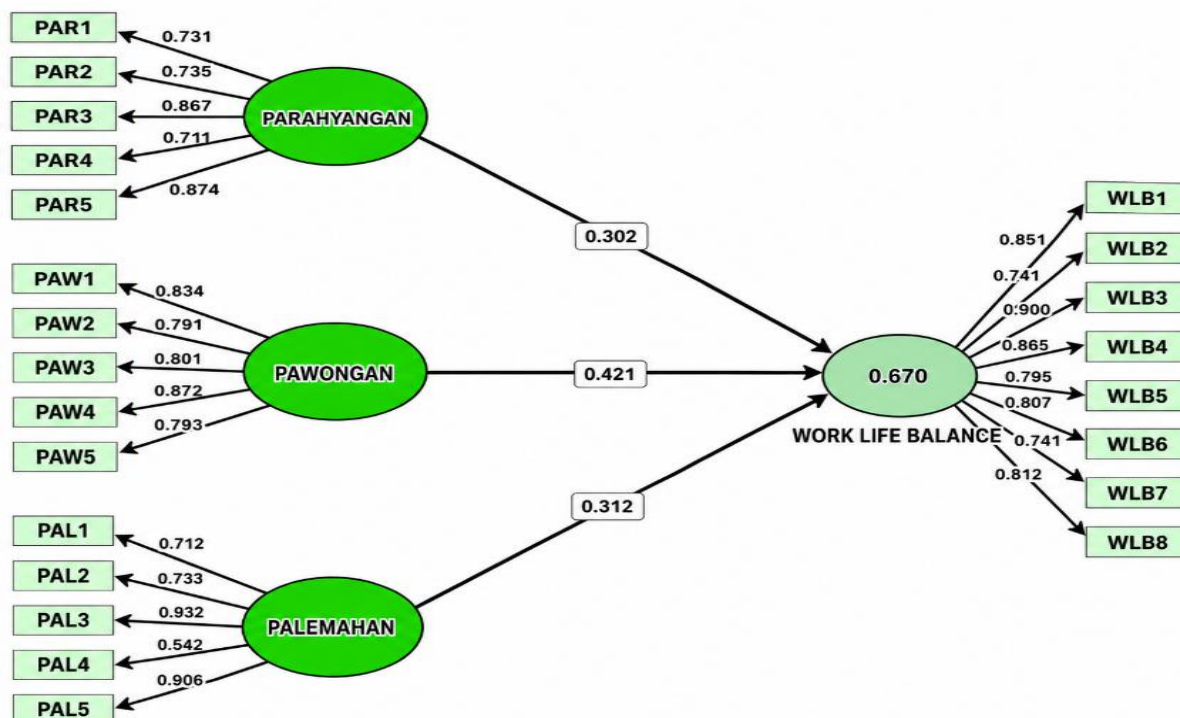


Table 1 indicates that the loading factor values for each indicator were greater than 0.700, indicating that indicator validity was achieved. In addition, the AVE values for each construct exceeded 0.500. Therefore, it can be concluded that the indicators used accurately measured the variables. After the indicators for each construct were confirmed to be valid, the next step was to assess each construct's reliability. Reliability testing was conducted using Cronbach's Alpha and Composite Reliability. Cronbach's Alpha and Composite Reliability values greater than 0.700 indicate that a construct has good reliability in measuring the intended concept (Hair *et al.*, 2017). The reliability test results are presented in **Table 2**.

Table 1. Convergent Validity Test Results

Variable	Item Code / Indicator	Loading Factor	AVE
Parahyangan	PAR1	0.731	0.617
	PAR2	0.735	
	PAR3	0.862	
	PAR4	0.711	
	PAR5	0.874	
Pawongan	PAW1	0.804	0.687
	PAW2	0.791	
	PAW3	0.881	
	PAW4	0.872	
	PAW5	0.793	
Palemahan	PAL1	0.712	0.724
	PAL2	0.733	
	PAL3	0.932	
	PAL4	0.942	
	PAL5	0.906	
Work-Life Balance	WLB1	0.857	0.647
	WLB2	0.741	
	WLB3	0.808	
	WLB4	0.865	
	WLB5	0.795	
	WLB6	0.807	
	WLB7	0.741	
	WLB8	0.812	

Table 2. Reliability Test Results

Variable	Composite reliability	Cronbach's alpha
Parahyangan	0.889	0.845
Pawongan	0.916	0.886
Palemahan	0.928	0.900
Work Life Balance	0.936	0.922

Table 2 shows that all variables had Cronbach's Alpha and Composite Reliability values above 0.700. Therefore, all constructs were reliable. After the constructs were confirmed to be reliable, discriminant validity testing was conducted. Discriminant validity was assessed using the Fornell-Larcker Criterion (FLC) and the square root of AVE. Discriminant validity is considered acceptable when each construct has the highest FLC value on its own latent construct compared to other constructs. Discriminant validity is also considered satisfactory when the square root of AVE is greater than the correlations among latent variables.

Table 3 demonstrates good discriminant validity, as the square root of AVE values (bold diagonal values) were higher than the correlations between latent variables. The final step was to assess model quality (goodness of fit). Model evaluation in PLS begins by examining the R-square value for each endogenous variable. R-square values of 0.670, 0.330, and 0.190 indicate that the structural model is categorized as "substantial," "moderate," and "weak," respectively.

Table 3. Discriminant Validity Results Using Fornell–Larcker Criterion

Variable	<i>Palemahan</i>	<i>Parahyangan</i>	<i>Pawongan</i>	<i>Work Life Balance</i>
<i>Palemahan</i>	0.851			
<i>Parahyangan</i>	0.226	0.786		
<i>Pawongan</i>	0.612	0.399	0.829	
<i>Work Life Balance</i>	0.637	0.541	0.732	0.804

Table 4. R-square Values

Variabel	R-square	R-square adjusted
<i>Work Life Balance</i>	0.670	0.660

Based on **Table 4**, the R-square value of the Work Life Balance variable was 0.670, indicating that the model had substantial explanatory power.

4.1.2 Inner Model Analysis (Significance Testing)

Significance testing in this study was conducted using the bootstrapping procedure. The criteria applied were that if the t-statistic value was greater than 1.960 and the p-value was less than 0.050, the relationship between variables was significant. Conversely, if the t-statistic value was less than 1.960 and the p-value was greater than 0.050, the relationship between variables was not significant. The bootstrapping results are presented in **Figure 2** and **Table 5**.

Table 5. Path Coefficients, T-Statistics, and P-Values

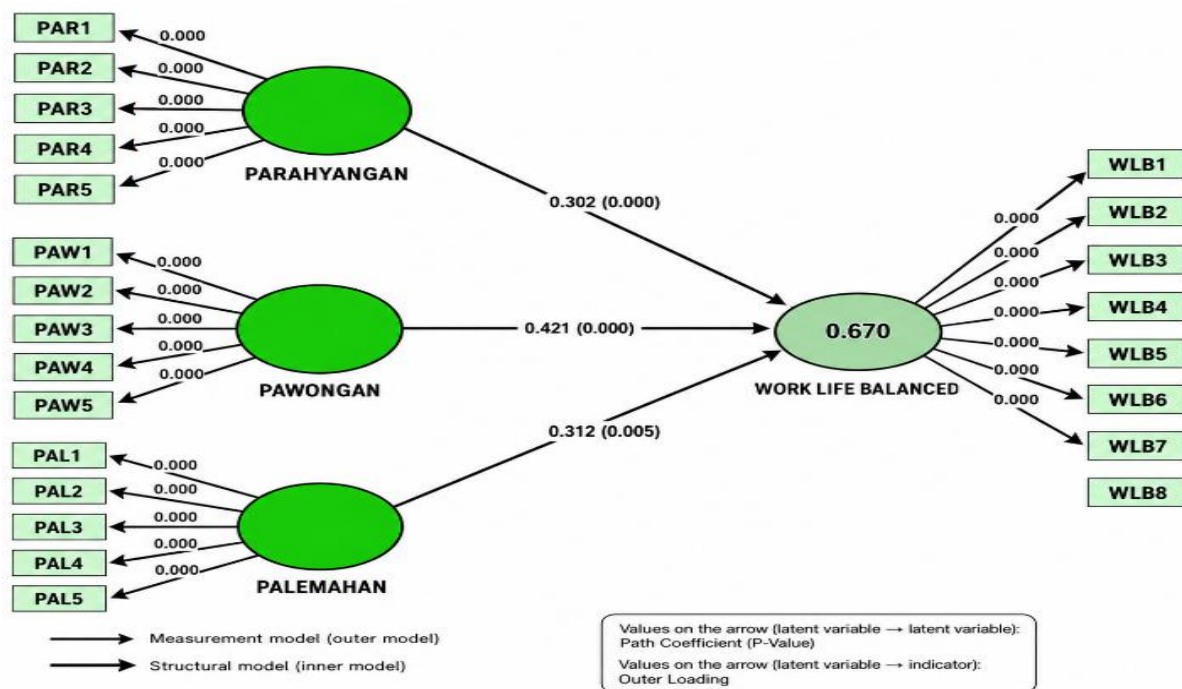
Path	Coefficients	T-Statistics	P-Value	Result
Palemahan → Work Life Balance	0.312	2.837	0.005	Significant
Parahyangan → Work Life Balanced	0.302	3.752	0.000	Significant
Pawongan → Work Life Balanced	0.421	5.416	0.000	Significant

Table 5 shows the following relationships: First, the effect of Parahyangan on Work Life Balance produced a t-statistic of 3.752, exceeding the critical value of 1.960, with a p-value of 0.000, which was lower than 0.050. This result indicates that the effect of Parahyangan on Work Life Balance was significant at the five percent level. Second, the effect of Pawongan on Work Life Balance yielded a t-statistic of 5.416, exceeding 1.960, and a p-value of 0.000, which was lower than 0.050. This result indicates that the effect of Pawongan on Work Life Balance was significant at the five percent level. Third, the effect of Palemahan on Work Life Balance yielded a t-statistic of 2.837, exceeding 1.960, and a p-value of 0.005, which was lower than 0.050. This result indicates that the effect of Palemahan on Work Life Balance was significant at the five percent level.

Further analysis of the structural model indicates that Pawongan has the strongest influence on work-life balance, followed by Parahyangan and Palemahan. This suggests that social relationships and interpersonal support play a dominant role in helping employees achieve balance between work and personal life. The high path coefficient value of Pawongan reflects the importance of collaboration, communication, and mutual support within organizational settings. Additionally, the R-square value of 0.670 indicates that the model explains a substantial proportion of the variance in work-life balance,

suggesting that the Tri Hita Karana dimensions collectively provide a strong explanatory framework. However, the remaining variance suggests that other factors, such as leadership style, organizational culture, and individual characteristics, may also contribute to work-life balance and warrant exploration in future studies. The bootstrapping results further confirm the model's robustness, as all hypothesized relationships were statistically significant. This indicates that the theoretical assumptions underlying the study are empirically supported, and that Tri Hita Karana can be considered a valid predictor of employee work-life balance in the organizational context.

Figure 2. Bootstrapping Results



4.2 Discussion

The findings indicate that Parahyangan positively influences employees' work-life balance. This indicates that Parahyangan has been widely recognized as an important factor that contributes positively to work-life balance. Individuals with higher levels of spirituality tend to experience greater inner peace, emotional stability, and a stronger sense of purpose, which helps them manage the demands of work and personal life more effectively. Spiritual values encourage self-reflection, acceptance, and mindfulness, helping individuals cope with stress in healthier ways. As a result, spirituality supports psychological well-being and reduces emotional exhaustion, enabling individuals to maintain harmony between their professional responsibilities and personal needs.

Furthermore, spirituality fosters positive attitudes such as gratitude, compassion, and meaningful engagement, thereby enhancing overall life satisfaction. When individuals perceive their work as meaningful and aligned with their personal values, they are more likely to experience fulfillment rather than conflict between work and life domains. This sense of meaning strengthens resilience and improves the ability to balance multiple roles. Therefore, spirituality not only improves individual well-being but

also plays a significant role in fostering a sustainable and healthy balance between work and personal life.

This result is consistent with Wnuk (2024), who reported that individuals with higher spiritual well-being tend to experience better mental health and lower stress levels. The present finding supports the argument that Parahyangan values, reflected in religious practices, gratitude, and the internalization of spiritual principles, contribute to improving work-life balance by strengthening employees' emotional stability and psychological well-being. The benefits of employees' spirituality for their well-being were confirmed, emphasizing a grateful attitude toward the organization as a significant factor in this relationship.

Spirituality can reduce anxiety that leads to depression and stress. Spirituality is carried out every day as a religious activity to change the behavior of Indonesian Muslims during the pandemic. The findings imply that Indonesian Muslims must actively engage in religious practices to enhance their spirituality and lead better lives. In addition, people need to be aware of the problems faced during the pandemic and control and reduce these problems with spirituality (Hamka *et al.*, 2022). In the workplace, Parahyangan serves as a source of self-control and inner strength, enabling employees to respond to job pressures and workplace dynamics more balanced. Spiritual connectedness may strengthen intrinsic motivation, reduce stress, and encourage attitudes such as patience and sincerity in performing work tasks. As a result, employees with higher spiritual quality are better able to maintain harmony between work demands and personal responsibilities (Syahrir *et al.*, 2025).

Tri Hita Karana is a Balinese philosophy of life that emphasizes balance and harmony across three dimensions: Parahyangan, Pawongan, and Palemahan (Kharisma *et al.*, 2025). In particular, Parahyangan highlights the importance of maintaining a spiritual relationship with God through prayer, religious ceremonies, and the application of religious values in daily life. Meanwhile, work-life balance is defined as a condition in which work roles and personal life responsibilities can be managed harmoniously, leading to satisfaction and well-being (Na'im & Bahtiar, 2024; Zacher & Rudolph, 2021). The relationship between Parahyangan and work-life balance can be explained theoretically through the concept of spiritual well-being, which fosters inner peace, reduces work stress, and enhances life satisfaction (Nikensar & Yudhistira, 2024; Chandra & Kumar, 2025; Sari *et al.*, 2025). Therefore, Parahyangan can be considered an important determinant of employees' work-life balance.

Pawongan positively influences employees' work-life balance. This means that the quality of relationships among individuals plays a crucial role in maintaining work-life balance. Positive interactions with others, such as mutual respect, cooperation, and social support, contribute to emotional stability and psychological well-being. When individuals experience harmonious relationships with colleagues, family members, and their social environment, they are better able to manage stress and cope with daily challenges. These supportive relationships create a sense of belonging and security, which helps individuals maintain balance between their professional responsibilities and personal life. Furthermore, strong interpersonal relationships foster positive emotions, effective communication, and a supportive social environment, all of which are essential for achieving life balance. When individuals feel understood, valued, and supported by others, they experience lower levels of stress and greater life satisfaction. This social harmony strengthens resilience and enables individuals to fulfill their roles more effectively in both work and personal domains. Therefore, harmonious human relationships are an important foundation for promoting overall well-being and sustaining a healthy, balanced life.

This result is consistent with Hayati & Syahrizal (2025), who emphasized that the quality of relationships with coworkers, supervisors, and family members is a key factor in reducing work-life role conflict. In line with this perspective, Pawongan highlights togetherness, solidarity, mutual respect, and cooperation, which strengthen employees' ability to maintain balance between work responsibilities and personal life demands. Within the Tri Hita Karana framework, Pawongan represents harmonious relationships among individuals and promotes positive social interaction in both community and organizational settings (Bai & Zhou, 2025). In the workplace, the application of Pawongan values can enhance trust, improve communication, and create a supportive work climate. Such harmonious social relationships reduce interpersonal conflict, lower psychological pressure, and increase satisfaction in both work and non-work roles.

This relationship can also be explained through social support theory, which argues that supportive interpersonal relationships help individuals manage stress and cope with role demands more effectively (Kundi *et al.*, 2021). Therefore, Pawongan can be considered an important determinant of work-life balance, as strong social support and harmonious interactions contribute to lower stress levels and improved well-being. Palemahan has a positive influence on employees' work-life balance. This result is consistent with previous research linking workplace environmental quality and sustainability to employee well-being and work-life harmony. Suciarti *et al.*, (2025), through the concept of quality of work life, emphasized that a healthy, safe, and comfortable work environment is a key determinant of employee welfare. Further studies have also suggested that a supportive work environment can reduce stress, improve psychological comfort, and help employees maintain balance between work responsibilities and personal life.

Within the Tri Hita Karana philosophy, Palemahan reflects harmonious relationships between humans and the environment and highlights responsibility for environmental care, cleanliness, and sustainability (Metera *et al.*, 2025). In modern organizational settings, the implementation of Palemahan values can create a more conducive workplace atmosphere, which supports employees' physical and mental well-being. Therefore, the environmental dimension is not only a supporting factor for work activities but also an essential element in promoting overall life harmony and improving employees' work-life balance.

The findings indicate that palemahan has a positive influence on employees' work-life balance. This means that the relationship between humans and their environment positively influences work-life balance. A harmonious interaction with the surrounding environment creates a sense of comfort, stability, and well-being that supports individuals in managing their daily responsibilities. When individuals live and work in a supportive, healthy, and sustainable environment, they are more likely to experience lower stress levels and greater emotional balance. Environmental harmony contributes to mental clarity and inner peace, which are essential for maintaining equilibrium between professional demands and personal life. Furthermore, a positive connection with the environment encourages individuals to develop attitudes of responsibility, awareness, and appreciation toward their surroundings. This connection helps individuals feel more grounded and psychologically refreshed, which enhances their ability to cope with work pressures and life challenges. A balanced environment provides physical and emotional support that strengthens overall well-being and life satisfaction. Therefore, maintaining a harmonious relationship with the environment is important for promoting a sustainable, healthy balance between work and personal life.

The results of this study indicate that the relationship between humans and the environment has a positive and significant effect on employees' work-life balance. This finding suggests that a supportive, healthy, and sustainable environment contributes to employees' psychological well-being and enables them to manage work and personal responsibilities more effectively. Positive environmental conditions, including a safe workplace, green surroundings, and environmentally responsible organizational practices, can reduce stress, enhance emotional stability, and improve overall life satisfaction. Environmental sustainability has been shown to positively influence workers' well-being, which is an important component of achieving balance between professional and personal life domains (Fahdati *et al.*, 2023).

This finding is consistent with previous studies showing that workplace environmental factors play an important role in shaping employee well-being and quality of life. Exposure to supportive, nature-integrated environments has been associated with improved mental health, reduced stress, and better coping among employees (Sadick & Kamardeen, 2020). Furthermore, sustainable workplace practices and environmental programs can improve employees' mental health and emotional well-being, which are closely related to work-life balance (Chen & Fang, 2025). In addition, organizations that prioritize environmental sustainability and employee well-being contribute to improved psychological and emotional health, which ultimately supports work life balance and job satisfaction (Bai, 2025). Employees also experience greater satisfaction and well-being when working in environmentally responsible organizations, whereas poor environmental conditions negatively affect employee satisfaction and wellbeing (Jing *et al.*, 2025). Therefore, maintaining a harmonious relationship between humans and the environment is essential to promoting employee well-being and sustaining a healthy balance between work and personal life.

The findings of this study provide important theoretical and practical implications. From a theoretical perspective, this study extends the work-life balance literature by incorporating a culturally grounded framework, namely Tri Hita Karana, into the analysis. Previous studies have predominantly focused on organizational policies and psychological factors, whereas this study highlights the importance of integrating cultural values and local wisdom as determinants of employee well-being. This contribution is particularly relevant in the context of global discussions on sustainable and inclusive human resource management. From a practical perspective, the results suggest that organizations should not only focus on formal work-life balance policies but also consider the cultural and ethical dimensions of employee well-being. For instance, organizations can facilitate spiritual activities, promote teamwork and social interaction, and create environmentally friendly workplaces as part of their human resource strategies. These initiatives can help employees achieve a more holistic balance between work and personal life.

Moreover, the dominance of Pawongan indicates that social relationships play a critical role in shaping employee well-being. This implies that leadership practices that emphasize empathy, communication, and collaboration are essential for fostering a supportive work environment. Leaders who actively build trust and encourage teamwork can significantly reduce employee stress and improve work-life balance. The positive influence of Parahyangan highlights the importance of spirituality in modern organizational contexts. While spirituality is often considered a personal matter, this study suggests that it can also be integrated into organizational practices respectfully and inclusively. Providing space for reflection, promoting ethical values, and supporting religious practices can enhance employees' sense of meaning and emotional stability.

Meanwhile, the influence of Palemahan emphasizes the role of environmental sustainability in employee well-being. Organizations that prioritize environmental responsibility not only contribute to ecological sustainability but also create a healthier and more supportive workplace for employees. This aligns with the growing trend of green human resource management, which integrates environmental and human well-being objectives (Pham *et al.*, 2020). Overall, this study demonstrates that work-life balance is a multidimensional concept that cannot be fully explained by economic or managerial factors alone. Instead, it requires a holistic approach that integrates spiritual, social, and environmental dimensions. The Tri Hita Karana framework provides such an approach, offering valuable insights for both researchers and practitioners seeking to sustainably enhance employee well-being.

Another important aspect that emerges from this study is the contextual relevance of Tri Hita Karana in addressing modern organizational challenges, particularly in regions where cultural identity remains strong. In contrast to universal management approaches that tend to generalize employee behavior across different contexts, Tri Hita Karana offers a localized perspective that acknowledges the importance of cultural values in shaping attitudes, perceptions, and behaviors. This finding reinforces the argument that effective human resource management strategies should be context-sensitive and aligned with local cultural frameworks to achieve optimal outcomes (Stahl *et al.*, 2020; Cooke *et al.*, 2021).

In the era of globalization, organizations are increasingly characterized by diversity in terms of workforce composition, values, and expectations. This diversity requires organizations to adopt inclusive approaches that respect cultural differences while maintaining organizational cohesion. The integration of Tri Hita Karana values into organizational practices can serve as a unifying framework that promotes shared values, mutual respect, and collective well-being. By embedding cultural wisdom into organizational systems, companies can create a more meaningful and engaging work environment that supports both individual and organizational goals (Brannen *et al.*, 2021; Aycan *et al.*, 2020).

Furthermore, this study highlights the importance of a holistic approach to employee well-being, where spiritual, social, and environmental dimensions are treated as interconnected rather than separate elements. Traditional work-life balance strategies often focus on time management and workload reduction, but these approaches may not fully address employees' deeper psychological and emotional needs. Tri Hita Karana, on the other hand, emphasizes harmony and balance across multiple dimensions of life, providing a more comprehensive framework for understanding and improving employee well-being (Hobfoll *et al.*, 2020; Kramar, 2022).

The findings also suggest that organizations should move beyond reactive strategies and adopt proactive approaches in promoting work-life balance. Instead of merely addressing problems after they arise, organizations can integrate Tri Hita Karana values into their organizational culture, leadership practices, and human resource policies. For example, companies can design programs that encourage spiritual reflection, foster teamwork and collaboration, and promote environmental sustainability. These initiatives not only improve employee well-being but also enhance organizational resilience and long-term sustainability (Bakker & Demerouti, 2022; Pham *et al.*, 2020).

In addition, the relevance of Tri Hita Karana extends beyond individual well-being to organizational performance and competitiveness. Employees who lead balanced, harmonious lives are more likely to demonstrate higher levels of engagement, creativity, and productivity. They are also less likely to experience burnout and turnover intentions, which are critical issues in modern organizations. Therefore, the integration of cultural values such as Tri Hita Karana can be considered a strategic

investment in human capital that contributes to sustainable organizational success (Molino *et al.*, 2020; Allen *et al.*, 2021).

Finally, this study opens new avenues for future research in organizational behavior and human resource management. Researchers are encouraged to explore the application of Tri Hita Karana in different sectors, organizational sizes, and cultural contexts to examine its generalizability and adaptability. In addition, future studies may investigate the interaction between Tri Hita Karana and other organizational variables, such as leadership style, organizational commitment, and job satisfaction, to develop a more comprehensive understanding of employee well-being. Longitudinal and mixed-method approaches are also recommended to capture the dynamic and complex nature of work-life balance over time (Hair *et al.*, 2021; Jena & Pradhan, 2021).

5. Concluding Remarks and Recommendation

This study demonstrates that the three dimensions of Tri Hita Karana (THK)—Parahyangan, Pawongan, and Palemahan—are positively associated with employees' work-life balance (WLB). The findings suggest that WLB is not shaped exclusively by formal organizational arrangements or individual boundary-management capabilities but may also be supported by culturally embedded value systems that provide psychological, relational, and environmental resources.

Parahyangan, representing harmony between humans and God, is associated with spiritual meaning, inner stability, and a sense of purpose that may help employees manage work-related pressures while maintaining personal responsibilities. Pawongan, representing harmony among people, provides a relational foundation through social support, cooperation, mutual respect, and constructive interpersonal relationships, thereby helping employees manage competing role demands. Palemahan, representing harmony between humans and the environment, highlights the importance of a healthy, comfortable, and supportive physical environment in reducing contextual strain and sustaining employee well-being. Taken together, these findings indicate that the spiritual, social, and environmental dimensions of THK constitute complementary resources for sustaining WLB.

Theoretically, the findings extend the WLB literature by demonstrating the relevance of an indigenous cultural perspective in explaining employee well-being. Rather than viewing THK merely as a contextual characteristic of Balinese society, the results support its conceptualization as a culturally embedded resource system through which employees may preserve psychological, social, and environmental resources. This perspective complements conventional WLB explanations that emphasize organizational policies, flexibility, and work-family support. From a managerial perspective, organizations operating in Bali may incorporate THK principles into employee well-being and human resource practices. Such integration could include creating opportunities for spiritual reflection, strengthening collegial and respectful relationships, and developing healthy and environmentally supportive workplaces. Importantly, THK should not be reduced to symbolic cultural activities; its potential organizational value lies in embedding its principles into everyday organizational practices and employee experiences. Such an approach may contribute not only to employee well-being but also to more sustainable and culturally aligned organizational practices.

Several limitations should be considered when interpreting these findings. First, the study employed a cross-sectional survey design, which limits the ability to establish temporal ordering or make strong causal claims regarding the relationships between THK and WLB. Although the observed associations are consistent with the proposed theoretical relationships, longitudinal or experimental

designs would provide stronger evidence regarding whether changes in THK-related experiences lead to changes in WLB over time.

Second, the study relied on self-reported questionnaire data. Although anonymity and voluntary participation were emphasized during data collection, self-reported measures remain susceptible to perceptual biases and common method effects. Future studies could strengthen methodological rigor by combining employee perceptions with supervisor assessments, objective organizational indicators, or temporally separated measurements. Third, the study was conducted among employees in Bali, a context in which THK has particular cultural relevance. This setting is theoretically appropriate for examining the proposed relationships. However, it also constrains the transferability of the findings to organizational contexts where THK does not have the same cultural significance. Future research could conduct cross-cultural or comparative studies to examine whether the observed relationships are context-specific or whether the underlying resource mechanisms generalize to other indigenous or culturally embedded value systems.

Fourth, the model focuses specifically on Parahyangan, Pawongan, and Palemahan as explanatory dimensions of WLB. Other organizational and individual factors—including leadership style, organizational culture, job demands, supervisor support, work flexibility, individual characteristics, and digital work practices—may also shape employees' capacity to achieve WLB. Future research could integrate these factors to examine whether THK operates as a direct resource, a moderator of work demands, or an antecedent of other organizational resources.

Finally, future research could move beyond a predominantly quantitative perspective by adopting mixed-method or qualitative designs. Such approaches could provide richer insights into how employees interpret and enact THK principles in their everyday work and personal lives. Longitudinal studies could further examine how the three dimensions of THK interact with changing work demands and evolving employee expectations over time. Cross-sector and cross-cultural comparisons would also help establish the boundary conditions under which indigenous value systems can contribute to sustainable employee well-being.

Statement of Use of Generative AI

During the preparation of this work, the author used generative artificial intelligence tools to support the scientific writing process. Grammarly was used to check grammar, refine writing style, and improve clarity in scientific writing. All interpretations, analyses, and conclusions presented in this study are the sole responsibility of the author.

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