

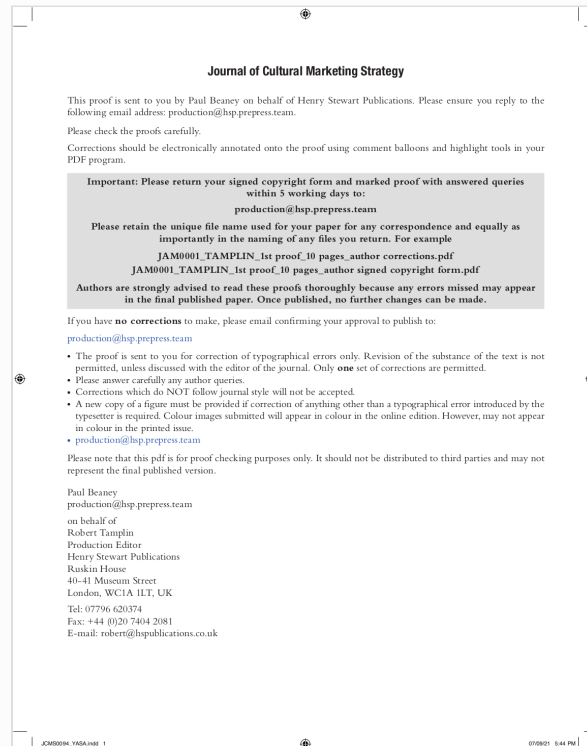


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Balinese culture: The impact of Tri Kaya Parisudha on personal happiness and life success

by Ida Ayu Putu Widani Sugianingrat

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Abstract This study explores how the practice of *Tri Kaya Parisudha* — a philosophy that encourages positive thoughts, words and deeds — influences personal happiness and 'life success' among Balinese Hindus. Based on SEM-PLS path analysis, the results indicate not only that *Tri Kaya Parisudha* increases personal happiness and life success, but that personal happiness also contributes to life success. This suggests that positive thoughts, words and deeds can indeed have a tangible impact on people's wellbeing.

KEYWORDS: *Tri Kaya Parisudha*, personal happiness, life success, Hindu community, Bali

INTRODUCTION

Success is something that everyone wants — not least because of the better quality of life that it usually implies. It is often measured in material terms, such as higher income or greater authority at work. Material success, however, is not the sole indicator of a successful life: good relationships with other people, good health, inner peace — all of these are signs of a life lived well and, by dint, drivers of happiness.^{1,2}

As Mohit *et al.*³ have argued, the success of a person's life is influenced by the activities they pursue and the actions they take. Indeed, Grum and Grum have shown that people who aspire always to do good can realise a higher level of life success.⁴ This is supported by Salaj *et al.*⁵

A person's success in life will be influenced by multiple factors, including the level of their education, the type of work they do, their family, and cultural influences and teachings. Within Bali's Hindu community, for example, many 42 things take the form of local wisdom, passed down from generation to generation. A cornerstone 5 of these teachings is the philosophy of *Tri Kaya Parisudha*, which consists of *Manacika* (thinking good and right thoughts), *Wacika* (saying what is good

and right), and *Kayika* (doing good and right).

The concept of *Tri Kaya Parisudha* is instilled from childhood, in both the home and school environment.⁶ Naturally, the extent to which the philosophy is embraced varies from one person to another: while some pay only lip-service to it, others claim that it has changed their life for the better.

While evidence regarding the relationship between *Tri Kaya Parisudha* and life success has to date been largely anecdotal, the relationship between *Tri Kaya Parisudha* and business success has been investigated by Yasa *et al.*,⁷ who found that businesses that implement a value-based service strategy or the teachings of *Tri Kaya Parisudha* perform better than those that do not. This suggests that the relationship between *Tri Kaya Parisudha* and personal life success warrants further attention.

The philosophy of *Tri Kaya Parisudha* holds that the 5 king good and right things (*Manacika*), saying good and right things (*Wacika*) and doing good and right things (*Kayika*) gladdens the heart.⁸ Indeed, according to Gandhi,⁹ it is through harmonising good thoughts, good words and good deeds that one can achieve happiness. Simply put, embracing the philosophy of *Tri Kaya Parisudha* can improve a person's happiness.

Personal happiness is also a stepping stone to greater life success.¹⁰ Specifically, a person who is always enthusiastic and happy is likely to be more resilient to the challenges of daily life, which is likely to make them cope better at work, and in turn make them a better candidate for promotion and hence earn more money. With greater wealth, a person is better able to satisfy their material desires, whether those take the form of home or car ownership, experiences, or the purchase of fast-moving consumer goods and so forth. In short, happiness can improve one's life in both material and non-material ways.

With the above in mind, the present study seeks to understand better how embracing the philosophy of *Tri Kaya Parisudha* impacts on personal happiness and life success.

LITERATURE REVIEW

Tri Kaya Parisudha

The implementation of *Tri Kaya Parisudha* is manifest by thinking good and right things (*Manacika*), saying good and right things (*Wacika*), and doing good and right things (*Kayika*).

Good thinking (*Manacika*) refers to having good thoughts, such as considering how to help others, how to make people happy, and how best not to hurt others. This is discussed in sloka 80 of the *Sarasamuscaya*: 'Apan ikang manah ngaranya, ya ika withing indriya, mapraverti ta ya ring cubhacubhakarma, matangnyanikang manah ja prihen kahrtanya sakareng'¹¹ [the mind is the source of lust; it drives good or bad deeds, and as such one must endeavour to control it].

Saying good things (*Wacika*), meanwhile, takes the form of, among other things, speaking politely, saying things to make other people happy, being truthful, and not hurting or badmouthing people. This is discussed in sloka 132 of the *Sarasamuscaya*: 'Kuneng lwir ingujarakena nihan, satya taya, hauya taya makawak hingsa, haywa makawak upet, hitawasana ta ya, haywa ta parusya, haywa pecunya, wangkana lwirining tan yogya ujarakena'¹² [Utter no lies,

break no hearts and speak never ill of others; do not be unkind or speak out of anger; be neither self-seeking or slanderous: such words as these should never be spoken].

Doing good things (*Kayika*)¹⁶ discussed in sloka 76 of the *Sarasamuscaya*: 'Nihan yang tan ulahakena, syamatimati mangahalahal, si paradara, nahan tang telu tan ulahakena ring asing ring parihasa, ring ring apatkala ri pangipyan tuwi singgajana jugeka' [Never kill, steal or commit adultery — these actions are never acceptable. Regardless of whether one has been slighted, or whether one finds oneself in a state of hardship or even an emergency, these three should be avoided].¹³ For the purpose of the present research, doing good is interpreted as liking to help others who lack material wealth, helping people who are sick, and helping people who are in trouble.

Following the philosophy of *Tri Kaya Parisudha* usually helps to build a positive attitude.¹⁴ This can be attributed to the harmonious foundation of *Manacika*, *Wacika* and *Kayika*.¹⁵

Personal happiness

According to Kahneman and Deaton,¹⁶ personal happiness is a positive emotion that is owned by a person, manifesting as a happy mood. Happiness is sometimes subjective³¹ because it involves feelings of the heart. This is also revealed in a study conducted by Dezi et al.,¹⁷ which states that personal happiness can manifest as a happy mood that fosters creativity. Personal happiness can also be associated with intellectual abilities.^{18,19}

In the present study, the concept of personal happiness is measured using the indicators of feeling happy, feeling optimistic, feeling uplifting, smiling, and having a sense of inner peace. According to Gwman et al.,²⁰ personal happiness can affect a person's quality of life. According to Grant et al.,²¹ Rego and Cunha,²² happiness encourages work productivity. In addition, happiness is a positive emotion that causes people to become stronger and more proactive.²³

Life success

As Kahneman²⁴ argues, being happy with one's life is an indicator of personal success. It suggests one has not simply provided for one's basic needs, but also realised one's goals. To be sure, providing for one's basic needs carries with it a sense of daily satisfaction, but realising one's life goals is more profoundly satisfying due to the long-term efforts required.²⁵⁻²⁹ The quality of a person's life may be measured in terms of both material and non-material successes. For example, material success may take the form of wealth, such as income or savings⁵⁸⁴⁰ while non-material success may take the form of career satisfaction, level of health, and/or positive relationships with family.³¹ Simply put, a successful life is one in which a person has improved their quality of life.

CONCEPTUAL FRAMEWORK

The present study assumes that everyone wants a successful life. The study also holds that while there are numerous ways to measure success in life, these fall into two categories: material (eg wealth, possessions etc) and non-material (eg good relationships, health etc). The study aims to explore the relationship between life success and personal philosophy (here, *Tri Kaya Parisudha*) and between life success and happiness.

Research hypotheses

Based on the conceptual framework shown in Figure 1, the following are hypothesised:

- H₁: The implementation of *Tri Kaya Parisudha* has a positive and significant effect on personal happiness.
- H₂: The implementation of *Tri Kaya Parisudha* has a positive and significant effect on life success.
- H₃: Personal happiness has a positive and significant effect on life success.

RESEARCH METHODOLOGY

The authors recruited 147 study participants from Hindu communities in Bali who were familiar with the concepts of *Tri Kaya Parisudha* and reported aiming to live by its principles. Respondents were recruited via non-probability sampling using a purposive sampling approach. Data were collected using a Google Form questionnaire distributed via WhatsApp. The validity and reliability of the questionnaire were initially tested on a sample of 30 respondents. The results showed that all variable indicators were valid because the correlation value was above 0.3, and were reliable because the Cronbach's alpha was above 0.6. The 147 responses were analysed by path analysis using partial least squares structural equation modelling (SEM-PLS).

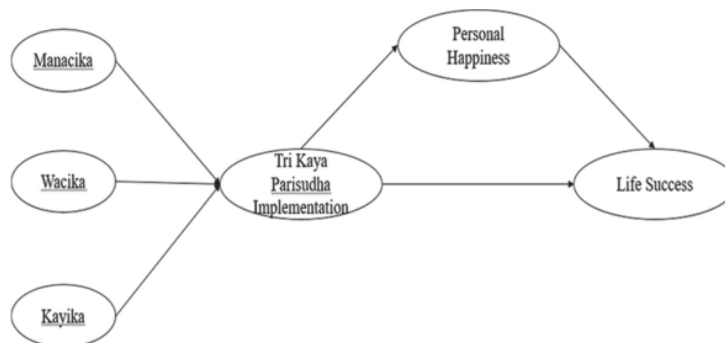


Figure 1: Conceptual framework

RESULTS AND DISCUSSION

Characteristics of respondents

One hundred respondents (68.03 per cent) were aged 20–30 years; 18 respondents (12.24 per cent) were aged 30–40 years; 19 respondents (12.93 per cent) were aged 40–50 years; and ten (6.80 per cent) were aged 50–60 years. In terms of marital status, 94 respondents (63.9 per cent) were unmarried, while 53 were married (36.1 per cent). In terms of education level, 84 respondents (57.1 per cent) reported having high school education only, two (1.4 per cent) reported having a diploma degree, 13 (8.8 per cent) reported having an undergraduate degree, and 48 (32.7 per cent) reported having a postgraduate degree. With respect to work, 20 respondents (13.6 per cent) were civil servants, 15 (10.2 per cent) were private employees, eight (5.4 per cent) were professionals, nine (6.1 per cent) were entrepreneurs, and 95 (64.6 per cent) described their job as ‘other’. Finally, in terms of income, 17 respondents (79.6 per cent) reported having an annual income level of Rp. 2–5 million, 6 respondents (17.7 per cent) reported having an annual income level of Rp. 5–15 million, two respondents (1.4 per cent) reported having an annual income level of Rp. 15–25 million; and two reported having an annual income level in excess of Rp. 25 million

Research variables

The questionnaires examined the study participants’ responses to three variables: *Tri Kaya Parisudha* implementation, personal happiness and life success.

Equation 1 provides the interval value required to determine the frequency distribution of the variables:

$$\begin{aligned} \text{Interval} &= \frac{\text{Maximum value} - \text{Minimum value}}{\text{Number of Classes}} \\ &= \frac{5 - 1}{5} = 0.80 \end{aligned} \quad (1)$$

Scores range from 1 to 5, with the measurement criteria defined as follows:

- 1.00–1.80: very low.
- 1.81–2.60: low;
- 2.61–3.40: neutral;
- 3.41–4.20: high;
- 4.21–5.00: very high.

Implementation of Tri Kaya Parisudha

The *Tri Kaya Parisudha* implementation variable consists of three dimensions, namely *Manacika* (thinking good things), *Wacika* (saying good things) and *Kayika* (doing good things). *Manacika* is measured by three indicators, *Wacika* is measured by five indicators, and *Kayika* is measured by three indicators. Table 1 summarises these.

Based on the data in Table 1, the three statements regarding *Manacika* (good and right thinking) obtained a mean value of 4.49, which is very high. In terms of *Wacika* (saying what is good and right), the five statements obtained a mean score of 4.28, which is also very high. Likewise, for *Kayika* (doing what is good and right), the three statements obtained a mean rating of 4.18, which is high. The scores indicate that the respondents in this study adhere closely to the philosophy of having good thoughts, saying good things, and doing what is good and right.

Personal happiness

As per the data in Table 2, the five statements regarding personal happiness obtain a mean value of 4.15, which is high. These scores indicate that the respondents in this study tend towards having high personal happiness.

Description of successful life variables

As per the data in Table 3, the five statements regarding life success obtain a mean value of 4.02, which is high. These scores indicate

Table 1: Variable indicators of *Tri Kaya Parisudha* implementation (X1)

Variable indicators	Mean	Interpretation
<i>Manacika</i>	4.49	Very high
1: Always think about helping others	4.54	Very high
2: Always think about making other people happy	4.49	Very high
3: Always be careful not to hurt other people	4.46	Very high
<i>Wacika</i>	4.30	Very high
1: Always speak politely	4.28	Very high
2: Always say what makes people happy	4.16	High
3: Always say things that do not hurt people's feelings	4.18	High
4: Always say things that do not demonise people	4.30	Very high
5: Always be honest	4.58	Very high
<i>Kayika</i>	4.18	High
1: Always help deprived people	4.12	High
2: Always help people who are sick	4.20	Very high
3: Always help people who are in trouble	4.23	Very high

Table 2: Variable indicators of personal happiness (Y1)

Variable indicators	Mean	Interpretation
Personal happiness (Y1)	4.15	High
1: Always feel happy every day	3.95	High
2: Always feel optimistic about life	4.32	Very high
3: Always be enthusiastic in carrying out activities	4.19	High
4: Always feel like you can smile every day	4.21	Very high
5: Always have a feeling of peace	4.07	High

Table 3: Variable description of successful life (Y2)

Variable indicators	Mean	Interpretation
Life success (Y2)	4.02	High
1: Increasing income	3.73	High
2: Increasing savings	3.76	High
3: Increasing fortunes	4.01	High
4: Better health condition	4.24	Very high
5: Better family harmony	4.37	Very high

that the respondents in this study tend to feel they enjoy a highly successful life.

6 PLS-SEM analysis results

This study uses a two-stage approach to measure the model prior to hypothesis testing, the first stage of which is to analyse

convergent validity, and the second to analyse discriminant validity.

Outer model test Convergent validity

The outer model test is conducted to ensure the research indicators are capable of measuring the research variables. To see whether a model provides a valid basis for research, three criteria must be met: (1) all loading indicators must be greater than 0.65; (2) composite reliability (CR) must be greater than 0.8; and (3) average variance extracted (AVE) for each construct must be greater than 0.5.

As per Table 4, the outer loading indicators range from 0.650 to 0.963. As these values are all are greater than 0.65, this means they fall within the recommended limit. The CR values range from 0.886 to 0.951. As these values are all are greater than 0.8, this means that all constructs are suitably formed, indicating good consistency as a research model. Final AVE values range from 0.547 to 0.866, indicating that the research model has good validity.

6 Discriminant validity

To evaluate discriminant validity, a research model is proposed to ensure that the root

Table 4: Model size results

Constructs	Dimension	Indicator	Outer loading	CR	AVE	
Tri Kaya Parisudha implementation	Manacika	X1.1	0.868	0.886	0.721	
		X1.2	0.863			
		X1.3	0.815			
	Wacika	X2.1	0.825			
		X2.2	0.840			
		X2.3	0.872			
		X2.4	0.862			
		X2.5	0.702			
	Kayika	X3.1	0.892			0.951
X3.2		0.935				
X3.3		0.963				
Y1.1		0.854	0.926	0.716		
Y1.2		0.855				
Y1.3	0.823					
Y1.4	0.803					
Y1.5	0.893					
Life success		Y2.1	0.650	0.906	0.547	
		Y2.2	0.679			
		Y2.3	0.754			
		Y2.4	0.749			
		Y2.5	0.697			

CR, composite reliability; AVE, average variance extracted.

Table 5: Correlation between latent variables

Construct	Tri Kaya Parisdha implementation	Manacika	Wacika	Kayika	Personal happiness	Life success
Tri Kaya Parisdha implementation	1.000	0.805	0.931	0.879	0.627	0.665
Manacika	0.805	1.000	0.647	0.577	0.484	0.478
Wacika	0.931	0.647	1.000	0.721	0.570	0.596
Kayika	0.879	0.577	0.721	1.000	0.578	0.652
Personal happiness	0.627	0.484	0.570	0.578	1.000	0.921
Life success	0.665	0.478	0.596	0.652	0.921	1.000

value of the average variance extracted ($\sqrt{\text{AVE}}$) of a latent variable is greater than the correlation between that variable and the other variables.

Discriminant validity is considered good where $\sqrt{\text{AVE}}$ is greater than 0.5. The research model proposed in this study can be considered good, as the lowest $\sqrt{\text{AVE}}$ in Tables 5 and 6 is 0.74.

Table 6: AVE and RSAVE value

Construct	AVE	RSAVE
Manacika	0.721	0.853
Wacika	0.676	0.822
Kayika	0.866	0.931
Personal happiness	0.716	0.846
Life success	0.547	0.740

AVE, average variance extracted.

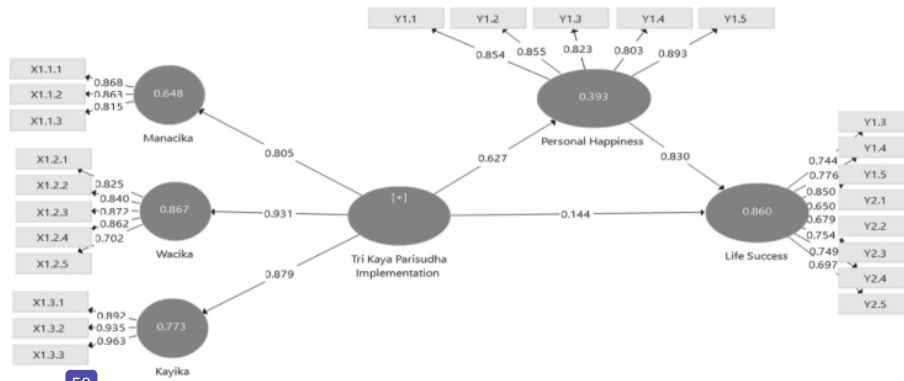


Figure 2: Results of the inner model test

Inner model test

Structural models focus on the hypothesised relationships or pathways between latent variables. Figure 2 shows the results of the inner model test.

The structural model was evaluated using the R² for the dependent construct in addition to the t-test to measure the significance of the structural path parameter coefficients.

Coefficient of determination (R²)

Bootstrap analysis is conducted to obtain two structural model measurements, namely, t-test and R² values. These will be interpreted the same as multiple regression analysis in general. The predictive strength of a research model can be seen by examining the R² value generated by the bootstrapping process. Table 7 presents the R² value for each exogenous variable contained in the model.

Per Table 7, the highest R² value is the life success variable, at 0.860. This means that 86 per cent of the life success variables can be explained by the constructs contained in the model. The lowest value, meanwhile, is the personal happiness variable, at 0.393. This means that 39.3 per cent of the personal happiness variable can be explained by the constructs that affect these variables.

Table 7: Coefficient of determination

Construct	R ²
Personal happiness	0.393
Life success	0.860

Note: only endogenous (dependent) variables have R² value.

Following an examination of the R² value, one may conclude that the predictive ability of this research model is generally good, as almost all variables have R² values equal to or above 0.50.

HYPOTHESIS TESTING

The significance of the estimated parameters provides very useful information about the relationship between the research variables. The basis used for testing the hypothesis is the value contained in the output path coefficients, as presented in Table 8.

Hypothesis testing is conducted using statistics and examining the p-value. Where p < 0.05, the hypothesis is accepted. Per Table 8, the implementation of Tri Kaya Parisudha impacts on personal happiness with a t-statistic value of 10.046 (p = 0.000), so the hypothesis is accepted. This means that the better the implementation of the Tri Kaya Parisudha concept, the higher the level of personal happiness. The implementation of the Tri Kaya Parisudha concept impacts

Table 8: Path coefficient

Correlation between variables	Path coefficient	t-statistic	p-value	Significance
Tri kaya parisudha implementation → Personal happiness	0.627	10.046	0.000	Significant
Tri kaya parisudha implementation → Life success	0.144	3.335	0.001	Significant
Personal happiness → Life success	0.830	24.760	0.000	Significant

Table 9: Indirect effects

Correlation between variables	Path coefficient	t-statistic	p-value	Information
Tri kaya parisudha implementation (X) → Personal happiness (Y1) → Life success (Y2)	0.521	10.818	0.000	Accepted

on life success with a t-statistic value of 3.335 ($p = 0.001$), so the hypothesis is again accepted. This means that the better the implementation of the Tri Kaya Parisudha concept, the higher the life success rate. The impact of personal happiness on life success, meanwhile, has a t-statistic value of 24.760 ($p = 0.000$), so the hypothesis is accepted once again. This means that the higher the personal happiness, the higher the level of life success (Table 8).

Indirect effect testing (mediation test)

One can test the mediating role of personal happiness on the effect of implementing Tri Kaya Parisudha on life success by examining the indirect effects that are the output of smart PLS (see Table 9). Per Table 9, the t-statistic value is greater than the t-table value ($10.818 > 1.96$), hence personal happiness significantly mediates the implementation of Tri Kaya Parisudha on life success.

DISCUSSION

The impact of Tri Kaya Parisudha on personal happiness

Based on an analysis of the results, the effect of Tri Kaya Parisudha implementation on personal happiness, the beta coefficient value is 0.627 with a significance level of

0.000, hence H1 is accepted. These results indicate that the implementation of Tri Kaya Parisudha has a positive and significant effect on personal happiness. So, the more intensively people adhere to the philosophy of Tri Kaya Parisudha, the greater their personal happiness will be.

The results of this study support the work of Gandhi³² and Kajeng,³³ who argued that the implementation of Tri Kaya Parisudha has a positive and significant effect on personal happiness. The results of the present study are also supported by Rosalina,³⁴ who found that embracing Tri Kaya Parisudha has a positive and significant effect on personal happiness. It can therefore be concluded that the implementation of Tri Kaya Parisudha has a positive and significant effect on personal happiness.

The impact of Tri Kaya Parisudha on life success

Based on an analysis of the results, the effect of Tri Kaya Parisudha implementation on life success, beta coefficient value is 0.144 with a significance level of 0.001, which means that H2 is accepted. These results indicate that the implementation of Tri Kaya Parisudha has a positive and significant effect on life success. So, the more intensively people adhere to the philosophy of Tri Kaya Parisudha, the greater their life success will be.

¹⁹ The results of this study support the work of Gandhi,³⁵ who argued that the implementation of *Tri Kaya Parisudha* has a positive and significant effect on life success. The results of the present study are also supported by the research of Sulyantini,³⁶ ³⁸ who found the *Tri Kaya Parisudha* variable to have a positive and significant effect on life success. It can therefore be concluded that the implementation of *Tri Kaya Parisudha* has a positive and significant effect on life success.

The impact of personal happiness on life success

⁴⁷ Based on an analysis of the results, the effect of personal happiness on life success, beta coefficient value is 0.830 with a significance level of 0.000, hence H3 is accepted. These ²² results indicate that personal happiness has a positive and significant effect on life success. This indicates that the more a person manifests happiness — for example, in terms of optimism, enthusiasm, smiling and enjoying a sense of inner calm — the more likely they are to perceive their life as successful.

The results of this study support the work of Abele *et al.*³⁷ who found that personal happiness can increase life success. Other researchers have also found that happiness can increase life success, including career success.^{38–40} The findings of the present paper are also supported by the research conducted by Benson *et al.*,⁴¹ who found that personal happiness has a positive and significant effect on life success. It can therefore be concluded that personal happiness has a positive and significant influence on life success.

Personal happiness mediating the impact of *Tri Kaya Parisudha* on life success

The implementation ²² of *Tri Kaya Parisudha* has been shown to have a positive and significant effect on personal happiness.³² Likewise, greater personal happiness has a

positive and significant effect on life success. This study finds that personal happiness mediates the effect of *Tri Kaya Parisudha* implementation on life success; this is accepted with a total effect value of 0.521. This implies that the impact of *Tri Kaya Parisudha* on life success is amplified by personal happiness. Positive feelings can increase a person's productivity at work, resulting in greater likelihood of increased responsibilities and pay. Positive feelings also help one to develop the behaviours necessary to live healthily and in harmony with family and other members of one's community.

CONCLUSION

⁴ This study finds that embracing the philosophy of *Tri Kaya Parisudha* has a positive and significant effect on personal happiness. Simply put, the more closely one adheres to the principles of thinking good thoughts, saying good things and doing good deeds, the greater the likelihood of realising ²¹ personal happiness. The *Tri Kaya Parisudha* also has a positive and significant effect on life success. Again, the more closely one adheres to the principles of thinking good thoughts, saying good things and doing good deeds, the more likely one is to have a successful life.

The study ²⁰ also finds that personal happiness has a positive and significant effect on life success. In other words, the greater one's personal happiness, the more successful one's life will be. Furthermore, the study finds that personal happiness amplifies the positive impact of *Tri Kaya Parisudha* on life success.

Research implications

⁴⁹ This study enriches understanding of the relationship between *Tri Kaya Parisudha* and life success by identifying personal happiness as a mediating variable. This suggests that any culture open to this philosophy would be advised to intensify their implementation of

the *Tri Kaya Parisudha* concepts in order to increase their personal happiness and realise a better quality of life.

Limitations and future research

This research was limited to the Hindu community in Bali, so the results cannot be generalised to different areas. Likewise, the implementation of *Tri Kaya Parisudha* is the only exogenous variable. Future studies would do well to investigate other forms of cultural wisdom. In Bali, for example, this might include the *Karmapala* teachings or the values of *Tri Hita Karana* and *Catur Paramitha*.

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