

Determinants of Social Capital of Religious Ceremonies on the Welfare of the Bugbug Community in Karangasem Regency Based on Tri Hita Karana

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ABSTRACT

Well-being is the goal of life for people around the world, and various efforts are made to achieve it. In Hinduism, well-being is referred to as Jagadhita, which is also mentioned in the ultimate goal of Hindus, namely Mokṣartham Jagadhita Ya Çaiti Dharma. Jagadhita means well-being, order, safety, and freedom. Specifically, this goal of life is described in Catur Puruṣārtha, namely Dharma, Arta, Kama, and Mokṣa. To achieve this goal, the Vedas emphasize ritual efforts (Karmakanda). The concept of Dharma is the teaching of truth, as a view of life, a guide for human life. Artha refers to material things that support life. Kama refers to desires, and Mokṣa refers to the union of the self or Jīvatman with Paramātmān. Thus, it is clear that in human life, artha, kama, and mokṣa are always necessary. This study aims to analyze the influence of social capital, religious ceremony activities, and Tri Hita Karana on the welfare of the BugBug village community in Karangasem Regency. This study was designed using a quantitative method with 97 respondents consisting of the Bug Bug Karangasem village community. The analysis model used is Path Analysis. The results of the study show that: 1) the Social Capital variable has a direct positive effect on the welfare of the BugBug community in Karangasem Regency; 2) the Religious Ceremony Activity variable has a positive effect on the welfare of the BugBug community in Karangasem Regency and Tri Hita Karana has a positive effect on the welfare of the BugBug community in Karangasem Regency; 3) there is an indirect effect of Social Capital on the welfare of the village community through Tri Hita Karana in Karangasem Regency; 4) there is an indirect effect of Religious Ceremony Activities on the welfare of the BugBug village community in Karangasem Regency through Tri Hita Karana. Based on the results of this study, it is hoped that Tri Hita Karana can become a mediator between social capital and religious ceremony activities on the welfare of the BugBug village community in Karangasem Regency.

KEYWORDS: Social Capital, Religious Ceremony Activities, Tri Hita Karana Culture, Community Welfare

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INTRODUCTION

Well-being is the goal of life for people around the world, and various efforts are made to achieve it. In Hinduism, well-being is referred to as Jagadhita, which is also mentioned in the ultimate goal of Hindus, namely Mokṣartham Jagadhita Ya Çaiti Dharma. Jagadhita means well-being, order, safety, and freedom. Specifically, this goal of life is described in Catur Puruṣārtha, namely Dharma, Arta, Kama, and Mokṣa. To achieve this goal, the Vedas emphasize ritual efforts (Karmakanda). The concept of Dharma is the teaching of truth, as a view of life, a guide for human life. Artha refers to material things that support life. Kama refers to desires, and Mokṣa refers to the union of the self or Jīvatman with Paramātmān. Thus, it is clear that in human life, artha, kama, and mokṣa are always necessary (Suardana: 2016).

Well-being is the goal of life for societies around the world, which is achieved through various efforts. In Hinduism, well-being is known as Jagadhita, which is explicitly stated in the ultimate goal of Hindu life, namely Mokṣartham Jagadhita Ya Ca Iti Dharma. The concept of Jagadhita encompasses well-being, order, safety, and freedom in life. This goal of life is further elaborated in the concept of Catur Puruṣārtha, which includes Dharma, Artha, Kama, and Mokṣa.

Dharma is the teaching of truth that serves as a way of life and moral guidance for humans. Artha refers to the fulfillment of material needs as a means of sustaining life, while Kama reflects the fulfillment of desires and the enjoyment of life in a balanced manner. Mokṣa is the highest goal, which is the union of Jīvatman with Paramātmān. To achieve this goal in life, the Vedas emphasize the

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importance of performing rituals (Karmakanda) as part of spiritual practice. Thus, human life cannot be separated from the fulfillment of artha, kama, and moksa, which are carried out based on the principles of dharma (Suardana, 2016).

Problem Formulation

1. How do social capital and religious ceremonial activities influence Tri Hita Karana in the Bugbug Village community in Karangasem Regency?
2. How do social capital, religious ceremonial activities, and Tri Hita Karana influence the welfare of the Bugbug Village community in Karangasem Regency?
3. How do social capital and religious ceremonial activities influence welfare through Tri Hita Karana in the community of Bugbug Village, Karangasem Regency?

LITERATURE REVIEW

The Concept of Community Welfare

Community welfare is a condition in which material, social, and spiritual needs are met, enabling individuals and groups to live decently, safely, and with dignity. In general, welfare is not only measured in economic terms such as income and consumption, but also includes social, health, education, environmental, and subjective happiness aspects (Todaro & Smith, 2015).

In the Indonesian context, community welfare is often associated with sustainable development that places humans as the main subject of development. Welfare also reflects the community's ability to manage economic, social, and cultural resources harmoniously to improve the quality of life in a sustainable manner. From the perspective of Balinese local culture, welfare has a more holistic meaning, encompassing a balance between material and spiritual life. Welfare is not merely understood as economic prosperity, but also inner peace, social harmony, and environmental sustainability.

Well-being in the Perspective of Hindu Teachings

In Hinduism, welfare is known as Jagadhita, which is a condition of life that is prosperous, orderly, safe, and harmonious. The purpose of life for Hindus is formulated in Moksartham Jagadhita Ya Ca Iti Dharma, which emphasizes that worldly welfare (jagadhita) and spiritual happiness (moksa) must be achieved in balance. This concept of welfare is elaborated through Catur Purusartha, namely Dharma (truth and moral obligation), Artha (fulfillment of material needs), Kama (ethical fulfillment of desires), and Moksa (spiritual liberation). These four goals of life are interrelated and must be pursued harmoniously. Thus, well-being in Hindu teachings is multidimensional, encompassing economic, social, moral, and spiritual aspects (Suardana, 2016).

The Concept of Tri Hita Karana

Tri Hita Karana is a Balinese local wisdom that forms the philosophical basis of Balinese life. Etymologically, Tri means three, Hita means happiness or prosperity, and Karana means cause. Thus, Tri Hita Karana is interpreted as the three causes of happiness and prosperity in life. The Tri Hita Karana concept consists of three main dimensions, namely:

1. Parahyangan, which is the harmonious relationship between humans and God (Ida Sang Hyang Widhi Wasa);
2. Pawongan, which is the harmonious relationship between fellow humans;
3. Palemahan, which is the harmonious relationship between humans and the natural environment.

These three dimensions form an inseparable whole and serve as guidelines in the social, cultural, and economic life of the Balinese people (Windia & Dewi, 2007).

Tri Hita Karana as the Basis of Community Welfare

The Tri Hita Karana concept views welfare as the result of creating balance and harmony in the three main relationships of life. The Parahyangan dimension contributes to spiritual welfare and inner peace through religious practices and rituals. The Pawongan dimension reflects social welfare, which is manifested in solidarity, mutual cooperation, and harmonious social relationships. Meanwhile, the Palemahan dimension contributes to ecological and economic well-being through sustainable environmental management. Various studies show that the application of Tri Hita Karana values has a positive effect on community well-being, environmental sustainability, and socio-economic resilience, especially among indigenous communities in Bali (Putra & Pitana, 2010; Sudana, 2018).

Previous Research

Research on community welfare based on local wisdom, particularly the concept of Tri Hita Karana, has been conducted extensively in the context of social, economic, and sustainable development in Bali. Windia and Dewi (2007) emphasize that Tri Hita Karana is the main foundation of the Balinese social system, which serves to maintain balance between spiritual, social, and environmental aspects. Their research shows that traditional villages that consistently apply the values of Parahyangan, Pawongan, and Palemahan tend to have better social harmony and economic resilience. Putra and Pitana (2010), in their research on culture-based tourism development, found that the application of Tri Hita Karana contributes significantly to the welfare of local communities. The Pawongan dimension plays an important role in the equitable distribution of economic benefits, while Palemahan serves to maintain

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the sustainability of natural resources, which form the basis of the community's livelihood. Sudana (2018) studied the welfare of traditional villages in Bali and found that welfare is not only determined by income levels, but also by the intensity of social and religious participation of the community. The results of this study confirm that the dimensions of Parahyangan and Pawongan have a strong influence on the subjective well-being of the community. Suryani and Gorda (2019) examined the relationship between Tri Hita Karana-based environmental management and the economic well-being of rural communities. The results of the study show that environmental conservation practices (Palemahan) contribute positively to the sustainability of community income through the agriculture and nature-based tourism sectors. Research by Ardika (2020) on traditional villages in East Bali shows that modernization and global economic pressures have the potential to shift the values of Tri Hita Karana. However, traditional villages that are able to integrate traditional values with modern economic activities still show a relatively stable level of social well-being. Meanwhile, Suardana (2016) emphasizes that the concept of welfare in Hindu teachings (Jagadhita) is closely related to the implementation of Tri Hita Karana. The study confirms that true welfare can only be achieved if a balance between material (artha), social (pawongan), spiritual (parahyangan), and environmental (palemahan) needs can be realized simultaneously.

RESEARCH CONCEPT

This study uses four variables, consisting of two independent variables, namely Religious Ceremony and Social Capital, one mediating variable, namely Tri Hita Karana Culture, and one dependent variable, namely Community Welfare.

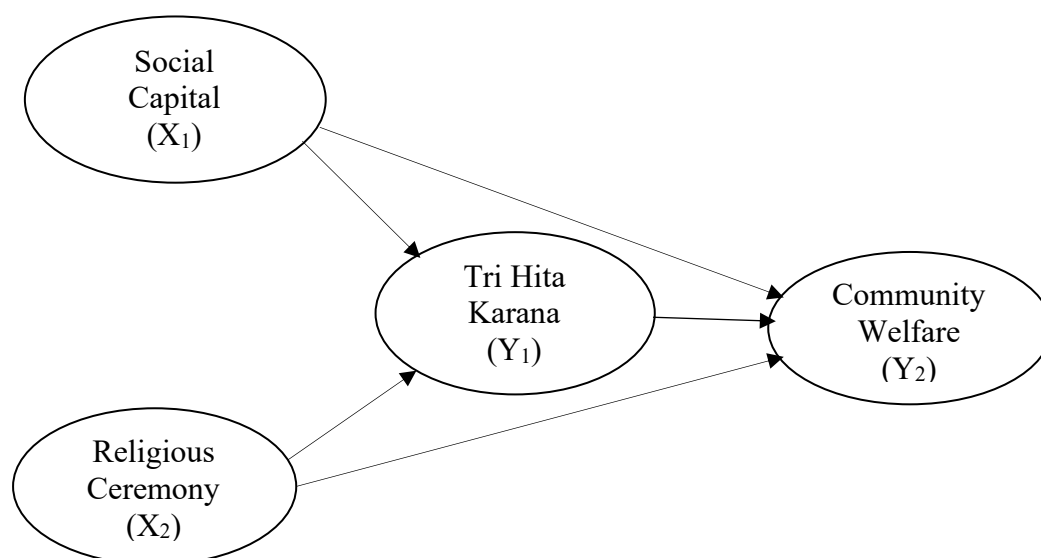


Figure 1. Research Concept

Determinants of Welfare in the Bugbug Village Community in Karangasem Regency Based on the Tri Hita Karana Concept

Based on the research formulation and conceptualization described above, the research hypothesis is outlined as follows:

1. Social capital and religious ceremonial activities have a positive effect on Tri Hita Karana in the community of Bugbug Village, Karangasem Regency.
2. Social capital, religious ceremony activities, and Tri Hita Karana have a positive effect on the welfare of the Bugbug Village community in Karangasem Regency.
3. Social capital and religious ceremony activities have an indirect effect on welfare through Tri Hita Karana in the Bugbug Village community in Karangasem.

RESEARCH METHOD

Research Location and Time

This research was conducted in Bugbug Village, Karangasem District, Karangasem Regency. This location was chosen because Bugbug Village is one of the Bali Mula or Bali Age villages that has many unique religious, customary, and traditional ceremonies. These religious, customary, and traditional ceremonies are still carried out today amid the pressures of globalization. The social life

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of the Bugbug Village community is still strongly influenced by the culture of mutual cooperation, as seen in every religious and traditional ceremony where the community works together to carry out all stages of the ceremony, amid the tide of modernization.

Data Collection Methods

Instruments are essential for conducting research. The researcher is the main instrument in this study, in this case as the data collector. Data is collected by going directly to the field at a certain time. In addition to the researcher as an instrument, supporting equipment will also be used for data collection, such as recording devices, recording equipment, and so on, so that the data collected is sufficient to complete the research and achieve the research objectives.

Questionnaires are a data collection technique that involves asking respondents a series of structured questions. The research relates to their responses to various variables studied in this research. Data collected through questionnaires includes respondent identity data, religious ceremony activities, social capital, the Tri Hita Karana concept, and the welfare of the Bugbug community.

In-depth interviews were conducted to obtain data from key informants to support quantitative analysis. These interviews were conducted in an unstructured manner, in an informal setting, and could be conducted repeatedly. This technique was used to elicit honest and transparent information so that accurate information could be obtained, especially regarding the respondents' perceptions of this study.

Population and Sample

The population is a combination of all elements in the form of events, things, or people that have similar characteristics that are the focus of attention. The population is a generalization area consisting of objects that have certain quantities and characteristics determined by the researcher to be studied and then conclusions are drawn (Sugiyono, 2016:61). The population in this study is the community in the Bugbug Village area, Karangasem. A sample is a subject from the population, consisting of several members of the population (Supranto, 2003:99). Sampling was carried out considering that the existing population was very large, making it impossible to study the entire population, so a representative sample of the population was formed. According to Sugiyono (2015:81), a sample is a part of the number and characteristics possessed by the population. If the population is large and it is impossible to study everything in the population. Therefore,

the sample taken from the population must be truly representative. To determine the sample size, the Slovin formula (in Umar, 2000:147) was used, whereby the minimum sample size is determined using the following formula.

$$n = \frac{N}{1 + N(e)^2} = 97,31$$

Explanation:

n = Sample size

N = Population size

e = level of achievement or level of tolerance for inaccuracy due to sampling error that can be tolerated, for example 10%.

Based on calculations using the Slovin formula, the sample size can be calculated as follows.

$$n = \frac{3625}{1 + 3625(0.1)^2} = 97,31$$

n = 97.31 rounded to 97 respondents.

The population in BugBug Karangasem Village is 13,130 people with a total of 3,625 households from 12 Banjar. Using the Slovin method, a sample of 97 households was obtained using random sampling, where each member of the population had an equal chance of being selected as a sample. This method was used to obtain a representative sample that could represent the entire population.

Data analysis techniques

Data analysis techniques are activities carried out to transform the research data obtained, which is then used to answer questions in the research so that the objectives of the research can be achieved. The data analysis technique used in this study is path analysis.

1. Classical assumption test

To test whether the data and equations obtained can be used (valid) to represent the parameters in this study, classical assumption testing will be carried out, consisting of:

The normality test is a classical assumption test used to determine whether the model obtained has normally distributed residuals or not. A good model is one in which the regression model residuals are normally distributed. In this study, the Kolmogorov-Smirnov test can be used to determine whether the research data is normally distributed or not. The decision criteria using the Kolmogorov-Smirnov test are that if the Asymp. Sig. (2-tailed) value of each variable is greater than five percent (Asymp. Sig > 0.05), it can be concluded that the data used in the model is normally distributed, and vice versa. Multicollinearity testing is a quadrant in which one or more dependent variables can be expressed as a linear combination of other independent variables, and aims to test whether the model obtained has correlations between independent variables. A good regression model should not have correlations between independent variables or symptoms of multicollinearity. Multicollinearity can be seen from the tolerance and variance inflation

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factor (VIF) values. The variance inflation factor (VIF) attempts to see how the variance of an estimator increases when there is multicollinearity in the model. The variance inflation factor (VIF) value can be formulated as follows:

$$VIF = 1/(1-R^2.X1.X2)$$

The tolerance and variance inflation factor (VIF) values commonly used to indicate the presence or absence of multicollinearity in a regression model are: (1) A tolerance value < 0.10 or equal to a VIF value > 10 means that there is multicollinearity in the regression model, (2) A tolerance value > 0.10 or a VIF value < 10 indicates no multicollinearity in the regression model.

A heteroscedasticity test was conducted to determine whether there was variance inequality in the regression model. The Glejser model was used to detect the presence or absence of heteroscedasticity. This model is performed by regressing the absolute value of e_i with independent variables. If none of the independent variables have a significant effect ($\text{Sig.t} > 0.05$) on the dependent variable (absolute value of e_i), then there is no heteroscedasticity (Ghozali, 2018:138).

2. Path Analysis

Path analysis is a technique used to determine the effect of independent variables on dependent variables, both directly and indirectly. Path analysis is a technique for analyzing cause-and-effect relationships that occur in multiple regression if the independent variables affect the dependent variable not only directly but also indirectly (Garson, 2003). With path analysis, it is possible to estimate the coefficients of several linear structural equations that have cause-and-effect relationships as hypothesized.

As with regression analysis, path analysis is also used to see and determine which variables or paths are hypothesized to have different units, so that standardization is needed to eliminate all variable units and make the scale of each variable uniform. One important component in path analysis is the path diagram. Path diagrams are created to present the causal relationships between variables in graphic form so that they are easier to read.

RESULT

The analysis technique used to determine the effect of independent variables on dependent variables, both directly and indirectly, is path analysis. Path analysis is a technique for analyzing cause-and-effect relationships that occur in multiple regression if the independent variables affect the dependent variables not only directly but also indirectly.

The results of the regression analysis in substructure 1 are shown in Table 1 below.

Table 1. Regression Analysis Results - Substructure 1

Variabel	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	0.440	0.572		0.769	0.444
Social Capital	0.457	0.071	0.452	6.430	0.000
Religious Ceremony	0.509	0.070	0.510	7.250	0.000
F-count	: 235.136				
Sig.	: 0.000				
Adjusted R-square	: 0.830				

The test results show the following: (1) The effect of social capital on Tri Hita Karana culture. The test results show an unstandardized beta coefficient value of 0.457 with a standardized beta coefficient of 0.452. The t-value is 6.430 with a significance of 0.000. This significance, which is less than 0.05, indicates that social capital has a positive and significant partial effect on Tri Hita Karana culture. (2) The effect of religious ceremony activities on Tri Hita Karana culture. The test results show an Unstandardized Coefficients Beta value of 0.509 with a Standardized Coefficients Beta of 0.510. The t-value is 7.250 with a significance of 0.000. This significance, which is less than 0.05, indicates that religious ceremonial activities have a positive and significant partial effect on the Tri Hita Karana culture.

The results of the regression analysis in substructure 2 are shown in Table 2 below.

Table 2. Regression Analysis Results - Substructure 2

Variabel	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	0.884	0.585		1.512	0.134
Social Capital	0.172	0.087	0.175	1.986	0.050
Religious Ceremony	0.380	0.089	0.390	4.251	0.000
Tri Hita Karana Culture	0.377	0.105	0.387	3.589	0.001
F-count	: 141.505				
Sig.	: 0.000				
Adjusted R-square	: 0.814				

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The test results show the following direct effects. (1) The effect of social capital on the welfare of rural communities. The test results show an unstandardized beta coefficient of 0.172 and a standardized beta coefficient of 0.175. The t-value is 1.986 with a significance level of 0.050. This significance of 0.05 indicates that social capital has a positive and significant partial effect on the welfare of rural communities. (2) The effect of religious ceremony activities on the welfare of rural communities. The test results show an Unstandardized Coefficients Beta value of 0.380 with a Standardized Coefficients Beta of 0.390. The t-value is 4.251 with a significance of 0.000. This significance, which is less than 0.05, indicates that religious ceremonial activities have a positive and significant partial effect on the welfare of rural communities. (3) The effect of Tri Hita Karana culture on the welfare of rural communities. The test results show an Unstandardized Coefficients Beta value of 0.377 with a Standardized Coefficients Beta of 0.387. The t-value is 3.589 with a significance of 0.001. This significance, which is less than 0.05, indicates that the Tri Hita Karana culture has a positive and significant partial effect on the welfare of the village community.

The test results show the following indirect effects. (1) The effect of social capital on community welfare through the Tri Hita Karana culture. $X1 \rightarrow Y1 \rightarrow Y2 = (0.452 \times 0.387) = 0.175$. (2) The effect of religious ceremonial activities on community welfare through the Tri Hita Karana culture. $X2 \rightarrow Y1 \rightarrow Y2 = (0.510 \times 0.387) = 0.197$. The total effect of all variables on the welfare of the village community is: $R^2m = 1 - (0.830)^2 - (0.814)^2 = 0.614$.

This means that the diversity of data that can be explained by the model is 61.4 percent, or in other words, 61.4 percent of the information contained in the data can be explained by the model, while the remaining 39.6 percent is explained by other variables (not included in the model) and errors. The path analysis results show that all independent and mediating variables have a significant effect on the welfare of rural communities. Thus, it can be stated that there is a direct and indirect effect of social capital and religious ceremonial activities on the welfare of rural communities, mediated by the Tri Hita Karana culture.

The Sobel test was conducted to measure whether the intervening variable, in this case the Tri Hita Karana culture variable, could be used as an instrument to mediate the independent variable and dependent variable by testing the effect of Social Capital (X1) and Ceremonial Activities (X2) on the welfare of the village community (Y2) through the Tri Hita Karana culture (Y1).

a) The Welfare of Rural Communities = $a + c$ Social Capital + b Tri Hita Karana + e_2
 $= 0.884 + 0.172 \text{ Social Capital} + 0.377 \text{ Tri Hita Karana Culture}$.

The mediating effect indicated by the coefficient multiplication (ab) needs to be tested with the Sobel test as follows: Standard error of the indirect effect coefficient (Sab).

$$\begin{aligned} Sab &= \sqrt{b^2Sa^2 + a^2Sb^2 + Sa^2Sb^2} \\ &= \sqrt{(0.377)^2(0.071)^2 + (0.457)^2(0.105)^2 + (0.071)^2(0.105)^2} \\ &= \sqrt{0.000716 + 0.002302 + 0.000055} \\ &= \sqrt{0.003073} \\ &= 0.056 \end{aligned}$$

Based on the results of the Sab formula calculation, to test the significance of the indirect effect, the z value of the Sab coefficient must be calculated using the following formula:

$$Z = \frac{ab}{Sab} = \frac{0.457 \times 0.377}{0.056} = \frac{0.172289}{0.056} = 3.076$$

Based on the calculation results, Z value of $3.076 > 1.96$ (absolute Z value standard) was obtained. This means that the Tri Hita Karana culture is able to mediate the influence of social capital on community welfare.

b) The Welfare of Rural Communities = $a + c$ Religious Ceremony + b Tri Hita Karana + e_2
 $= 0.440 + 0.380 \text{ Religious Ceremony} + 0.377 \text{ Tri Hita Karana Culture}$.

The mediating effect indicated by the coefficient multiplication (ab) needs to be tested with the Sobel test as follows: Standard error of the indirect effect coefficient (Sab).

$$\begin{aligned} Sab &= \sqrt{b^2Sa^2 + a^2Sb^2 + Sa^2Sb^2} \\ &= \sqrt{(0.377)^2(0.070)^2 + (0.509)^2(0.105)^2 + (0.509)^2(0.105)^2} \\ &= \sqrt{0.000696 + 0.002856 + 0.002856} \\ &= \sqrt{0.006408} \\ &= 0.080 \end{aligned}$$

Based on the results of the Sab formula calculation, to test the significance of the indirect effect, the z value of the Sab coefficient must be calculated using the following formula:

$$Z = \frac{ab}{Sab} = \frac{0.509 \times 0.377}{0.080} = \frac{0.191}{0.080} = 2.388$$

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Based on the calculation results, Z value of $2.388 > 1.96$ (absolute Z value standard) was obtained. This means that the Tri Hita Karana culture is able to mediate the influence of ceremonial activities on community welfare.

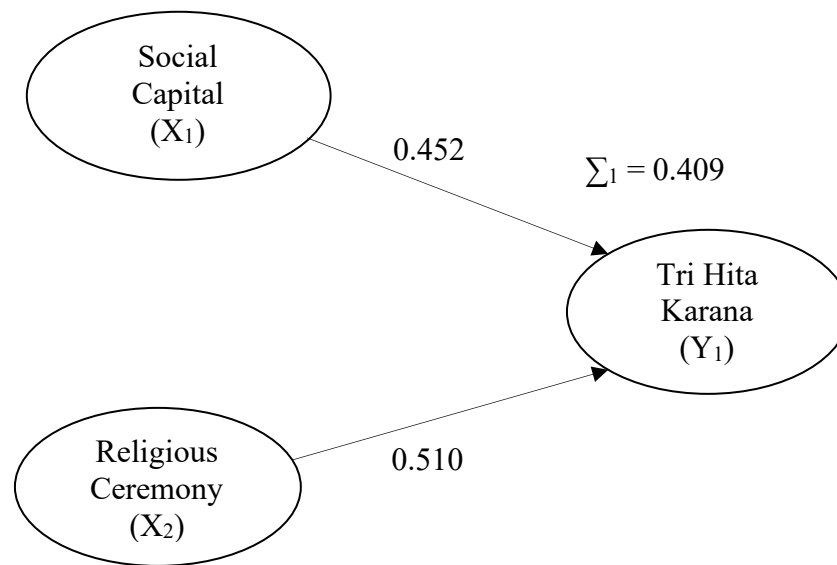


Figure 2. Model I Lane Diagram Calculation

Based on the SPSS calculation results in the Summary model table, an R-square value of 0.833 was obtained, indicating that the influence of variables (X1) and (X2) on Y is 83.3 percent, while the remaining 16.7 percent is influenced by other variables not studied by the researcher. To obtain the Σ_1 value, the following formula is used.

$$\begin{aligned}\Sigma_1 &= \sqrt{(1 - R \text{ Square})} \\ \Sigma_1 &= \sqrt{(1 - 0.833)} \\ \Sigma_1 &= \sqrt{0.167} \\ \Sigma_1 &= 0.409\end{aligned}$$

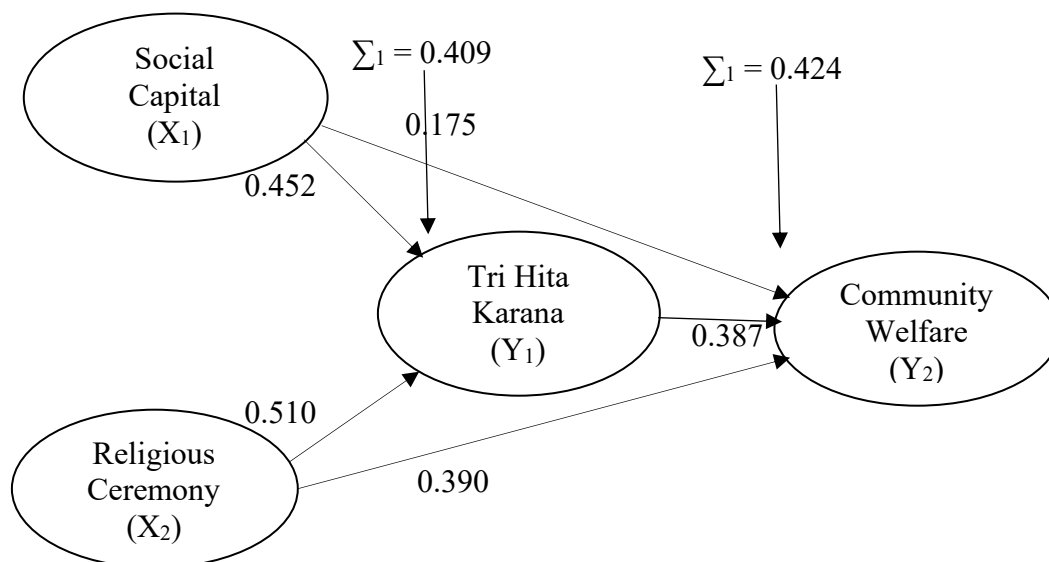


Figure 3. Model II Lane Diagram Calculation

Based on the SPSS calculation results in the Summary model table, an R-square value of 0.820 was obtained, indicating that the influence of variables (X1), (X2), and Y1 on Y2 is 82 percent, while the remaining 18 percent is influenced by other variables not studied by the researcher. To obtain the Σ_1 value, the following formula is used:

$$\begin{aligned}\Sigma_1 &= \sqrt{(1 - R \text{ Square})} \\ \Sigma_1 &= \sqrt{(1 - 0.820)} \\ \Sigma_1 &= \sqrt{0.18} \\ \Sigma_1 &= 0.424\end{aligned}$$

DISCUSSION

The Influence of Social Capital on the Tri Hita Karana Culture

Social capital in the form of networks, mutual cooperation norms, trust, and traditional leadership can strengthen all aspects of Tri Hita Karana, which consists of harmonious relationships with God/parahyangan, harmonious relationships between humans/pawongan, and harmonious relationships with nature/palemahan. The relationship between social capital and Tri Hita Karana is facilitated through the coordination of ceremonies, the management of shared resources such as small subak/reservoirs, and traditional spatial planning that protects the environment. Based on the awig-awig (village regulations) of Bugbug Village, it is evident that the principles of Tri Hita Karana have been used in village spatial planning, regulating the rights and obligations of the village karma and managing the village environment. The social capital possessed by Bugbug Village is also a major driving force in implementing the Tri Hita Karana concept. The implementation of Tri Hita Karana is a cultural activity that is inseparable from the daily lives of the Hindu community in Bali. This condition also occurs in the community of Bugbug Village. The people of Bugbug Village consistently carry out Tri Hita Karana activities in their daily lives. The implementation of Tri Hita Karana in the daily lives of the people of Bugbug Village from Parahyangan can be seen from their routine of performing daily prayers using canang offerings made from banana leaves.

This study is consistent with Windia's (2006) research on the subak system, which emphasizes that the success of subak management is not only determined by technical aspects of irrigation, but mainly by social capital in the form of trust, norms of mutual cooperation, and traditional leadership. This social capital strengthens the Parahyangan dimension through religious rituals at the subak temple, Pawongan through collective work among members, and Palemahan through sustainable water and agricultural land management. Research by Putra and Ardana (2012) shows that strong social networks and customary norms in Balinese traditional villages play a major role in the implementation of Tri Hita Karana. Social capital facilitates the coordination of traditional and religious ceremonies, the management of shared resources, and the enforcement of village regulations as instruments of social and environmental control. Furthermore, Sudana and Windia (2015) found that the existence of traditional village awig-awig reflects the institutionalization of Tri Hita Karana values supported by the social capital of the community. Mutually agreed customary norms and sanctions strengthen Pawongan relationships, maintain environmental harmony (Palemahan), and ensure the sustainability of religious practices (Parahyangan). Suryani's (2017) research on culture-based environmental management in East Bali shows that traditional villages with high levels of social capital are more consistent in applying the principles of Tri Hita Karana in village spatial planning. Social capital enables communities to actively participate in spatial planning, natural resource management, and collective protection of the village environment. Furthermore, Gorda and Yasa (2019) reveal that social capital plays a significant role in maintaining the sustainability of the Tri Hita Karana culture amid socioeconomic changes. Trust among residents, legitimate traditional leadership, and a culture of mutual cooperation are determining factors in the successful implementation of the values of Parahyangan, Pawongan, and Palemahan in the daily lives of the Balinese people. Suardana's (2016) research also confirms that prosperity (Jagadhita) in Hindu teachings cannot be separated from the existence of social capital that supports the practice of Tri Hita Karana. Social capital is a means of actualizing spiritual values in real life, including in prayer routines, social activities, and environmental preservation.

The Influence of Religious Ceremonial Activities on Tri Hita Karana Culture.

The results of the study show that there is a positive and significant influence of religious ceremonial activities on Tri Hita Karana culture. This means that an increase in religious ceremonial activities will enhance Tri Hita Karana culture. This condition can occur because all religious ceremonies carried out by the Bugbug Village community are a form of implementation of Tri Hita Karana. Every religious ceremony (such as Dewa Yadnya, Bhuta Yadnya, Pitra Yadnya) is a form of devotion and spiritual communication with God and the gods. This can be seen when the people of Bugbug Village perform religious ceremonies, they feel closer to Ida Sang Hyang Widhi Wasa. The more often they draw closer through religious ceremonies, the more the people of Bugbug Village increase their faith in God Almighty, thus establishing a harmonious relationship with God. Bugbug Village has many traditional ceremonies that are carried out based on the lunar calendar, such as ngusaba manggung, ngusaba kelod, ngusaba kaja, ngusaba Gumang, ngusaba, and other religious ceremonies. The results of this study are consistent with the findings of Windia and Dewi (2007), who stated that the religious rituals practiced by the Balinese people are the main medium for internalizing the Parahyangan value in Tri Hita Karana. Religious ceremonies such as Dewa Yadnya, Pitra Yadnya, and Bhuta Yadnya serve as a means of spiritual communication between humans and Ida Sang Hyang Widhi Wasa, ancestors, and the universe, thereby strengthening the harmonious relationship between humans, God, and the environment. Sudana's (2015) research also found that the intensity of religious ceremonies has a significant influence on strengthening the values of Tri Hita Karana, especially the Parahyangan dimension. Communities that actively carry out religious ceremonies tend to have a higher level of spiritual awareness and strong adherence to traditional norms and local cultural values. This finding is in line with Suardana's (2016) research, which confirms that religious ceremonies in Hindu teachings cannot be separated from the goal of welfare (Jagadhita). Ritual activities (Karmakanda) are a means of establishing a balance between spiritual, social, and ecological relationships, which are at the core of Tri Hita Karana.

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Thus, the consistent practice of religious ceremonies contributes directly to the strengthening of the Tri Hita Karana culture. Furthermore, research by Putra and Pitana (2010) shows that the practice of traditional and religious ceremonies functions as a social mechanism that strengthens social cohesion (Pawongan). In every ceremony, the community engages in cooperation, mutual assistance, and collective coordination, so that Pawongan values are internalized simultaneously with Parahyangan values. Ardika's (2020) research on the sustainability of Balinese culture also confirms that traditional villages that regularly hold religious ceremonies based on the sasih calendar are highly consistent in maintaining the values of Tri Hita Karana. Religious rituals not only strengthen the relationship between humans and God, but also foster ecological awareness (Palemahan) through the implementation of Bhuta Yadnya as a symbol of harmony with nature. In the context of Bugbug Village, the large number of traditional ceremonies held based on the sasih, such as Ngusaba Manggung, Ngusaba Kelod, Ngusaba Kaja, Ngusaba Gumang, and various other ceremonies, reinforce the findings of this study. These ritual activities are a practical implementation of Tri Hita Karana that is carried out continuously in the daily lives of the community.

The Influence of Social Capital on Rural Community Welfare

The results of the study show that social capital has a positive and significant influence on rural community welfare. The three main elements of social capital are trust, reciprocity, and social interaction. Trust encourages people to cooperate with others to engage in productive joint activities or actions. Trust is a product of social norms of cooperation, which are very important and give rise to social capital. The second important element of social capital is reciprocity, which can be found in the form of giving, receiving, and helping each other, which can arise from social interaction (Soetomo, 2006: 87). The next element is social interaction. Increasingly widespread interactions will become a kind of social network that makes it possible to expand the scope of trust and reciprocal relationships. Social networks are a form of social capital. Social networks are groups of people connected by feelings of sympathy and obligation. This finding is consistent with previous theories and research results which state that trust is the main foundation for the formation of productive social cooperation. Putnam (1993) asserts that social trust enables individuals to act collectively for the common good, thereby increasing the effectiveness of economic and social activities in society. This trust arises from social norms that encourage cooperation, as stated by Coleman (1988), that social capital functions as a mechanism that facilitates joint action in social structures. The results of this study are also in line with Soetomo's (2006: 87) view that reciprocity is an important element of social capital, which is manifested in the practice of giving, receiving, and helping among community members. This reciprocal relationship strengthens social solidarity and creates a sense of social security, which ultimately contributes to improving the welfare of the village community. This finding is reinforced by Fukuyama (1995), who asserts that societies with high levels of trust and reciprocity tend to have lower social costs and better welfare levels. Furthermore, the element of intensive social interaction in this study forms a broad and sustainable social network. Social networks enable the expansion of trust and reciprocal relationships, thereby strengthening social capital in the community. This is in line with Lin's (2001) view that social networks are a collective resource that can be mobilized to improve the welfare of individuals and communities. Strong social networks create access to information, economic assistance, and sustainable social support. In the context of Balinese society, particularly traditional villages, these findings are consistent with the research of Windia (2006) and Windia and Dewi (2007), which shows that strong social capital in the form of trust, mutual assistance, and traditional leadership contributes significantly to community welfare. Putra and Ardana (2012) also found that social networks based on customs and local norms can improve the socioeconomic resilience of village communities. Furthermore, the findings of this study are in line with the research by Sudana (2018) and Suardana (2016), which confirms that the welfare of the Balinese community (Jagadhita) is not only determined by economic factors but also by the quality of social relationships, trust, and cultural values that exist within the community. Social capital serves as a link between socio-cultural practices and the sustainable improvement of community welfare..

The Influence of Religious Ceremonies on the Welfare of Rural Communities

Religious ceremonies have four meanings, namely (1) an effort to purify the mind towards clarity, wisdom, and prudence; (2) a concrete realization of Panca Sraddha; (3) a realization of the willingness of Hindus to perform yajna sacrifices; (4) an expression of gratitude for all of His blessings (to Hyang Widhi, the ancestors, and the Rishis) and at the same time a concrete expression of the behavior of Hindus regarding Tri Ram (I Made Olas Astawa: 2018). Religious ceremonies are a concrete manifestation of the deepening of sraddha for Hindus in the context of their efforts to get closer to Hyang Widhi. In addition, another positive role is observed as a means of shaping the behavior of the people in accordance with the demands of globalization and encouraging the economic dynamics of society. The economic dynamics of the Bugbug Village community show an increase in welfare amid the intense religious ceremony activities. This phenomenon is proven in this study. This study proves that religious ceremony activities have a positive and significant effect on the welfare of the village community.

The Influence of Tri Hita Karana Culture on the Welfare of Rural Communities

Tri Hita Karana culture has a positive and significant influence on the welfare of rural communities. Tri Hita Karana, as a framework for harmony with God (parahyangan), between humans (pawongan), and nature (palemahan) has a direct and tangible influence on welfare in Bugbug through three main channels, namely strengthening collective capacity and social security, sustainable natural

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resource management that protects livelihoods, and local governance/institutional ethics that improve the distribution of economic benefits. The goal of Hinduism is to achieve spiritual happiness and physical well-being. In the Vedas, this is called Mokshartham Jagathitaya Ca Iti Dharma. To achieve this, Hinduism outlines three basic frameworks. These three basic frameworks consist of Tattwa (Philosophy), Susila (Ethics), and Upacara (Yadnya) (Wiadi Nur: 2018). Tattwa (philosophy) is a way of practicing religion by deepening one's knowledge and understanding of religious philosophy. Tattwa, as the basis of Hindu beliefs, covers five things called Panca Sradha, namely: Widhi Tattwa or Brahman, Karmapala Tattwa, Punarbhawa Tattwa, Karmaphala Tattwa, and Moksha Tattwa. Susila (ethics) is a way of practicing religion by controlling one's thoughts, words, and daily actions so that they are in accordance with religious principles. Susila plays an important role in the daily life of humans. The reality of life for a person in communicating with their environment will determine the level of their own character. They will gain sympathy from others when their lifestyle always reflects a firm attitude colored by sympathetic behavior that upholds the principles of morality. The Tri Hita Karana culture in this study has been proven to have a positive and significant effect on the welfare of rural communities. This means that improvements in the harmony of life in parahyangan, pawongan, and palemahan can improve the welfare of the community in Bugbug Village. These results are in line with the research results of Mahfudz (2009) and Sunarini (2014).

The Influence of Social Capital on the Welfare of Rural Communities Through the Tri Hita Karana Culture

The results of the study show that the Tri Hita Karana culture significantly mediates the influence of social capital on the welfare of rural communities. These results indicate that when social capital increases, mediated by the Tri Hita Karana culture, the welfare of rural communities will also increase. The presence of Tri Hita Karana in the Bugbug Village community has benefited the improvement of community welfare. The Balinese people uphold the concept of Tri Hita Karana as a teaching in Hinduism and implement it in their daily lives. Tri means three, and Hita Karana means the cause of happiness to achieve balance and harmony. Visually, Tri Hita Karana is a very monumental and noble concept. The term Tri Hita Karana first appeared on November 11, 1966, during the First Regional Conference of the Bali Hindu Community Struggle Agency held at the Dwijendra College in Denpasar. The conference was held based on the Hindu community's awareness of their duty to participate in the development of the nation towards a prosperous, just, and prosperous society based on Pancasila. Traditional villages in Bali typically have at least three key elements: territory, community, and sacred places to worship God/Sang Hyang Widhi. The harmonious combination of these three elements forms the basis for a comfortable, tranquil, and peaceful life, both physically and spiritually. This harmony can qualitatively improve the welfare of the community.

The Influence of Religious Ceremonial Activities on the Welfare of Rural Communities Through the Tri Hita Karana Culture

The results of this study indicate that the Tri Hita Karana culture significantly mediates the influence of religious ceremonial activities on the welfare of rural communities. These results show that consistent implementation of religious ceremonial activities mediated by the Tri Hita Karana culture will also increase the welfare of rural communities. The Tri Hita Karana culture has been proven to contribute both in mediating and directly influencing the welfare of the Bugbug rural community.

This finding is in line with the views of Windia and Dewi (2007), who emphasize that religious rituals in Balinese society function as a vehicle for the formation and strengthening of the values of Parahyangan, Pawongan, and Palemahan, which are the foundations of community welfare. Religious ceremonies are not merely spiritual practices, but also a means of internalizing cultural values that influence social behavior and community lifestyles. Suardana's research (2016) is also consistent with this finding, which states that well-being (Jagadhita) in Hindu teachings can only be achieved if ritual activities (Karmakanda) are implemented in accordance with the principles of Tri Hita Karana. Religious ceremonial activities will be meaningful in terms of welfare if the values of harmony with God, fellow human beings, and nature are truly practiced in everyday life. The results of this study also reinforce Sudana's (2018) findings, which show that Tri Hita Karana acts as a connecting variable between cultural practices and the welfare of indigenous village communities. The study found that communities with a high level of internalization of Tri Hita Karana tend to have better social and subjective welfare, even though they are economically disadvantaged. Furthermore, Putra and Pitana (2010) found that religious and traditional activities in Bali have a positive impact on the welfare of local communities when these activities are integrated with the values of Tri Hita Karana. The value of Pawongan, which is built through mutual cooperation in traditional ceremonies, increases social cohesion, while the value of Palemahan contributes to the sustainability of resources that support economic welfare. Ardika's (2020) research also supports this finding by showing that traditional villages that have successfully transformed religious rituals into social and ecological practices based on Tri Hita Karana have a more stable and sustainable level of welfare. This confirms the role of Tri Hita Karana as a mediating mechanism between spiritual activities and the welfare outcomes experienced by the community.

CONCLUSION

Social capital and religious ceremonial activities have a positive and significant effect on Tri Hita Karana in the Bugbug Village community in Karangasem Regency. Social capital, religious ceremonial activities, and Tri Hita Karana have a positive and

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significant effect on the welfare of the Bugbug Village community in Karangasem Regency. Social capital and religious ceremonial activities have a positive and significant effect on welfare through Tri Hita Karana in the Bugbug Village community in Karangasem Regency.

Considering that social capital and religious ceremonial activities have a positive and significant effect on Tri Hita Karana in the Bugbug Village community in Karangasem Regency, the author advises the community and leaders in Bugbug Village to further improve indicators related to social capital. This can be done by strengthening the banjar/traditional village forum to discuss the synchronization between economic activities such as tourism, development, and the principles of Tri Hita Karana. Considering that social capital, religious ceremonial activities, and Tri Hita Karana have a positive and significant impact on the welfare of the Bugbug Village community in Karangasem Regency, it is very important for the entire Bugbug community to commit to upholding the village regulations. This is because the Bugbug traditional village regulations govern all aspects of the Bugbug community's norms of life, which are based on Tri Hita Karana. Considering that social capital and religious ceremonial activities have a positive and significant effect on the welfare of the Bugbug Village community in Karangasem Regency through Tri Hita Karana, it is mandatory for the Bugbug community to implement Tri Hita Karana in their daily lives as stated in the Bugbug traditional village regulations. Tri Hita Karana is a Balinese local wisdom culture that is recognized worldwide. In fact, in several international activities, Tri Hita Karana has become a culture that is not only applied in Bali but is also worthy of implementation elsewhere.

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