



HIGHER EDUCATION MANAGEMENT BASE ON TRI HITA KARANA: CASE STUDY HINDU HIGHER EDUCATION INSTUTION

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ABSTRACT

Management based on local wisdom is one of the most appropriate management patterns applied to universities, its close proximity to the lifestyle of the surrounding community. However, very few studies have examined the management pattern of higher education in accordance with the noble values of the community where the college is founded. This study aims to describe the implementation of Tri Hita Karana-based management functions as local wisdom in Hindu universities. The method used to achieve this goal is a case study carried out at three Hindu colleges in the province of Bali, to explore data on Tri Hita Karana values related to the implementation of higher education based on local wisdom.

The results of this study indicate that STKIP Hinduism Singaraja, IHDN Denpasar, and UNHI Denpasar, carry out university management based on the value of Tri Hita Karana in maintaining the harmony of the organization. The implementation of Tri Hita Karana management in Hindu higher education organizations is implemented in the aspects of parhyangan, pawongan and palemahan (religious, sociological and ecological). These three aspects are interrelated, this shows that these aspects cannot be separated in the implementation of Tri Hita Karana management in Hindu universities. With harmony based on Tri Hita Karana it produces organizational values such as: (1) Value of Work, (2) Value of Service, (3) Value of Learners and (4) Value of Discipline. So with the character and value of the organization productivity and quality of the organization.

Keywords: Harmonization, Organization, *Tri Hita Karana*.

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1. INTRODUCTION

One of the problems between the world of work and education is the lack of prepared human resources to enter the workforce; this problem is inseparable from the input, process, and output of human resources that are processed by universities. Higher education as a provider of human resources needs quality management as a whole in the management of the organization. Quality is achieved if the university organization is harmonious between its academic community and in the organization there is no conflict and disintegration. In managing higher education there are several problems, Varghese & Martin (2013) argue, the core problems of higher education are in the management system or management, such as organizational structure, and organizational decision making. In higher education governance involves the authority to make basic decisions or policies in the institution, where decisions are made based on the organization's vision and mission. Made as a direction to be achieved and not only for the benefit of the college itself, but also for the benefit of the community.

Research on the management of higher education has been carried out by researchers, Muhi (2010) found that the quality of academic services is influenced by the principles of higher education, while Setiawati (2012) describes aspects of planning, readiness of human resources, learning plans, facilities, and funds and supervision must be supported by the implementation of governance and the compliance of individuals in carrying out agreed rules. The foundation of the organization in its activities is the vision and mission of the organization, which is based on the beliefs and philosophy of its members and will shape the organizational culture. Hindu universities have a vision as a center for religious study and development, supported by Hindu culture. This shows the management of Hindu universities, the basis is the local culture of Bali, which strengthens the existence of Hindu colleges, conceptually produces management of Hindu higher education organizations based on local wisdom, including organizational values adopted.

Mulyaningsih (2017) states that organizational culture as a value, trust, practices that create the same understanding among members of the organization. Sutrisno (2010) states that organizational culture is formed based on the behavior of members of the organization, meaning that the cultural values of society are relatively stronger and emotional. Thus the member culture will animate the organizational culture, therefore the influence of culture in an organization both the company and government practices have an important role (Volonte, 2015).

Organizational culture related to local wisdom in organizational management (indigenous wisdom). Beytekin, et.al (2010) argues that higher education organizations are seen as one of the main places or containers that form relationships, work processes, decision making, or problem solving, of course with local wisdom facilitating decision making or solving problems faced. The creation of harmonious human relations in Hindu universities based on local aphorisms is with the Tri Hita Karana (THK) culture, this culture is rooted in the daily activities of Balinese people. This Balinese culture prioritizes the values of harmony relationships created by humans between humans and God (parhyangan), between humans and fellow humans (pawongan), and harmony between humans and the environment/nature (palemahan).

Based on this view, it shows that Balinese local culture is used as a reference in the management of the management of Hindu higher education organizations in Bali, which philosophically promotes local cultural values (Tri Hita Karana culture). Thus, it is necessary to study in depth the management of the organization which proves that the management of Hindu universities based on local culture Tri Hita Karana starts from the planning, implementation and evaluation stages in the management of Hindu universities. Based on the

explanation of the context of the research above, it is important to examine the implementation of management functions in Higer Hindu Institution based on Tri Hita Karana.

2. LITERATURE REVIEW

Management is the implementation of work efficiently and effectively through other people by conducting coordination and supervision activities (Robbins and Coulter, 2012). Hasibuan (2011) defines management as science and art in managing the processes of existing resources effectively and efficiently in achieving certain goals. In essence, every manager expects work to be completed effectively and efficiently in accordance with their job descriptions and responsibilities. Daft (2010), management is the achievement of organizational goals effectively and efficiently through planning, organizing, leadership, and controlling organizational resources.

2.1. Management Functions

Management functions are divided into four parts: 1) planning, 2) organizing 3) leading 4) controlling (Robbins and Coulter 2012, Terry, 2010). Broadly speaking, the management function is as follows.

2.1.1. Planning

Planning is determining the work that must be carried out by the group to achieve the goals outlined. Planning is a basic function of management, without planning there will be no right direction that is used as a reference from all dynamic elements in an organization (Sonhadji & Huda, 2014). Dynamic planning requires the ability to visualize or formulate each future action. According to the *Team Dosen Administrasi UPI* (2010) states that simply planning is a process of formulating the objectives, resources, and techniques / methods chosen. Robbins & Coulter (2012), planning is a process in determining organizational goals or objectives, formulating strategies to achieve the goals set, and developing a comprehensive plan to integrate and coordinate activities.

In the planning process there are three types of plans produced, such as: 1) plans based on goals (tactical plan objectives), what is to be achieved, what equipment is needed, how much is needed and who is involved is usually called an action plan. 2) single plan, this periodically needs to be reviewed, changed according to new goals and organizational goals. and 3) master plan / master plan that is broad and comprehensive, and is used continuously. From this definition, it was concluded that planning is a process in determining the goals or objectives of the organization in the future, deciding the task, and formulating a strategy to achieve the stated goals, in this case the goal of the Hindu higher education organization based on *Tri Hita Karana*.

2.1.2. Organizing

Gibson & Donnelly (1993) define container organizations that allow people to achieve results that previously cannot be achieved by individuals individually. Organization is a system of interaction between people aimed at achieving organizational goals. In addition it was explained that the organization is any form of partnership between two or more people who work together and formally bound in order to achieve a goal that has been determined in the bond that there is a person / several called superiors and someone / group called subordinates (Siagian, 2016).

2.1.3. Evaluation

Program evaluation is the activity of gathering information, analyzing, and presenting information on a job which is then used in setting alternatives in accordance with decisions taken about the situation before and after the implementation of a program / plan (Arikunto, 2008, Wirawan, 2011). According to Terry (2010) the purpose of evaluation in organizational management is: 1) improve resource allocation, 2) as a tool to improve existing policies and plans, 3) control and improve activities that have already been implemented, and 4) better re-plan a program, Yarbrough et al (2010) the evaluation is useful for the purposes of decision making, organizational development, and the development of program improvement or accountability, as well as contributing to the value of the organization.

From the above opinion it can be concluded that evaluation is a process of evaluating a program through data collection and presenting into an information to make further decisions, so in this study the evaluation is to assess programs implemented by Hindu universities that need to be maintained or improved in the future thus contributing to the development of Hindu higher education organizational values.

2.2. Organizational culture

Culture is the identity of a group of people in society. The term and concept of 'culture' in the world of education comes from the cultural concepts found in the industrial world, called organizational culture. Robbins & Judge (2011) emphasizes organizational culture as a system of shared meanings adopted by its members that distinguishes the organization from other organizations. Another understanding of organizational culture is a set of shared values, norms, standards of behavior, and expectations that influence the way individuals, teams and groups interact with each other and work together to achieve company goals (Dyck & Neubert, 2009) According to Luthans and Doh (2014) states that organizational culture is in a simple form as shared values and beliefs that allow organizational members to understand their roles and adopted norms.

Schwartz and Davis, (in Sagala, 2008). In Educational Administration, organizational culture is defined as follows.

"All the beliefs, feelings, behaviors and symbols that is characteristic of an organization. More specifically, organizational culture is defined as shared philosophies, ideologies, beliefs, feelings, assumptions, expectations, attitudes, norms, and values. "

All beliefs, feelings, behaviors, and symbols that is characteristic of the organization. Specifically, organizational culture is expressed as a shared philosophy, ideology, beliefs, feelings, basic assumptions, expectations, attitudes, norms and values. Organizational culture is assumptions, attitudes and habits of a person or group of people that affect work behavior and how to work in the organization, or in other words, organizational culture is the rules of the game in the organization.

From the above explanation, what is meant by organizational culture in this study are, attitudes, habits of lecturers and employees that influence work behavior and how to work in Hindu higher education organizations based on ideology, beliefs, feelings, basic assumptions, expectations, attitudes, norms, and the values adopted are in accordance with the local culture of Bali.

2.3. Development of Organizational Theory

The organization is a collection of people who work together to achieve goals, which to achieve these goals requires management to manage these people, which management will not succeed if there is no leader in it and a leader must have leadership science, so between

leadership, management and organization is a system that cannot stand alone and cannot be separated. Human relations generally refer to the work atmosphere that comes from the relationship between managers and employees. If human relations in an organization, then the work atmosphere will encourage work morale and harmony in the work atmosphere. Work effectiveness is expected to occur from a good working atmosphere or human relations (Masmuh, 2008). In the human relations study the theory used is the theory of human relations within the scope of the organization / employment institution proposed by Elton Mayo 1880-1949 (Masmuh, 2008).

This theory is also referred to as The Hawthorne Effect Theory, two conclusions that develop from the theory are: (1) attention to people may change their attitudes and behavior, (2) morality and productivity can increase if employees have the opportunity to interact each other. The essence of Hawthorne research (Masmuh, 2008) states that: social or human relations between workers, researchers, and supervisors are more important in determining productivity than changes in working conditions. High morale of workers will increase productivity, then the question arises how to increase employee morale. Moral increases or not depends on how much personal, individual, and sympathetic attention is given by employees and the social structure of the working group. Even simple factors such as who is sitting near someone's employee, are important in the organization.

With the Mayo human relations theory, it has several influences such as workers being given the opportunity to improve their own growth and development, and the organization gives attention to the people in it and their needs, in this case humans are seen as social-psychological human beings (Wukir, 2013). In this study the use of the theory put forward by Elton Mayo is to examine the first harmonious relationship between humans and God (parhayangan) as a religious aspect such as in religious ceremonies, namely the internalization of religious values such as dharmawacana, tirtayatra, and organizational culture produced from human relations.

Then the second conclusion from the development of Elton Mayo's theory is the opportunity to interact with one another in organizations / institutions, as in the harmonious relationship between humans and humans (pawongan) as sociological aspects such as social processes in Hindu higher education, such as humanitarian activities and professional development or management of existing academic administration. Emphasize more on the togetherness to achieve common goals, undifferentiated treatment, and harmonious relationships with co-workers, and so on. Human relations are one of the strategies in higher education management to improve employee performance / productivity. Productivity will be achieved if there is also no conflict in the organization as a factor to achieve organizational / university goals.

At the beginning, it is stated that a harmonious relationship between humans and others in the organization is a key to increasing the productivity of the organization / institution. Human relations theory in this study is used to dissect how the harmonious relationship between humans and others in the organization in creating harmony or harmony therein as a goal of Hindu higher education organizations. William Ouchi conducted a research and obtained the Z theory in response to the high productivity of the Japanese nation. This theory of Z seemed to complete the pre-existing repertoire of productivity theory namely the theory of X and Y theory. In Z theory there are several assumptions (Hermawan, 2009), such as:

1. Every employee has independent characteristics, has his own motivation about work so that he does not need to be monitored, does not need to be directed.
2. Employees will increase their productivity if they are part of an organization.
3. Employees need, feel comfortable, happy and feel an important part of the company, and

4. Emphasize the development of a trust relationship between the leader and the leader.

2.4. Tri Hita Karana

Local wisdom according to Afif (2009) defines it as a set of systems of values, norms, and traditions that are used as a joint reference by a social group in establishing relationships with God, relationships with fellow human beings, and relationships with nature. This definition is in line with the concept of Tri Hita Karana. Literally Tri Hita Karana is formed by three words tri, hita, and karana, each of which has meaning, three, happy / prosperous and causes. So Tri Hita Karana (THK) is three elements that cause happiness (https://id.wikipedia.org/wiki/Tri_Hita_Karana). The concept of THK itself emerged in 1969, during a seminar on traditional villages. On that occasion (in Wiana, 2007) Tri Hita Karana in the implementation is realized in the spatial structure, and the activities in the traditional village itself. These elements of THK are basically a foundation derived from Hinduism, actually THK is a universal concept that exists in all religious teachings in the world (Windia and Dewi, 2011).

The elements contained in THK itself are parhyangan, (religious aspects) contained religious values that guide the daily life, pawongan, (sociological aspects) contained rules of rules or patterns of interaction between individuals or between groups in society and weakening (ecological aspects) of artifacts or symbolic symbols that are created and believed together will appear in this aspect. The purpose of THK is to achieve the happiness of life through a process of harmony and togetherness. The goal, cannot stand alone but depends or is influenced by the environment. This shows that the natural environment, the human / community environment, and the environment of mindset / concepts / values that develop in the community will be able to influence the ultimate goal to be achieved by THK's philosophy (Windia and Dewi, 2011).

The environment is not only physical but can also be in the form of a human (social) environment, and even a spiritual environment, because humans have spiritual character and activities. Therefore, the environment can be categorized into the physical (ecological) environment, social (sociological) environment, and spiritual environment (religius). This condition is in line with the components or elements in the concept of Tri Hita Karana (THK), namely Parhyangan, which deals with the spiritual environment, Pawongan relates to the social environment, and Palemahan is related to the physical environment.

Harmony based on Tri Hita Karana in line with Bacon's theory, according to Rubanova, et al. (2015) explains Bacon's theory of human nature relations philosophically: (1) a human is a conqueror of nature, (2) humans are servants and magnifiers of nature, (3) need harmonizing relationships in the "Human-Nature" system, (4) the stages of natural research depend on social and cultural factors.

The foundation of Balinese community development based on the concept of Tri Hita Karana (THK), is a concept of environmental management based on Tri Mandala. Tri mandala is one element of the implementation of THK, harmony will occur, then the environment (palemahan) in an area (yard, temple, etc.) in arranging it is arranged based on the upstream, middle, and teben (downstream) concepts, upstream area in the concept of Tri Mandala, it is called the Main Mandala, where a sacred area is built in the area, as well as for sacred buildings for the Ida Betara (Sudira, 2011).

3. METHODS / APPROACH

The method used in this research is descriptive qualitative through interview studies, observation, and documentation. Descriptive data used in the form of interviews and observations of behavior. The research design used is a case study (Yin, 2014). Case study design is one form of design that is used to develop theories that are derived from several similar research settings, so that theories can be generated that can be transferred to a wider and more general situation (Ulfatin 2015). There are 5 Hindu universities in the Province of Bali, the samples used in this study are purposive / Purposive Sample. The sample selection aims to be in Singaraja Hindu STKIP Religion, Denpasar IHDN and Denpasar UNHI. This research is qualitative in nature which is more directed to an explanation for understanding social phenomena from informant perspectives. In accordance with the nature of qualitative research, this study explains and describes the events, activities, beliefs, attitudes, social and thoughts of people both individually and in groups. This description is used to find business principles that lead to conclusions (Sukmadinata, 2006).

Collecting data, researchers used observation techniques, in-depth interviews, documentation studies and active participation in IHDN Denpasar. Qualitative data analysis is carried out interactively and carried out continuously at each stage of the research, so that it is complete and saturated. Data analysis techniques used in this study consisted of (1) content analysis techniques (2) domain analysis techniques (3) taxonomic analysis techniques (4) component analysis techniques (4) theme analysis techniques, (5) induction analysis techniques (Bungin, 2007) (Bogdan and Biklen, 1998). While the data analysis process follows the cycle described by Miles and Huberman (1998) as follows:

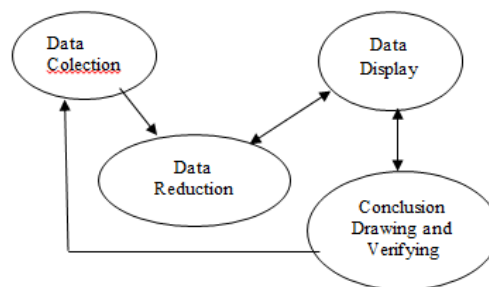


Figure 1 Data Analysis Cycle

Source: Miles and Huberman (1998)

4. RESULTS AND DISCUSSION

Findings data from the results of interviews with informants consisting of the chancellor as a policy maker at the Hindu institution / university level, Dean as policy holder at the faculty level, Kejur as executor at the Department, Lecturers and Students as the executor of the policy part of the component in Hindu higher education organizations. From the results of interview, observation and documentation data, it can be stated that the Tri Hita Karana-based local wisdom management in Hindu universities is based on the concepts contained in the Hindu scriptures, namely how Hindus live harmoniously or harmoniously, towards God Almighty, Harmonizing with others, Harmonious with the natural environment. Vertical and horizontal harmony, or commonly referred to as parhayangan, pawongan, and palemahan, (Winata.et.al, 2015).

4.1. Hindu Higher Education Planning Based on Tri Hita Karana

Management in Hindu higher education based on Tri Hita Karana begins with a planning process, aiming to achieve organizational goals in accordance with the methods and techniques chosen (Team Dosen Administrasi UPI, 2010). Planning for Hindu higher education activities based on Tri Hita Karana, is planning a harmonious relationship between humans and a). God (parhyangan), as a religious aspect of its planning on aspects, structuring religious shrines and symbols, religious ceremonies, and increasing sradha and devotion to God. Planning a harmonious relationship with each other (pawongan) is visualized in the form of work programs or social activities activities that are internal and external as sociological aspects designed programs of social activities, professional development programs and administrative and academic management. The harmony of the social environment (pawongan) is inseparable from harmony with the surrounding environment, to achieve this goal the Hindu higher education organization plans programs related to environmental management in the form of environmental preservation, the maintenance of the environment of the sanctuary, including the campus environment itself which is culturally appropriate - local Balinese culture based on Hinduism itself.

Planning activities based on Tri Hita Karana in Hindu universities is a basic foundation of all management functions carried out by Hindu higher education organizations, because without planning there will be no precise direction that is used as a reference for all dynamic elements in an organization (Sonhadji & Huda, 2014).

4.2. Implementation of Hindu Higher Education Based on *Tri Hita Karana*.

The implementation of Hindu higher education activities based on Tri Hita Karana activities for harmonious relations between humans and a). God (parhyangan) as a religious aspect by forming a building committee to worship until it functions through ritual ceremonies, arranging religious symbols based on their function, form and meaning, carrying out religious ceremonies according to their nature and type, the means of upakara are made by ngayah, source the costs are from the agency budget and voluntary contributions (dana punia), placing religious symbols in accordance with the concept of religion, and internalizing religious values with the method of dharmawacana, dharmasanthi, tirtayartra. and the culture of the greeting greeters, and pray before doing activities. b) Fellow (pawongan) as a sociological aspect carried out equalizing activities between lecturers participating in humanitarian activities, participating in research grants and seminars, improving education and ranks, participating in training courses, workshops and short courses, and publishing academic guidebooks, carrying out study program accreditation and institutions, enforcing discipline with fingerprint absence, using information technology in academic and non-academic processes, maximizing guest lecturers in learning and providing scholarships for outstanding students. and c) Environment (palemahan) as an ecological aspect surveyed by environmental conservation areas, tree planting and cleaning, god and butha yad ceremonies in the campus environment, designing buildings in accordance with the concept of kosala-kosali and tri mandala concepts, Balinese ornamental buildings with building names according to puppet figures, structuring and maintenance by special officers and cooperation with local governments in forest conservation, tree seedling procurement, Kuliah Kerja Nyata in Desa Pakraman involving customary villages.

4.3. Evaluation of Hindu Higher Education Based on Tri Hita Karana

Evaluation of the activities of Hindu universities based on Tri Hita Karana is an evaluation of the harmonious relationship between humans with: a) God (parhyangan) as a religious aspect of location and arrangement of places of worship adjusted to the concept call of asta kosala-

kosali and tri mandala, the importance of funding sources in ceremonial activities religiously, religious ceremonies are adjusted according to their nature and type, and internalization of religious values needs to be carried out with the right method. b) Harmony with human (pawongan) as a sociological aspect is to revise law (awig-awig) not in accordance with current conditions, the participation of humanitarian activities externally is more systematic, financing the improvement of academic competence of human resources, utilizing information technology in academic services including costs, improving the quality of learning through collaboration with other institutions as well as improving the discipline of employees and lecturers as well as providing scholarships to students. and c) Environment (palemahan) as the ecological aspect of the need for tree planting and the implementation of the Yadnya ceremony in the campus environment, has a guided village in preserving the environment through community service programs or Student practice in field. The layout of the building cannot be arranged according to the concept of religion / culture to the maximum because of the limited land, the importance of cooperation with the local government, traditional villages related to the conservation of forest areas and the procurement of upakara trees and the assembly of PHDI Hindus in the context of upakara plant extension.

Based on these findings, it appears that management based on local wisdom (local culture) in the case of Hindu universities in the province of Bali appears that the management process seeks to create a harmonious higher education organization (rukun), the creation of organizational harmony if members of the organization adhere to the values organizational culture. This research starts from the process of planning, implementing and evaluating the religious, sociological and ecological aspects, as the management of activities based on Tri Hita Karana and individuals produces organizational values.

Torang (2014) states that bureaucratic or public organizations must be oriented to service quality. Management of Hindu universities based on Tri Hita Karana, emphasizes the management of harmonious organizations in three aspects, namely: 1) harmony between humans and God (religius), 2) harmony between humans and humans (sociological) and 3), harmony between humans and the environment (ecology) in the management is based on Hindu values. With the implementation of this management in this study, it was successfully identified that the management based on Tri Hita Karana, in Hindu universities produced character colleges, with organizational values that were built based on the cultures embraced by members of the members of the Hindu higher education. The results of this study are clearly in line with the opinion of Suparno (2014) which states that universities with character can be characterized by physical phenomena, such as the physical appearance of the campus, and non-physical phenomena, such as management systems, culture and traditions. The college, as well as the findings of this study.

The characters that emerge with the harmonization of universities based on the Tri Hita Karana concept are the principles of: 1) reaching high fraternal values (menyama braya), 2). mutual respect (saling asah), 3). Love each other (saling asih), 4). Guiding each other (saling asuh), and 5). Together feeling good and bad (paras-paros sarpanaya). These harmonious relationships are interrelated and inseparable from each other which is called the Tri Hita Karana cosmology concept, this cosmology is embodied in the organization so that it is entrenched and becomes a fundamental ground in running the wheels of the organization in order to create harmonization in Hindu universities specifically.

Robbin and Judge (2011) state that there are seven values that must be possessed by an organization, namely: (1) innovation and risk taking, (2) attention to detail, (3) outcome orientation, (4) people orientation, team orientation (6) aggressiveness orientation, and (7) stability. The harmony or stability that occurs in Hindu-based higher education organizations Tri Hita Karana shows that the human relations that occur do not discriminate with the

conceptual basis of celebrating braya as the value of people orientation in all members of the organization, in line with the thought of Sudira (2011) that in maintaining harmony is not justified to show discriminatory attitudes, each individual has the right and deserves the same rights and obligations to achieve organizational goals. The results of this study are also strengthened by the perspective of human relations in Islam placing humans as the noblest beings, having rights and obligations that must be carried out and appreciated in a common life. The goal is the creation of the spirit of al-Ukhuwwah al-Islâmîyah in the social order to achieve a common goal (Fausi, 2011).

Building on the local wisdom of Hindu higher education organizations emphasizes that the three components, such as religious, sociological and ecological aspects, are very important in the life of interacting supporting these three aspects, namely human. This finding is also in line with Afif (2009) opinion, which states that local wisdom as a set of norms and traditions is a common reference in dealing with God, fellow human beings, and natural relations. The management of Hindu universities based on Tri Hita Karana in this study expects the organizations (universities), especially in the management or university management to adopt local values in the implementation of university management. By emphasizing more on the values of the organizational culture on the management of university resources such as student management, finance, training and labor.

Organizational values that can be identified from the results of this study are the management of activities based on Tri Hita Karana resulting in an organizational culture based on the teachings of Hindu values namely values: (1) serving / working, replanting of harmonious relationships with God, values it also reflects a harmonious relationship with others and the environment, (2) learning is an absolute matter in a harmonious relationship with others, in the Hindu theological concept it is clear that serving others is the same as serving God, with the concept of the academic community in service. The sustainability of serving value is in accordance with the concept of Bhakti Marga in Hinduism, to get closer to God is through Bhakti (serving). In serving others, it is necessary to have a good knowledge of the work carried out so that it can be called a professional. To be a professional requires continuous training and good education. The explanation describes that human resources in an organization will be effective if they continue to want to learn. In the concept of chess the clan also clearly states that the next way to get closer is the call jnana which is a way to get closer or harmonious with God through the path of knowledge / learning. This implies that the member of the organization when carrying out the concept then the resulting value is the value of the learning organization.

Service awareness with the knowledge possessed, dedication, loyalty, and responsibility for human resources at work will be total, in accordance with their functions and main tasks within the organization. These situations and conditions can be maintained if they can be maintained. Namely the attitudes are not easy to complain in the work because it has been based on the value of service, the value of learning and this has an impact on professional work results. Discipline. These organizational values will have no meaning if the human resources that interact within the organization do not have discipline; no one can comply with the standar operation procedure, all in accordance with the perception of each where maybe order will occur, even though what is needed in a harmonious organization is regularity. This order can arise if members of the organization have discipline. So it is clear that in the social environment four cultures are formed, namely: (1) Value of Work, (2) Value of Service, (3) Value of Learners and (4) Value of Discipline.

Referring to these values that occur in the management of Hindu-based local wisdom (Tri Hita Karana), proving that in practice it has run well in anticipation of community demands for the world of education, educational institutions that graduate easily get jobs that are in

demand, according to Suharsaputra (2015) universities need the ability of universities to become pioneers in the development and development of human capital to meet the needs of society through the creation of a conducive environment for the growth of a dynamic academic spirit. The ultimate goal of college management based on local wisdom is quality universities with organizational values entrenched in each of its members (into a harmonious organization).

The research contribution with the title of Hindu university management based on *Tri Hita Karana* (case study at Hindu universities in Bali province) is that it can provide alternative management or management of higher education organizations in general to lead a conducive, harmonious and productive organization.

5. CONCLUSION

Management based on local wisdom *Tri Hita Karana* in achieving harmony in higher education organizations, in implementing its management functions there are several aspects that must be implemented such as maintaining a harmonious relationship with the spiritual environment (*parhyangan*), social environment (*pawongan*), and the surrounding environment (*palemahan*). The characters that emerge with the harmonization of universities based on the *Tri Hita Karana* concept are the principles of: 1) reaching high fraternal values (*menyama braya*), 2). Mutual respect (*saling asih*), 3). Love each other (*saling asah*), 4). Guiding each other (*saling asuh*), and 5). Together feeling good and bad (*paras-paros sarpanaya*). With the harmony based on *Tri Hita Karana* also gives birth to organizational values such as: (1) Value of Work, (2) Value of Service, (3) Value of Learners and (4) Value of Discipline. So with the character and value of the organization the productivity and quality of the organization will be achieved.

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