

Asta Tusti and Siddi: Striking A Balance for the Success of the Balinese



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ABSTRACT: Happiness is a decision and a freedom. It is impossible to generalize about happiness because everyone has a different standard or measure of happiness. Physical and spiritual fulfillment are both parts of happiness, which is closely tied to one's emotions and attitude. happiness for every person, in both urban and rural settings. A literature review is a writing technique that involves finding, analyzing, and summarizing happiness-related research findings. There are numerous paths to happiness. If there is harmony and consistent synergy based on *Tri Hita Karana*, happiness will be attained. For this reason, it is essential to achieve both inner and exterior success in the form of asta stuti and siddhi, which are the five different levels of happiness known as *Pancakreta*.

KEYWORDS: Happiness, *Bali Aga* Community, *Tri Hita Karana*, satisfaction, success

I. INTRODUCTION

There are many different tribes, ethnicities, and traditions in Indonesia. One of the deeply established beliefs that influences a person's personality is culture. Balinese society's culture is one of them. Balinese culture must, however, be able to represent all of Bali's areas. Each district of Bali has its own distinct culture, making the island incredibly diverse and unique in its own right. The inhabitants of the island of Bali are split into Indigenous villages, which can be broadly classified into *Bali Mula/Aga* villages, *Apanaga* villages, *Bali Anyar* villages, and *Pirak* villages. Each of these villages has its own distinct culture and way of life.

The *Bali Aga* people, who lived in villages in Bali's mountains and were less exposed to Majapahit's influence, are a group of people who arrived in Bali earlier. Little distinguishes the culture of the Bali Aga people from that of the Balinese after Majapahit (the island of Bali) arrived (Reuter, 2005). Before the Majapahit civilisation arrived in Bali in 1343 AD, there was the Bali Aga culture. In order to create a culture that differs from prehistoric culture, Hindu culture, or the Balinese Majapahit culture, prehistoric culture and Hindu culture were cynically combined to create Bali Aga culture. The Bali Aga culture is distinguished by its refusal to burn the dead, acceptance of caste, consultation with Brahmin priests (pedanda), use of Sankret mantras (holy words) in worship, and selection of village chiefs without regard to intelligence (Reuter, 2005).

In terms of autonomy, Indigenous Peoples are always characterized by shared value systems based on regional and genetic factors. As a result, the autonomy of Indigenous peoples differs from one another in terms of its core. Regarding the wellbeing of Bali's indigenous population. The expansion of human interaction and the integration of modern thought into conventional (traditional) life are inextricably linked. Through this interaction, a person learns new concepts from his surroundings, which alter his understanding of customs and the social milieu he encounters on a daily basis. The individualistic and materialistic worldview that characterizes modern thought appears to have influenced Indigenous people's thinking. Swadikara and Swadharma fulfillment is regarded in Balinese society as one of the most crucial factors in the case of families.

The *Tri Hita Karana* Philosophy is the way of thought of the original inhabitants of Bali. The *Parahyangan*, *Pawongan*, and *Palemahan*—the Three Causes for the Creation of Happiness and Human Harmony—are part of the *Tri Hita Karana* philosophy. The *Tri Hita Karana* ideology, which promotes peace among all living things, has an impact on both the family unit and the indigenous community. The ideas of *Tri Hita Karana* (*parahyangan*, *pawongan*, and *pekahan*), as well as *awig-awig* and *perarem*, state that every family who belongs to an indigenous community has obligations that are always followed by inherent responsibilities. Social obligations, such as fulfilling the fathers', pepeson's, and/or uron-commitments, uron's are followed by responsibilities as part of traditional village krama (dues). The *Tri Hita Karana* philosophical idea directs village krama in completing

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the principles of balance as village krama with an absolute commitment to be a part of an indigenous community in a traditional village area.

It's crucial to emphasize the Balinese people's distinctiveness, particularly their belief in and use of the concept of happiness in their traditional order. People's happiness extends beyond urban areas and includes people living in rural areas and small towns. One of the most popular tourist attractions in the world, the province of Bali, contains a lot of lovely and distinctive villages. Few studies have examined the relationship between happiness and the customs of those who still adhere to their ancestors' cultural systems. Based on the material that has already been written, this study intends to give a more precise account of the Balinese people's satisfaction when fulfilling their traditional duties.

II. METHOD

Literature review was the method used to write this paper. With a systematic, explicit, and reproducible method for identifying, assessing, and synthesizing research results and ideas that have been produced by researchers and practitioners in the form of explanations or discussions of theory of a finding or research topic, this article will demonstrate happiness in the Bali Aga community. A literature review is carried out, in accordance with Okoli & Schabram (2010), to offer a theoretical foundation for research that will be undertaken in an effort to explore the depth or breadth of existing research on a topic to be studied. Additionally, this method responds to pertinent queries while also understanding the results of earlier research

According to specialists, the structure of this study is founded on a qualitative paradigm and is subjective in character. Instead of relying solely on studies based on theories and concepts of happiness, this study uses theories and concepts to gain a better understanding of happiness in Balinese society or to interpret it with a balance on Asta Stuti and Siddi. By using a literature review, this study demonstrates how the daily occurrences of the Bali Aga people, with their distinctive traditions and intense devotion, are related to their satisfaction in traditional institutions that continue to employ the Bali Mula/Bali Aga system. Figure 1 shows the research's organizational structure.

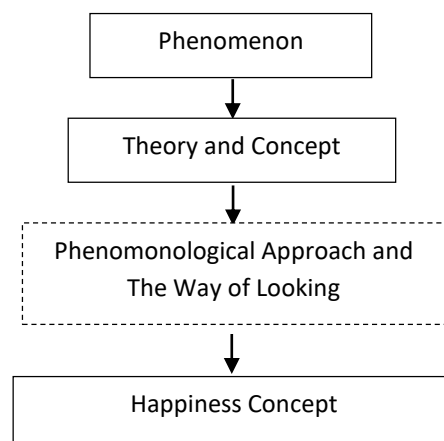


Figure 1. Framework for reasoning Asta Astuti and Sidhi Concept

III. RESULT AND DISCUSSION

A. Happiness

The broad concept of happiness offers a summary of the overall objectives of positive psychology activities. In his book *Authentic Happiness: Creating Happiness With Positive Psychology*, Seligman (2005) makes this claim. The original book, *Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment*, served as the basis for this translation. This concept includes joyful emotions like ecstasy and comfort in daily life as well as constructive tasks done with honesty and entire sincerity (such as absorption and involvement). If happiness refers to emotions and activities where there is no emotional supply, it is crucial to understand this (Seligman, 2005).

In someone's imagination, the idea of happiness for the circumstances they encounter exists. Happiness has a crucial role in the human maturation process. Nobody contests the fact that everyone longs for happiness. People are said to be happy if they can adjust well and tend to be more successful in numerous sectors, whereas people who are unhappy in life may leave traces on them that can impair how they interact with other people and interfere with their capacity to adjust personally. and social, as it affects how one interacts with others in society. Although it is a pleasant emotion, happiness is a feeling that originates within of a person and does not necessarily preclude happiness from occurring elsewhere (Seligman, 2005). When the anxiety and worry over something that is thought to not make us happy goes from oneself and is connected to one's quality of life, one might feel

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joyful. Sen (1999) says that happiness is a utility that can be appropriately incorporated into the list of various significant and pertinent functions for one's well-being in Todaro and Smith's (2011) article. When people are satisfied, pleased, like, and satisfied with all that occurs, they are happy.

A person's level of happiness is affected by a variety of variables, including economic and demographic considerations (Frey and Slutzer, 2002). Age, health, education, marital status, and gender are examples of demographic factors, although money remains the primary economic element that influences individual happiness. These two elements will have an impact on the person's level of happiness in his or her life, which in this instance can be utilized as a method to measure subjective well-being. Non-material elements that are crucial to happiness are those that connect to the social aspect of wellbeing in people (Helliwell & Putnam, 2004). Sen (1999) claims that the idea of the Human Development Index (referred to Indeks Pembangunan Manusia and abbreviated as IPM in Indonesia) was born out of dissatisfaction with the measurement of happiness. The Human Development Index states that human development is a process to increase the choices that people have, with the main focus being on how people can live long and healthy lives, acquire knowledge, and have access to the resources they need to live properly.

According to The Happiness Project, there is a recipe for happiness. Five factors that are connected to happiness have been the subject of numerous studies to support the theory. A youngster might be inspired to excel not only in terms of cognitive ability, but also in terms of resilience in dealing with life's challenges. Friendship entails that they get along well with others, the environment, and even animals. A healthy connection makes a person's feelings peaceful, complete, and of great value. A healthy relationship can contribute to greater self-happiness.

B. The Component of Happiness

Seligman (2005) coined the term "perma" to describe the idea of happiness. Seligman's (2005) definition of happiness includes a number of components that can be attained both simultaneously and individually. There are five requirements for the element, all of which must be taken into account.

In particular, everyone in this globe desires perfect happiness in his or her life, which is something that everyone in the world genuinely wants. Since happiness is one of the most essential qualities that everyone should possess, as we all know.

The presence of a psychological situation that can elevate a person's emotional level from a positive level to a much higher level, resulting in a much lower emotional level, is what is meant by happiness. However, it is terrible that bliss is just fleeting. Because happiness is a fleeting state that cannot remain permanently. This time around, finding true happiness is extremely necessary. According to Seligman, developing a fundamental strength and doing an examination of oneself can lead to what is known as true happiness.

C. Measurement of Happiness

The level of enjoyment that each person experiences varies greatly from person to person. There are times when people define happiness in terms of material possessions, but there are also people who believe that happiness can also refer to feelings associated to comprehension of life's events. In addition, some people believe that Aristotle's definition of pleasure involves having good fortune, virtue, good looks, good luck, a good reputation, good friends, and money (in Rusydi, 2007).

According to Seligman et al. (2005) categorized positive human characters in human life to attain happiness into 24 character strengths in six (6) virtues, namely: about wisdom and knowledge, having courage, high sense of humanity, having a sense of justice, live in simplicity, and have advantages. The 24 character strengths listed below can be used to measure the six virtues: having integrity, having excellent vitality, having a high sense of compassion, having a good spirit, having intelligence in society, citizenship, having openness in thinking, having a high love and enthusiasm for learning, having a positive perspective, having physical and spiritual intelligence, having a persistent soul.

D. Happiness Concept Based on Tri Hita Karana Philosophy

Balinese people get happiness in many ways, depending on the individual. Seligman (2005) asserts that the existence of good emotions with past, present, and future orientations constitutes the process of achieving happiness. Feelings of contentment, pride, and composure in daily life are examples of past-oriented emotions, whereas optimism, hope, trust, confidence, and self-assurance are future-oriented feelings. The virtues of wisdom and knowledge, courage (passion and passion), love and humanity, fairness (feeling of justice), and transcendence are all elements of Seligman's view of happiness. There needs to be a technique for measuring happiness in order to determine whether or not someone is considered to be happy. In order to establish prosperity and happiness in *Pancakreta*—the five degrees of welfare and collective happiness of the Bal people—there must be a stable harmony of synergy based on *Tri Hita Karana*. These levels are *Kreta Angga*, *Kreta warga*, *Kreta Desa*, *Kreta Negara* dan *Kreta Bhuwana*.

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Tri Hita Karana is a way of life that emphasizes harmony and consistency in order to create balance and happiness. Happiness does not equate to living a happy life since behind every happy moment there is a sad one. Humans are driven by a desire for fulfillment and a desire for achievement in their lives. The greatest use of human potential on earth is the desire to feel successful and satisfied in life. According to the *Tri Hita Karana* philosophy, happiness should be pursued as a secondary goal to achieving success and contentment in daily life. Humans can experience sadness if they make even one mistake while looking for fulfillment and achievement. When accepting the joys and sufferings of this life, one can achieve happiness by remaining steady, equal, and balanced at all times.

Tri Hita Karana is another name for the phrase "three things that can make you happy." *The Bhagawad Gita III.10 sloka*, which indicates that there are three elements that are stated to be mutually exclusive in *Tri Hita Karana*, namely *Prajapati*, *Praja*, and *Kamadhuk*, provides the conceptual underpinning for understanding *Tri Hita Karana*. The principles of *Tri Hita Karana* are put into practice through the aspects of *Parahyangan*, *Pawongan*, and *Palemahan*. *Tri Hita Karana* is a way of thinking that helps people develop a stable, balanced mindset that leads to peace and happiness. Living joyfully does not necessarily entail living happily, as there is suffering concealed beneath that pleasure (Wiana, 2007). This is the dynamic reality of human life, where people look for fulfillment and expect achievement. When the components of *Tri Hita Karana* are integrated into human beings, our views become broad and this existence is always "*Tusta*" *Tusta* or *Tusti* is a common name for satisfaction in *Wrhaspati Tattwa*. There are two categories of life satisfaction: *Wahya Tusti*, or the satisfaction of the worldly life, and *Adhyatmika Tusti*, or the satisfaction of the spiritual life. The *Wrhaspati Tattwa* ni book refers to these eight satisfactions as *Asta Tusti*. When success and contentment are attained, happiness follows.

1. *Asta Stuti*

The two Satisfactions are divided into, namely *Wahya Tusti* and *Adhyatmika Tusti*. *Wahya Tusti* includes *Arjana*, *Raksana*, *Sangga*, *Himsa* and *Ksaya*. While *Adhyatmika Tusti* includes *Bhagya*, *Kala*, and *Atma*. *Dhyayana*, *Tarka Jnana*, and *Dana* are the three pillars of the first *Wahya Siddhi*, the path to achieving both spiritual and material happiness. The second is *Adhyatmika Siddhi*, which consists of *Adibautika Duhka*, *Adhyatmika Duhka*, and *Adi Dewika Duhka* and has the traits of a successful life both physically and spiritually, namely humor, hope, love, and religion. The five levels of happiness known as *Pancakreta*, which include *Kreta Angga*, *Kreta warga*, *Kreta Desa*, *Kreta Negara* and *Kreta Bhuwana*. That is must be filled with inner and outer fulfillment in order to achieve happiness. This is based on the *Tri Hita Karana* synergy.

2. *Arjana*,

A common alternative name for *arjana* is "wealth" or "fortune." Income is one of the calculating components used to determine how much a person can enhance his economic value, whereas fortune is defined as everything that a person receives that can be beneficial, useful for all living things, and useful as a source of life. or gifts from God to his creatures that they might use however they see fit. All outcomes are welcomed when people have worked efficiently and in compliance with the standards that are in place. The *Canakya Nitisastra* quotes Darmayasa (1995) as saying that he is content with three things: the meal we serve, the spouse or family we have, and the good luck we are able to make. But never be content with only three things: serving God, doing good deeds, and learning to learn.

3. *Raksana*

Raksana can be understood as a method of ensuring that the use of fortune, or *arjana*, is suitable and doesn't divert from our intention to pursue that fortune. According to *Sarasamuccaya 262*, *Ilang sabhaga sadhana rikasiddhaning dharma*, *Ilang kaping rwaning bhaga sadhana ri kasiddhaning kama ika*, *Ilang kaping tiga sadhana ri kasiddhaning artha ika wrddhyakene muwah*,. According to this passage, some of the luck we are given can be used to advance the *Dharma*, which can be used in part to succeed in taming *Kama* and to attain *Artha*. In order to develop *arjana*, or wealth, which is frequently alluded to, one must think about *Dharma*, *Kama*, and *Artha*, as taught by Kajeng (1991).

4. *Sangga*

Sangga is the existence of harmony that each person can experience in their daily lives. Humans are social beings who have sociological wants, which means that they require affection from their surroundings and environment. Regardless of how poor it may be, the recipient will feel content thanks to the affection that is already theirs. Since no creation of God is faultless and always has both a good and a terrible side, life in the human world requires balance in accordance with the law of *Rwa Bhineda*. Everyone is happy for people to desire to live, and it is considered greedy if they don't (Wiana, 2017). In addition to being individual creatures, humans are also social beings, and social activity cannot be isolated from them. We must sustain a harmonic relationship, known as *Tri Hita Karana*, in order to build a calm and peaceful life.

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First, let's talk about harmony in terms of our interactions with God. By following all of God's instructions in accordance with the guidelines laid down in the *Weda* writings, it is possible to harmonize human interactions with Him. One way to show this in daily life is to pray, show love for, and take care of all of His creations. On a deeper level, we should meditate in order to connect as one and express our gratitude to *Ida Sang Hyang Widhi Waca*. No matter one's status, occupation, line of work, or physical appearance, this life is fundamentally about service.

The second is to foster peaceful relationships between people. The nature of individualism in modern social life, especially in large cities, is very obvious. Communication between neighbors is quite uncommon in urban settings since everyone is preoccupied with their own concerns and interests. According to the philosophy of *Tri Hita Karana*, this phenomenon shows that society is not in harmony, hence it is essential to build a harmonious, peaceful society in order to promote shared prosperity. Harmonization is crucial, according to the teachings of *Tat Twam Asi*, which means "I Am He, He Is You." We should respect and love one another because we may establish a life that is harmonious, harmonious, safe, peaceful, and prosperous by realizing that in other people, we are the same as ourselves.

Thirdly, fostering harmony between people and the environment. Nature has genuinely helped all living creatures without expecting anything in return. Nature has provided all that is required by living beings. However, people indiscriminately abuse the natural world without considering the repercussions or the efforts taken to preserve it. For humans, this situation was disastrous. Disasters like landslides, flash floods, tsunamis, and earthquakes happen often in many places. These incidents ought to serve as a lesson for people to try to restore harmony with nature by taking care of nature and our environment, such as by growing plants around the house and getting rid of trash. In place to generate a benevolent energy that may give off a mystical or spiritual aura. and improve the harmony and mandara of the neighborhood.

5. *Ahimsa*

Food that is consumed because it torments the other person will generate negative vibrations in the soul, according to the concept of *ahimsa*, which implies seeking food without harming the other party. eat by following the Dharma. The *Panca Yama Bratha* includes the five types of human self-control necessary to obtain bodily and mental happiness, which are the teachings of *Ahimsa*. The Sanskrit roots of the word *Ahimsa* are "*himsa*" which means to kill or hurt, and the syllable "A," which stands for not. *Ahimsa* is the Sanskrit term for not injuring or killing other living things. The Book of *Bhavadgita XVI-2* contains the *Ahimsa* teachings, which are also found in Book of *Sarasamuccaya Sloka 135* and are backed by Book of *Manu Smerti IV.238*.

From the three passages above, it is clear that the best way to find welfare and happiness is to avoid harming or killing other creatures and to allow them to live out their lives in accordance with their individual karma. Every creature in this planet has a responsibility to live according to the *Ahimsa* teachings. Day, in the Nation and State, so that the Unitary State of the Republic of Indonesia will realize harmony and peace in accordance with what is specified in the 1945 Constitution as a tangible demonstration of moderation and religious tolerance. The ultimate and ultimate truth is not to hurt or kill living things. The Mahabharata contains the phrase "*Ahimsa parama dharma*" which translates as "Not harming is the principal virtue or the highest dharma."

6. *Ksaya*

Ksaya is to feel fulfilled in life if you are able to solve the issues that come up in this life in manners that are decent and right and not too demanding of your time, energy, thoughts, or assets. Human life and problems are inextricably linked. The character of a person can be shown in how they respond to challenges and tests. The distinction is whether or not humans can effectively solve problems or even become absorbed in them. It is impossible to separate a person's mental condition from the size of the problem. Because the mind is wired that way, sometimes a tiny problem can grow into a major one without you ever recognizing it. Therefore, be careful that the mind does not become preoccupied with the problem as it approaches.

Without a fix, a problem doesn't exist. To be able to deal with the issues that arise and turn your life around, all you need is a clear head. As for solutions to any problems, those are worth investigating. Among other things, you should surrender, identify the cause of the issue, avoid exaggerating it, view it from a different angle, think optimistically, pray confidently, and of course engage in some introspection and self-evaluation.

7. *Bhagya*

Bhagya is human behavior that consistently seeks pleasure even when it is not given. Hinduism holds that if good deeds were not performed in a previous existence, then there will be no pleasure in this one. Therefore, you should make an effort to do good things now so that you won't suffer and be miserable when you are born again. This is said to be in line with *tusti* as revealed by Mishra and Koehler (2006). Humans must maintain their contentment since performing

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good and righteous things consistently will still be done even though you will ultimately experience sadness; this is known as *Bhagya*.

8. *Kala*

When people are inside the boundaries of space and time, *kala* refers to the process of spiritual awareness. Humans carefully and precisely calculate the time involved in each step. Conditions that are in harmony with the environment can also be in harmony with time when applied to *Tri Hita Karana*. Money, time, energy, and food are four resources that should not be wasted, and Swami Satya Narayana believes that *Jnyana*, *Karma*, and *Bhakti* are not things that are rigidly separate and absolute, but rather are like sugar and stones.

9. *Atma*

To reach atmic fulfillment is the *Atma* that is mentioned in *Asta Stuti*. There are six rules for establishing the Vedas' foundation, according to *Manawa Dharmasastra II.6* namely *Sruti*, *Smrti*, *Sila*, *Events*, and *Atmanastuti*. It is taken from the *Sruti Veda* and applied to the *Smrti Veda* before continuing into the *Sila*, which is a moral code used in the Hindu social tradition known as the Gunawijaya Event. Events are the application of the teachings of the scriptures with the intention of appeasing *Atman*. *Atman* contentment is happiness that doesn't depend on satisfying one's senses. The highest aspiration in this world, above happiness and misery, is *atmanastuti*. Hindus are given advice in the book *Wrspati Tattwa 33* on how to have prosperous lives in addition to finding self-fulfillment. If there is a strong synergy between satisfaction and success, happiness in life is possible.

10. *Sidhi*

In Balinese society, *Sidhi* is successful. There are two stages to achieving a successful life. The first is *Wahya Siddhi*, which is a successful life according to worldly standards consisting of *Tarka Jnana*, an ability possessed by humans to realize the knowledge he has acquired in empirical life, so that the knowledge gained can be useful for increasing dignity. Having money means genuinely contributing to others, both materially and spiritually. *Adhyatika Siddhi*, the second stage, refers to success in terms of spiritual criteria. It has three dimensions: *Adibautika Duhka*, *Adhyatmika Duhka*, and *Adi Dewika Duhka*. People can be deemed to have succeeded spiritually in life if they are able to conquer the three causes of misery. *Adibautika Duhka* is suffering as a result of an injury sustained from outside the person. For instance, when a person is defamed, tormented, humiliated, or expelled from society, it causes an inner injury that causes unhappiness. In order to succeed spiritually in this world, Hindus are supposed to be able to balance praise and scorn. *Adhyatmika duhka* suffers for oneself. Low spiritual awareness is the cause of this pain, yet it is made worse so that the resulting anguish is not as intense. *Adi Dewika Duhka* is a victim whose past actions were brought upon by karma; this is connected to everyone's *karmaphala*.

People engage in extensive Dharma practice in the present. He was in excellent physical and mental shape, but they had horrible luck. *Adi Dewika Duhka* may be the root of this predicament. Humans are anticipated to not experience the misery brought on by *Adi Dewika Duhka* in order for them to have success in their lives. *Adhyatmika Siddhi*, also known as a spiritually successful existence, is claimed to have been obtained by those who are not constrained to their lives of suffering when confronted by the three sources of sorrow. One of the traits of a successful life, also known as *Hita Purusa*, which is the primary objective of *Tri Hita Karana*, is happiness.

IV. CONCLUSION

The uniqueness of the Balinese culture must be emphasized, especially the centrality of the pursuit of happiness in Balinese social norms. People's joy is not confined to big cities; it permeates even rural and suburban locations. Bali province, Indonesia, is home to several beautiful and uniquely designed towns, and is one of the world's most visited travel destinations. However, few research have looked at whether or if persons who follow ancient cultural practices report higher levels of happiness. The purpose of this research is to build on previous literature by providing a more in-depth analysis of the Balinese people's happiness when performing their cultural obligations.

Tri Hita Karana promotes three types of relationships between people in this world. These three relationships are the one between people and other people, the relationship between people and the environment or the natural world, and the relationship between people and God. Each of the three connections has a style of living that involves respecting the elements around it and taking balance, harmony, harmony, and harmony into account when putting it into practice. to get the proper balance. Humans can provoke the wrath of nature if they can not control their ignorance in daily life. Humans gain expansive perspectives and eternal "Tusta" when the elements of *Tri Hita Karana* are fully ingested. In *Wrhaspati Tattwa*, contentment is typically referred to as *Tusta* or *Tusti*. *Wahya Tusti*, or worldly satisfaction, and *Adhyatmika Tusti*, or spiritual fulfillment, are the two types of happiness one can experience in life.

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