



Implementation of Tri Hita Karana practices as a strategy to increase tourist attractiveness at Moksa Ubud restaurant

Ni Luh Gede Harinita^{1,*}, Ayu Veronika Somawati²

¹ State Vocational High School 2 Sukawati, Gianyar, Bali 80237, Indonesia;

² Mpu Kuturan State Hindu Institute, Singaraja, Bali 81119, Indonesia.

*Correspondence: harinita62@gmail.com

Received Date: December 27, 2025

Revised Date: April 24, 2026

Accepted Date: April 27, 2026

ABSTRACT

Background: This study aims to analyze the application of Tri Hita Karana values in the management of Moksa Ubud Restaurant and their role in attracting tourists. The concept of Tri Hita Karana, rooted in the philosophy of balance between humans and God (*Parhyangan*), humans and fellow humans (*Pawongan*), and humans and nature (*Palemahan*), provides an important basis for developing sustainable culinary tourism practices. **Methods:** This study uses a qualitative approach, with data collected through observation, in-depth interviews with restaurant managers, and documentation of activities. Data validity is established through source and method triangulation. **Findings:** The results show that Moksa Ubud Restaurant has successfully implemented Tri Hita Karana in all aspects of its operations. The value of *Parhyangan* is reflected in the spirituality and gratitude inherent in the work culture of employees; *Pawongan* is manifested through harmonious relationships between management, employees, and the local community; while *Palemahan* is applied through environmentally friendly practices such as organic farming, waste management, and the use of local ingredients. The promotional strategy, which highlights sustainability and culinary experiences rooted in local wisdom, has proven effective in attracting tourists, especially ecotourists and millennials. **Conclusion:** The impact of implementing Tri Hita Karana can be seen in increased tourist visits, economic empowerment of the surrounding community, and the preservation of cultural values and traditional farming practices that directly involve tourists. **Novelty/Originality of this article:** Thus, the implementation of Tri Hita Karana at Moksa Ubud Restaurant is not only a cultural identity but also a sustainability strategy that strengthens the appeal of culinary tourism in Ubud.

KEYWORDS: Tri Hita Karana; sustainability; culinary tourism; Moksa Ubud Restaurant; local wisdom.

1. Introduction

Moksa Ubud Restaurant is a unique culinary destination with special appeal to both domestic and international tourists. The uniqueness of this restaurant lies not only in its plant-based and organic food offerings, but also in its application of meaningful local cultural values, namely the concept of Tri Hita Karana. By applying this philosophy, Moksa Restaurant strives to build harmony among humans and God (*Parahyangan*), humans and their fellow humans (*Pawongan*), and humans and nature (*Palemahan*). These values are not only guidelines for restaurant management but also a major attraction that provides a unique experience for visiting tourists (Cahayani et al., 2024).

Cite This Article:

Harinita, N. L. G., & Somawati, A. V. (2026). Implementation of Tri Hita Karana practices as a strategy to increase tourist attractiveness at Moksa Ubud restaurant. *Dharmakirti: International Journal of Religion, Mind and Science*, 3(2), 147-163. <https://doi.org/10.61511/ijroms.v3i2.2026.2659>

Copyright: © 2026 by the authors. This article is distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).



In the context of an increasingly competitive modern culinary and tourism industry, today's tourists tend to seek authentic, meaningful, and sustainable experiences. Restaurants that can create a harmonious atmosphere among culinary taste, spirituality, and environmental preservation add value in the eyes of visitors. Moksa Restaurant responds to this phenomenon by promoting organic farming, natural architecture, and warm social interaction between managers and customers, thereby creating an atmosphere that is not only pleasant but also spiritually calming (Mahyuni & Dewi, 2022).

The application of the Tri Hita Karana values at Moksa Restaurant also reflects the adaptation of local wisdom to the demands of sustainable tourism (Nurita & Santika, 2022). The use of organic garden produce, environmentally friendly waste management, and respect for spiritual values are tangible manifestations of sustainability principles in the culinary business. Through these practices, Moksa Restaurant not only attracts tourists but also strengthens Ubud's image as a tourist destination based on harmony between humans and nature (Putra et al., 2024).

Therefore, this study aims to describe the application of Tri Hita Karana values in the management of Moksa Restaurant Ubud and analyze how these practices can be used as a strategy to attract tourists. This study is expected to contribute to the development of the concept of sustainable tourism based on local wisdom, especially in the culinary sector. The development of tourism in Bali cannot be separated from global challenges, including environmental degradation, cultural commodification, and shifts in local values driven by mass tourism. In this context, the concept of Tri Hita Karana which emphasizes the balance among relationships between humans and God (*parahyangan*), humans and fellow humans (*pawongan*), and humans and the environment (*palemahan*) serves as a strategic and relevant philosophical foundation for sustainable tourism.

However, the application of Tri Hita Karana values in tourism management practice, especially in the restaurant sector, is often normative and symbolic, without an in-depth study of its operational implementation and actual impact. Moksa Ubud Restaurant is one restaurant that explicitly promotes the principles of sustainability, spirituality, and harmony with nature through its plant-based food and organic farming. The existence of this restaurant is interesting to study because it functions not only as a business unit but also as a representation of alternative economic practices that integrate local Balinese cultural values into modern management.

Therefore, it is important to systematically examine how the values of Tri Hita Karana are translated into the restaurant's policies, operational activities, and work culture, so that they do not stop at the conceptual level but are realized in actual practice. In addition, increasing competition among culinary destinations in the Ubud area requires marketing and differentiation strategies that are not solely oriented toward economic profit but also toward the values, experiences, and meanings tourists feel. The strategies implemented by Moksa Ubud Restaurant to attract tourists, whether through product concepts, services, sustainability narratives, or holistic experiences need to be analyzed to understand the extent to which Tri Hita Karana values contribute to the appeal of culture- and environment-based culinary destinations.

Furthermore, a study of the impact of applying Tri Hita Karana values in the management of Moksa Ubud Restaurant is crucial to assessing the effectiveness of this approach from social, environmental, and economic perspectives. This impact analysis not only provides an overview of the success and limitations of the applied management model, but also contributes to the development of a best-practice model for other tourism businesses in Bali. Thus, this research has both academic and practical urgency: to enrich the literature on sustainable tourism while providing data-based recommendations and critical analysis for the management of tourism businesses rooted in local wisdom.

2. Methods

This study uses a descriptive qualitative approach, with the aim of understanding and describing in depth the practice of applying the values of Tri Hita Karana in the management

of Moksa Ubud Restaurant and its role in attracting tourists. This approach was chosen because it is well-suited to examining complex social and cultural phenomena that cannot be measured quantitatively but can be understood through meaning, behavior, and social interaction (Creswell, 2018).

2.1 Research location and subjects

The research was conducted at Moksa Restaurant, located in Mas Village, Ubud District, Gianyar Regency. This site was deliberately selected due to Moksa's established reputation as a culinary enterprise that consistently integrates the Tri Hita Karana philosophy into its business management practices. The study was carried out over a three-month period, from July to September 2025, allowing for more in-depth observation of operational dynamics and interactions between stakeholders.

The research subjects comprised restaurant managers, employees, and visiting tourists, as these groups represent key actors in both the implementation and experiential dimensions of Tri Hita Karana. Informants were selected using a purposive sampling technique, based on their direct involvement in and understanding of the application of Tri Hita Karana values, as well as their relevance in assessing its influence on tourist satisfaction and revisit intention. This approach ensured that the data collected were both contextually rich and analytically relevant to the research objectives.

2.2 Data collection techniques

Data was collected using three main techniques, namely observation, conducted directly in the restaurant area to observe operational activities, social interactions, and the application of the Tri Hita Karana concept in daily activities; followed by in-depth interviews with managers, staff, and several tourists to obtain information about their perceptions of the application of harmony values and their impact on the visiting experience. Finally, a literature review was conducted, drawing on various journals, books, and documents relevant to the concepts of Tri Hita Karana, sustainable tourism, and restaurant management grounded in local wisdom.

2.3 Data analysis techniques

Data analysis was carried out using the Miles & Huberman (1994) model, which consists of three stages, namely data reduction, which is the process of sorting, selecting, and focusing on important data relevant to the research objectives, followed by data display, which is the compilation of findings in the form of descriptive narratives that describe the application of Tri Hita Karana at Moksa Restaurant, and then conclusion drawing, which is the stage of interpreting the meaning of the application of Tri Hita Karana values and their relationship to increasing tourist appeal.

To maintain data validity, source and method triangulation techniques were used, namely by comparing the results of observations, interviews, and documentation to obtain the validity of the findings. The observation data were used to observe the actual application of the Tri Hita Karana values in the field. At the same time, the interviews provided the informants' subjective views on the meaning and impact of these practices. Documentation was used to reinforce the findings, including photos of activities, notes, and restaurant documents. By applying source and method triangulation, researchers can achieve higher validity and reliability in their findings and avoid interpretive bias towards the phenomenon under study (Miles & Huberman, 1994).

3. Results and Discussion

3.1 Application of Tri Hita Karana values in the management of Moksa Ubud restaurant

The application of Tri Hita Karana values at Moksa Ubud Restaurant is reflected comprehensively in every aspect of restaurant management, including the relationship between humans and God (*parhyangan*), relationships between humans (*pawongan*), and the relationship between humans and nature (*palemahan*). These three dimensions are not only ethical guidelines, but also form the basis of an operational philosophy that distinguishes Moksa from other restaurants in the Ubud area. Based on an in-depth interview with the manager of Moksa Ubud Restaurant, Mr. KS, it is evident that the application of the values of Tri Hita Karana has become the foundation for all aspects of restaurant management. The manager explained that this philosophy is not only a cultural symbol but is also implemented in daily activities, both in internal management and in relations with the surrounding environment. In terms of Parhyangan, the management of Moksa Restaurant is based on strong spiritual values. This can be seen in the way the management interprets work as a form of *yadnya* or sacred offering to God and nature.

"We work not only to sell food, but also to serve life sincerely," (Mr. KS).

Daily work activities begin with gratitude and respect for the source of life, such as through a small ceremony before starting activities or through symbols of holiness present in the restaurant's interior design. The spaces at Moksa are not only used physically but also as spiritual spaces that foster peace for tourists and workers. This value is in line with the view that tourism in Bali is not merely an economic activity, but also part of a spiritual practice that fosters inner balance. The restaurant also pays attention to the elements of sanctity and harmony in the space by presenting an open design, natural ornaments, and areas that allow visitors to feel inner peace while enjoying their meals. In the *Pawongan* dimension, the values of togetherness and harmony between people are realized through an egalitarian work system oriented towards mutual prosperity. Moksa Restaurant does not view employees as mere workers, but as part of a big family that plays an important role in maintaining the restaurant's image and philosophy.

"We don't use a rigid system. Everyone here supports each other, learns from each other, and respects each other," (Mr. S).

The open relationship between management and employees creates a comfortable and respectful working atmosphere. In addition, social relationships with the surrounding community are also maintained through collaborative activities, such as supporting local farmers' markets, organic farming training, and social and cultural activities in the local Banjar neighborhood. This shows how Moksa implements *pawongan* as a tangible form of social solidarity and community empowerment.

Meanwhile, in terms of *Palemahan*, the data shows the implementation of zero waste, the use of local ingredients, environmentally friendly design, and organic farming practices. This is in line with the theory of ecotourism, which emphasizes conservation and environmental education as tourist attractions. These findings also support those of Antara & Arida (2020), who state that *palemahan* is a strong pillar of green tourism appeal.

"We want every dish served to be not only healthy for the body, but also good for the earth." (Antara & Arida, 2020).

Through this practice, Moksa not only sells healthy food but also teaches the value of harmony between humans and nature as part of a sustainable lifestyle. Overall, the application of the values of Tri Hita Karana at Moksa Restaurant is not merely a cultural symbol but a holistic framework that integrates spirituality, sociality, and ecology into

business practices (Jero et al., 2025). This approach has proven to be a strong attraction for tourists seeking authentic and meaningful experiences, as well as a model for the application of local wisdom in sustainable tourism business management. The concept of *Tri Hita Karana* is in line with the UNWTO Sustainable Tourism Development Goals framework, particularly goals 8 (decent work and economic growth), 12 (responsible consumption and production), and 15 (life on land). Thus, Moksa is not only a culinary destination but also an agent of change that promotes ethical and sustainable tourism practices.



Fig. 1. Moksa Ubud restaurant in 2025

3.2 Moksa Ubud Restaurant's strategy to attract tourists

Based on interviews with the manager of Moksa Ubud Restaurant and observations in the field, it is known that the main strategy implemented by the restaurant to attract tourists is based on the application of the values of *Tri Hita Karana*. There are integrated with the concepts of sustainable tourism and authentic experiences. This approach is not only oriented towards commercial promotion, but also emphasizes the development of an image as a meaningful, ethical, and nature-friendly culinary destination.



Fig. 2. Moksa Ubud restaurant in 2025

The Moksa manager explained that there are three strategies used at Moksa Restaurant: first, nature-based culinary strategy (*plant-based with organic lifestyle*), tourists come not only for the food, but for the *story* and *meaning* behind the dishes. Second strategy is experiential tourism strategy (yoga, cooking class, farmers market). The holistic experience offered by Moksa is in line with Pine & Gilmore's (1999) model of the experience economy, where tourists pay for transformative experiences. Quinn's (2019) research on culinary tourism also shows that hands-on activities strengthen tourists' emotional engagement.

Third, educational narrative-based promotion (sustainability storytelling) digital content that highlights culture, spiritual values, and eco-friendly lifestyles is in line with the theory of *brand storytelling* (Fog et al., 2010). Many previous studies (e.g., Udayana & Arismayanti, 2021) have stated that local cultural narratives increase tourist interest in niche destinations such as vegan restaurants. According to the manager as follows.

“We want tourists to know that eating at Moksa is not just about enjoying a meal, but also learning about a balanced way of life that respects nature,” (Mr. S).

In addition to digital promotion, the restaurant also collaborates with local tourism communities such as ecotourism activists and travel bloggers who share a similar vision of sustainable tourism. This collaboration helps expand the market reach without losing Moksa's authentic character. Moksa's strategy does not focus on commercial promotion, but on a meaning-based strategy, an approach that is increasingly in demand among global tourists. Field findings reinforce the theory that modern tourists are looking for value-driven experiences rather than mere consumption.



Fig. 3. Moksa Ubud restaurant in 2025

3.3 The impact of applying Tri Hita Karana values in the management of Moksa Ubud restaurant

Based on interviews with the manager of Moksa Ubud Restaurant, Mr. Ketut Subawa, and field observations, the application of *Tri Hita Karana* values has proven to have a significant positive impact on business sustainability and increased the appeal of culinary tourism in Ubud. This impact can be seen in four main dimensions, namely an increase in the number of tourist visits, economic growth, the strengthening of social relations, and the preservation of local culture through traditional farming and harvesting activities.

Impact on the Number of Tourist Visits, The implementation of the values of *Tri Hita Karana* has made Moksa known not only as a vegan restaurant but also as a culinary destination with a philosophy. According to the manager, since integrating the concepts of eco-lifestyle and cultural education into the dining experience, the number of tourist visits has increased consistently, both domestic and foreign tourists. Tourists are attracted not only by the taste of the food but also by the uniqueness of the concept, which emphasizes harmony between humans, nature, and spirituality (Sari et al., 2025).

“Many guests come not only to eat, but also to learn how we grow our ingredients and care for the surrounding environment,” said the manager of Moksa (Mr. S).

Thus, *Tri Hita Karana* has become a strong differentiating factor in attracting tourists who are looking for an authentic and environmentally conscious experience. Data shows a consistent increase in visits after the implementation of an eco-lifestyle and educational tourism. These findings reinforce Kurniawan's (2021) research, which shows that sustainability-based tourism is a major magnet for tourists after the pandemic.

Impact on Economic Aspects, from an economic perspective, the application of sustainability principles has resulted in a healthy and independent local economic chain.

Moksa Restaurant collaborates directly with organic farmers around Ubud for food supplies, creating a beneficial economic cycle for the local community. Additionally, the weekly market (*Moksa Farmers Market*) provides a platform for local producers to sell agricultural products, handicrafts, and eco-friendly products to tourists. This creates a double economic impact: the restaurant obtains high-quality fresh ingredients, while the surrounding community earns additional income. This approach is in line with the value of *pawongan* in *Tri Hita Karana*, which is to build prosperity through mutually beneficial and respectful social relationships. Cooperation with local farmers creates *local economic circulation*. This supports the theory of community-based tourism that tourism should strengthen the local community's economy.

Impact on social aspects, an egalitarian work environment and harmonious social relationships have been shown to improve the non-material well-being of employees. These findings are in line with Widana's (2017) research that *pawongan* increases loyalty and job satisfaction. An egalitarian work environment and harmonious social relationships have been shown to improve the non-material well-being of employees. This finding is in line with Widana's (2017) research that *pawongan* increases loyalty and job satisfaction.

Impact on Cultural Aspects, one unique practice that demonstrates the fusion of cultural values and tourism is the involvement of tourists in traditional farming and harvesting activities. Moksa Restaurant provides an organic farmland that is part of their culinary tourism experience. Tourists are invited to participate in planting vegetables, learning how to make compost, and harvesting food ingredients using traditional methods. These activities are not only an educational tourist attraction, but also serve as a means of preserving Bali's agrarian culture, which is now rarely seen. Tourists who participate in these activities often describe the experience as a deeply reflective moment, where they learn about the balance between humans, nature, and spirituality through practical experience. Traditional farming activities as tourist attractions serve to preserve agrarian culture. This reinforces Arida's (2016) findings on the importance of cultural revitalization in educational tourism.

The overall impact found emphasizes that THK is not only a cultural philosophy but also a *sustainable tourism business framework* that has proven effective in the context of restaurants. The application of *Tri Hita Karana* at Moksa Ubud Restaurant also has broad implications for the development of sustainable tourism in the Ubud area. Through environmentally friendly practices, social cooperation with the community, and the preservation of spiritual values, Moksa supports the principles of sustainability in three main pillars: economy, social, and environment (Octaviani et al., 2022). The following is compiled in a table based on variables, field findings, and theoretical analysis.

Table 1. Application of Tri Hita Karana values in the management of Moksa Ubud restaurant

Tri Hita Karana Dimension	Forms of Implementation	Findings from Data Analysis
<i>Parhyangan</i>	Interpretation of work as <i>yadnya</i> (sacred offering), incorporation of spiritual symbols, and the use of calming spatial design	The implementation of <i>parhyangan</i> indicates that restaurant operations are not solely economically oriented, but are understood as spiritual practices that foster inner balance and psychological well-being among both employees and visitors.
<i>Pawongan</i>	Egalitarian work system, harmonious relationships between management and employees, and empowerment of the local community	The application of <i>pawongan</i> cultivates inclusive and collaborative social relations, thereby enhancing employees' non-material well-being and strengthening social cohesion with the surrounding community.
<i>Palemahan</i>	Zero-waste practices, use of locally sourced organic ingredients, organic farming initiatives, and environmentally friendly design	The <i>palemahan</i> dimension is consistently implemented through environmentally responsible practices that support ecological preservation and reinforce the restaurant's image as a sustainable culinary destination.

Following the analysis of Tri Hita Karana implementation presented in Table 1, which highlights how spiritual, social, and environmental values are operationalized within Moksa Restaurant, the discussion now shifts toward strategic dimensions. While Table 1 emphasizes the internalization of local wisdom as an ethical and sustainability-oriented foundation, Table 2 explores how these values are translated into concrete strategies aimed at attracting tourist interest. This transition underscores the dynamic relationship between value-based principles and market-oriented practices, illustrating how Tri Hita Karana not only guides internal operations but also functions as a strategic framework for enhancing destination appeal and tourist engagement.

Table 2. Strategies of Moksa Restaurant Ubud in attracting tourist interest

Strategy	Forms of Implementation	Analysis of Data Findings
Nature-Based Culinary Approach (Plant-Based & Organic Lifestyle)	Plant-based menus, use of locally sourced organic ingredients, and philosophical narratives embedded in each dish	This strategy enhances the culinary experience by positioning meaning, sustainability, and healthy lifestyle values as core attractions, rather than merely emphasizing taste, thereby appealing to value-driven tourists.
Experiential Tourism	Yoga sessions, cooking classes, farmers' markets, and garden visits	Direct, educational, and participatory experiences foster emotional engagement among tourists and strengthen tourism experiences that are holistic and transformative in nature.
Educational Storytelling-Based Promotion	Digital content focused on culture, spirituality, and sustainability	The storytelling approach reinforces the restaurant's authentic image and increases interest among tourists seeking value-oriented experiences and environmental awareness.

Building upon the strategic approaches outlined in Table 2, which illustrate how Moksa Restaurant translates value-based principles into market-oriented initiatives, the analysis now turns to the observable outcomes of these strategies. Table 3 presents the impacts of Tri Hita Karana value implementation on tourist visits, particularly in terms of destination attractiveness and visitation growth. This transition highlights the causal linkage between strategy and impact, demonstrating that the integration of local wisdom and sustainability not only shapes strategic positioning but also yields tangible results in enhancing tourist interest and visitation.

Table 3. Impacts of Tri Hita Karana Values on tourist visits

Aspect	Field Findings	Academic Interpretation
Tourism Attractiveness	Eco-lifestyle concept and educational tourism	Tri Hita Karana values function as a key differentiating factor that enhances the restaurant's appeal as a philosophically grounded culinary tourism destination.
Visitor Numbers	Increase in both domestic and international visits	The integration of sustainability principles and cultural education has proven effective in attracting tourists seeking authentic and environmentally conscious experiences.

The findings presented in Table 3 demonstrate that the application of Tri Hita Karana values has produced tangible outcomes in terms of tourism attractiveness and visitor growth at Moksa Restaurant Ubud. The emergence of an eco-lifestyle concept combined with educational tourism experiences has positioned the restaurant as more than a culinary venue, transforming it into a philosophically grounded destination that resonates with value-oriented tourists. The observed increase in both domestic and international visitor numbers further indicates that the integration of sustainability principles and cultural education effectively responds to contemporary tourist demand for authentic, meaningful, and environmentally conscious experiences.

However, while Table 3 highlights the external impacts of Tri Hita Karana implementation, a deeper understanding requires an examination of the internal processes

through which these values are embedded and operationalized within the organization. Table 4 addresses this analytical gap by presenting a qualitative matrix that explicates how the dimensions of *parhyangan*, *pawongan*, and *palemahan* are translated into concrete managerial practices, social relations, and environmental strategies. This transition enables a holistic interpretation of Tri Hita Karana, revealing it not merely as a symbolic philosophy, but as an integrated value-based framework that systematically shapes organizational behavior and underpins the sustainable success of Moksa Restaurant as a culinary tourism destination.

Table 4. Qualitative Matrix of Tri Hita Karana Value Implementation at Moksa Restaurant Ubud

THK Dimension	Indicator	Empirical Data	Researcher's Interpretation	References
<i>Parhyangan</i>	Work spirituality	Work is perceived as <i>yadnya</i> (sacred offering); presence of simple rituals	<i>Parhyangan</i> values shape a spirituality-based work orientation that strengthens the meaning of work and reinforces business identity	Antara & Arida (2020); UNWTO (2022)
<i>Parhyangan</i>	Sacred spatial arrangement	Open design and use of natural ornaments	Physical space functions as a spiritual setting that supports tourists' inner calm and mindfulness	Arismayanti et al. (2021)
<i>Pawongan</i>	Egalitarian work relations	Open communication between management and employees	<i>Pawongan</i> enhances non-material well-being and strengthens employee loyalty	Widana & Suryawardani (2021)
<i>Pawongan</i>	External social relations	Collaboration with local farmers and surrounding communities	The implementation of <i>pawongan</i> reinforces local community empowerment	Putra & Pitana (2022)
<i>Palemahan</i>	Environmental management	Zero-waste practices and use of local organic materials	<i>Palemahan</i> serves as the foundation for environmentally responsible business practices	Weaver (2020)
<i>Palemahan</i>	Organic agriculture	Organic garden integrated into the restaurant	This practice reflects the integration of humans and nature within the framework of green tourism	Antara & Arida (2020)

Table 4 illustrates how the values of Tri Hita Karana are systematically internalized and operationalized within the management practices of Moksa Restaurant Ubud. The findings demonstrate that Tri Hita Karana functions not merely as a philosophical reference, but as a practical framework guiding daily organizational behavior, spatial design, social relations, and environmental management. The *parhyangan* dimension is reflected in the perception of work as *yadnya* (a sacred offering) and the presence of simple rituals embedded in daily routines. This spiritual orientation fosters a deeper sense of purpose among employees while reinforcing the restaurant's identity as a value-driven enterprise. Additionally, the sacred spatial arrangement characterized by open layouts and natural ornaments transforms the physical environment into a contemplative space that supports tourists' inner calm and mindfulness, thereby enhancing the experiential quality of visitation.

The *pawongan* dimension manifests through egalitarian work relations and open communication between management and employees, which contribute to non-material well-being and increased employee loyalty. Beyond internal relations, collaboration with local farmers and surrounding communities highlights the external social dimension of

pawongan, positioning the restaurant as an inclusive economic actor that actively supports community empowerment.

The *palemahan* dimension is evident in environmentally responsible practices such as zero-waste management, the use of local organic materials, and the integration of an organic garden within the restaurant. These practices embody the harmonious relationship between humans and nature, aligning business operations with the principles of green tourism and ecological sustainability. While Table 4 explains how Tri Hita Karana values are embedded at the operational and managerial levels, the subsequent analysis shifts toward the broader consequences of these practices. Table 5 therefore examines the impacts of Tri Hita Karana implementation across tourism, economic, social, cultural, and environmental dimensions, allowing for an assessment of how internal value-based practices translate into tangible outcomes and sustainability benefits.

Table 5. Matrix impacts of Tri Hita Karana implementation

Impact Aspect	Indicator	Field Findings	Researcher's Interpretation	References
Tourism	Tourist visitation	Increase in tourist visits following the adoption of an eco-lifestyle concept	Tri Hita Karana functions as a key differentiating factor for culinary tourism destinations.	Kurniawan et al. (2021)
Economic	Local economy	Collaboration with local farmers and organic markets	Generates sustainable local economic circulation	Putra et al. (2022)
Social	Employee well-being	Increased employee loyalty and job satisfaction	<i>Pawongan</i> strengthens the social sustainability of the business	Widana & Suryawardani (2021)
Cultural	Agrarian culture	Tourists participate in farming activities	Educational tourism serves as an effective medium for cultural preservation	Arida (2020)
Environmental	Environmental conservation	Organic farming and zero-waste practices	Environmentally responsible practices enhance the attractiveness of green tourism	Weaver (2020)

Table 5 highlights the multidimensional impacts generated by the implementation of Tri Hita Karana at Moksa Restaurant Ubud. From a tourism perspective, the adoption of an eco-lifestyle concept has led to an increase in tourist visitation, confirming Tri Hita Karana as a key differentiating factor in culinary tourism destinations. This finding suggests that value-based and sustainability-oriented offerings resonate strongly with contemporary tourists seeking meaningful experiences.

Economically, collaboration with local farmers and organic markets has created a sustainable local economic circulation, ensuring that tourism benefits extend beyond the restaurant itself to surrounding communities. Socially, increased employee loyalty and job satisfaction indicate that *pawongan*-based work relations contribute significantly to the social sustainability and internal stability of the business. Culturally, tourist participation in farming activities demonstrates that educational tourism functions as an effective medium for preserving agrarian values and local knowledge. Environmentally, the implementation of organic farming and zero-waste practices enhances the attractiveness of green tourism, reinforcing the restaurant's commitment to ecological conservation and long-term sustainability.

The findings of this study indicate that Tri Hita Karana (THK) operates as an integrated value-based framework that shapes organizational practices, strategic orientation, and sustainability outcomes at Moksa Restaurant Ubud. Rather than functioning merely as a

symbolic cultural philosophy, THK is empirically manifested in managerial decision-making, employee relations, environmental practices, and tourism experiences that interact in a coherent and mutually reinforcing manner. This confirms that local wisdom, when operationalized systematically, can serve as a foundational model for sustainable culinary tourism development.

The *parhyangan* dimension is reflected in the perception of work as *yadnya* (a sacred offering) and the incorporation of spiritually meaningful spaces within the restaurant environment. This spiritual orientation positions business activities not solely as economic transactions, but as ethical and reflective practices. Such an approach resonates with the concept of transformative tourism, where tourism experiences are expected to foster inner reflection, mindfulness, and personal meaning rather than mere consumption (Pritchard et al., 2011). In the context of Bali, this integration of spirituality into everyday economic activity is also consistent with the understanding of traditional villages and cultural landscapes as living systems in which spiritual, social, and agricultural elements are inseparable (Putra & Adhika, 2023). Consequently, the spiritual grounding of Moksa contributes to tourists' perception of authenticity and depth of experience.

The *pawongan* dimension highlights the centrality of harmonious social relations within and beyond the organization. Egalitarian work relations, open communication, and collaboration with local farmers and communities demonstrate that business sustainability is closely linked to social well-being. This aligns with the principles of community empowerment in tourism, where local actors are positioned as active participants rather than passive beneficiaries (Scheyvens, 1999). Furthermore, the involvement of surrounding communities reinforces the preservation and adaptive transformation of cultural identity, as tourism becomes a medium through which local values are continuously negotiated and sustained (Mahendra, 2024). In this sense, *pawongan* functions not only as a social ethic but also as a mechanism for strengthening social capital and long-term organizational resilience.

The *palemahan* dimension is evident in the consistent application of environmentally responsible practices, including organic agriculture, zero-waste management, and the integration of gardens into the restaurant's spatial layout. These practices reflect a harmonious relationship between humans and nature, positioning the restaurant within a broader cultural landscape where agriculture, ecology, and tourism are interdependent. This finding supports previous research on cultural agriculture tourism in Bali, which emphasizes that agro-tourism rooted in local ecological knowledge can simultaneously support environmental conservation and cultural continuity (Putra & Adhika, 2023). The alignment between ecological practices and tourism activities also strengthens the restaurant's appeal to environmentally conscious tourists.

Strategically, the translation of THK values into plant-based culinary offerings, participatory activities, and educational narratives demonstrates how value-based principles can be transformed into distinctive tourism propositions. Contemporary tourism studies increasingly emphasize that tourists' perceptions of food experiences significantly influence destination image and revisit intention (Zhu et al., 2024; Luong & Long, 2025). In this context, Moksa's emphasis on organic, plant-based cuisine embedded with philosophical meaning enhances not only sensory satisfaction but also cognitive and emotional engagement. Educational activities such as cooking classes and garden visits further reinforce learning-oriented tourism, which has been identified as a key strategy in agro-tourism planning (Andini et al., 2022).

The impacts of these practices are reflected in increased tourist visitation, strengthened destination attractiveness, and sustained engagement with cultural and ecological activities. These outcomes correspond with recent findings that value-based food experiences play a critical role in shaping tourists' attitudes, destination image, and loyalty (Zhu et al., 2024; Luong & Long, 2025). Moreover, the integration of cultural education within tourism experiences contributes to the preservation of agrarian values and local knowledge systems, positioning tourism as a tool for cultural continuity rather than commodification (Mahendra, 2024; Ardiyani et al., 2025).

Overall, the progression from value internalization to strategic implementation and multidimensional impacts reveals a clear causal logic: Tri Hita Karana values are embedded within organizational practices, translated into differentiated culinary and experiential tourism strategies, and ultimately generate sustainable outcomes across tourism, social, cultural, economic, and environmental dimensions (Ardika, 2019). This integrated model challenges profit-centered tourism paradigms and provides empirical evidence that local wisdom can function as a viable and adaptive framework for sustainable culinary tourism development. In this sense, Tri Hita Karana emerges not only as a cultural ethic but also as a strategic model capable of responding to contemporary demands for authenticity, sustainability, and meaningful tourism experiences.

Several previous studies have positioned Tri Hita Karana as the foundation of ethics and philosophy in tourism development in Bali. Antara & Arida (2020) and Arismayanti et al. (2021) emphasize that Tri Hita Karana plays an important role in maintaining balance between spiritual, social, and environmental aspects in tourism destination management. However, these studies generally focus on the macro scale of destinations or tourism policies and therefore do not detail how the values of Tri Hita Karana are operationalized in the managerial practices of micro-scale tourism businesses, particularly in the culinary sector (Babolian Hendijani, 2024).

The main novelty of this study lies in shifting Tri Hita Karana from a normative concept to an operational framework for sustainable culinary businesses. Previous studies tend to place Tri Hita Karana as a conceptual ethical principle or cultural identity (Antara & Arida, 2020; Putra & Pitana, 2022). In contrast, this study empirically demonstrates how the values of *parhyangan*, *pawongan*, and *palemahan* are translated into work systems, space design, human resource management, organic food supply chains, and restaurant promotion strategies. Thus, this study extends the theoretical contribution of Tri Hita Karana from the realm of values to that of tourism business strategy.

The next novelty lies in integrating Tri Hita Karana with the concept of experiential culinary tourism. Previous studies on experiential tourism generally focus on tourist attractions, cultural festivals, or experience-based destination activities (OECD, 2020; UNWTO, 2021). Meanwhile, culinary tourism studies often focus on tourist satisfaction, loyalty, and the quality of the dining experience (Suhartanto et al., 2021), without deeply linking them to local wisdom as a philosophical framework. This study offers a novel finding that restaurants can serve as transformative spaces where tourists are directly involved in sustainability practices, cultural learning, and spiritual reflection through activities such as farming, cooking classes, and yoga.

In addition, the novelty of this research is evident in its provision of empirical evidence regarding the multidimensional impact of Tri Hita Karana on the sustainability of culinary businesses. Previous research by Kurniawan et al. (2021) indicates that post-pandemic tourists show a growing preference for sustainability-oriented destinations; however, the study does not sufficiently elaborate on how local cultural values concretely influence the performance and resilience of culinary enterprises. This study addresses that gap by demonstrating that the implementation of Tri Hita Karana contributes not only to increased tourist visitation but also to broader socio-economic and cultural outcomes.

Specifically, it strengthens the local economy through collaborative partnerships with farmers and local suppliers, enhances employee welfare through the establishment of harmonious and value-based work systems (Widana & Suryawardani, 2021), and supports the preservation of agrarian traditions by integrating them into experiential and educational tourism models (Arida, 2020; Surpi et al., 2025). Furthermore, these findings suggest that Tri Hita Karana functions as an integrative framework that aligns economic objectives with social cohesion and environmental stewardship, thereby reinforcing the long-term sustainability and adaptive capacity of culinary businesses within dynamic tourism landscapes, particularly in the context of post-pandemic recovery and increasing global demand for culturally authentic and environmentally responsible tourism experiences.

From a methodological perspective, the novelty of this research lies in the use of a Tri Hita Karana-based qualitative matrix as an analytical tool. Unlike previous qualitative studies, which generally present narrative descriptions, this matrix approach enables systematic mapping among cultural value indicators, empirical data, researcher interpretations, and the latest literature. This approach provides a methodological contribution that can be replicated in local wisdom-based tourism research within the small- and medium-sized enterprise sector (Sitohang & Purnomo, 2023). Conceptually, this discussion of novelty emphasizes that the contribution of research lies not only in the object of study, but also in the analytical perspective used.

By positioning Tri Hita Karana as a meaning-based strategy in culinary tourism, this study complements the digital storytelling and niche tourism studies proposed by Udayana & Arismayanti (2021), while enriching the discourse on sustainable tourism with a contextual, applicable, and locally-based model. Thus, the novelty of this research reinforces Tri Hita Karana's position not only as a Balinese cultural identity but also as a strategic framework for sustainable culinary tourism businesses that can address the challenges of modern tourism and support the achievement of sustainable tourism development goals.

4. Conclusions

This study shows that Moksa Ubud Restaurant has successfully implemented the values of Tri Hita Karana comprehensively in its business operations and has made them a key strategy for attracting tourists. In terms of *Parhyangan*, Moksa reinforces spirituality by interpreting work as a form of *yadnya*, creating sacred spaces through natural design, and maintaining a clean working environment to create a peaceful atmosphere for visitors and employees. In terms of *Pawongan*, the restaurant builds harmonious social relationships through egalitarian communication, a collaborative work system, and support for the local community through training, farmers' markets, and partnerships with the surrounding community. Meanwhile, in terms of *Palemahan*, Moksa implements environmentally friendly practices, including zero waste, the use of local organic ingredients, natural farming, and environmentally friendly designs, affirming its commitment to nature conservation.

The integration of Tri Hita Karana values then became the basis of Moksa's strategy in attracting tourists, which was realized through three main approaches: nature-based culinary strategies with organic plant-based menus that offer not only taste but also meaning and philosophy; experiential tourism strategies such as cooking classes, yoga, and farmers markets that provide holistic and transformative experiences; and educational storytelling-based promotion that highlights culture, sustainability, and a lifestyle in harmony with nature. This meaning-oriented strategy has proven relevant to the trend among modern tourists seeking authentic, environmentally conscious experiences.

The impact of applying Tri Hita Karana values is significant in various aspects. In terms of tourism, there has been an increase in tourist visits attracted by the concept of harmony and sustainability-based cuisine. Economically, cooperation with local farmers and organic market activities has created a beneficial economic cycle for the community. Socially, a harmonious work environment has been created, improving employee welfare.

Meanwhile, from a cultural perspective, the involvement of tourists in traditional farming activities helps preserve Bali's agrarian culture, which is increasingly being abandoned. Overall, this study confirms that Tri Hita Karana is not only a foundation of cultural ethics but also an effective framework for sustainable tourism businesses. Moksa Restaurant is not only a culinary destination but also a model of spiritual, social, and ecological harmony that supports sustainable tourism development in Ubud. The findings of this study can serve as a reference for other culinary businesses seeking to adopt local wisdom as a strategy for sustainability and tourist attraction.

Acknowledgement

The authors would like to express their sincere gratitude to the management of Moksa Restaurant Ubud

Author Contribution

Conceptualization, N.L.G.H.; Methodology, N.L.G.H.; Software, N.K.S.; Validation, N.L.G.H.; Formal Analysis, N.L.G.H.; Investigation, N.L.G.H.; Resources, N.L.G.H.; Data Curation, N.L.G.H.; Writing–Original Draft Preparation, N.L.G.H.; Writing–Review & Editing, N.K.S.; Visualization, N.L.G.H.; Supervision, N.K.S.; Project Administration, N.L.G.H.

Funding

This research received no external funding

Ethical Review Board Statement

This study was conducted in accordance with established ethical research standards involving human participants. All participants were informed about the purpose of the study, the voluntary nature of their participation, and their right to withdraw at any time without consequence. Informed consent was obtained from all informants before their involvement in interviews and observations

Informed Consent Statement

Informed consent was obtained from all subjects involved in the study

Data Availability Statement

The data that support the findings of this study are available from the corresponding author upon reasonable request. No publicly archived datasets were generated or analyzed during the current research

Conflicts of Interest

The authors declare no conflict of interest.

Declaration of Generative AI Use

During the preparation of this manuscript, the authors used artificial intelligence (AI)-based tools to support the writing process in certain aspects. After using these tools, the authors reviewed, edited, and ensured the entire content of the manuscript, and take full responsibility for the content of the publication

Open Access

©2026. The author(s). This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license, and indicate if changes were made. The images or other third-party material in this article are included in the article's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the article's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. To view a copy of this license, visit: <http://creativecommons.org/licenses/by/4.0/>

References

Antara, M., & Arida, I. N. S. (2020). Sustainable tourism development: A case study of Tri Hita Karana-based tourism in Bali. *Journal of Sustainable Tourism*, 28(6), 1–17. <https://doi.org/10.1080/09669582.2020.1713122>

- Andini, A., Nugroho, S., & Suryawan, I. (2022). Tourism planning based on educational tourism in agro-tourism. *European Journal of Business and Management Research*, 7(4). <https://doi.org/10.24018/ejbmr.2022.7.4.1544>
- Ardiyani, L. P. C., Pitriani, K., & Jero, N. W. J. (2025). Rejang pedawa dance as a medium for ethnopedagogical-based adolescent learning. *Dharmakirti: International Journal of Religion, Mind and Science*, 2(2), 137-151. <https://doi.org/10.61511/ijroms.v2i2.2025.1311>
- Ardika, I. W. (2019). *Bali menuju pariwisata berkelanjutan: Harmonisasi budaya dan lingkungan*. Udayana University Press.
- Arida, I. N. S. (2020). Revitalisasi budaya lokal melalui wisata edukatif berbasis kearifan lokal Bali. *Jurnal Kajian Bali*, 10(2), 345-360.
- Arismayanti, N. K., Putra, I. N. D., & Wirawan, I. G. (2021). Spiritual tourism and local wisdom: Tri Hita Karana as a framework for sustainable tourism in Bali. *Journal of Tourism and Cultural Change*, 19(4), 523-538. <https://doi.org/10.1080/14766825.2021.1873724>
- Babolian Hendijani, R. (2024). Food as a sustainable alternative tourism promotion in 3S destinations. *Journal of Environmental Management and Tourism*, 11(2). [https://doi.org/10.14505//jemt.11.2\(42\).16](https://doi.org/10.14505//jemt.11.2(42).16)
- Cahayani, S. A., & Suryawan, I. B. (2024). Implementasi konsep Tri Hita Karana dalam pengelolaan daya tarik wisata Pura Uluwatu, Badung, Bali. *Jurnal Destinasi Pariwisata*, 12(2), 101-112. <https://doi.org/10.24843/JDEPAR.2024.v12.i02.p19>
- Creswell, J. W. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches (5th ed.)*. SAGE Publications.
- Fog, K., Budtz, C., Munch, P., & Blanchette, S. (2020). *Storytelling: Branding in practice (2nd ed.)*. Springer.
- Jero, N. W. J., Lochan, A., Surpi, N. K., & Seriadi, S. L. N. (2025). Corpse exposure and cosmological ecology: Ritual, space, and death in an indigenous mortuary landscape. *Life and Death: Journal of Eschatology*, 3(1), 15-28. <https://doi.org/10.61511/lad.v3i1.2025.1952>
- Kurniawan, A., Pramesti, N. M. D., & Sari, P. R. (2021). Sustainable tourism as a post-pandemic travel preference: Evidence from Indonesia. *Journal of Tourism Sustainability*, 3(1), 15-28.
- Luong, T.-B., & Long, D. H. (2025). The relationship between food experiences, attitude, food destination image, and revisit intention: The moderating role of food culture. *Journal of Quality Assurance in Hospitality & Tourism*. <https://doi.org/10.1080/1528008X.2024.2449116>
- Mahendra, D. (2024). The impact of tourism on the preservation and transformation of cultural identity in Bali, Indonesia. *Studies in Social Science & Humanities*. <https://doi.org/10.56397/sssh.2024.06.05>
- Mahyuni, L. P., & Dewi, I. G. A. T. (2022). Corporate social responsibility, kearifan lokal Tri Hita Karana, dan pariwisata berbasis masyarakat berkelanjutan. *Jurnal Ilmiah Ekonomi dan Bisnis*, 18(2). <https://doi.org/10.31849/jieb.v18i2.5803>
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook (2nd ed.)*. SAGE Publications.
- Nurita, W., & Santika, I. D. A. S. (2022). The local wisdom 'Tri Hita Karana' implementation for sustainable tourism. *Proceedings of International Seminar on Translation, Applied Linguistics, Literature, and Cultural Studies*, 3(1). <https://publikasi.dinus.ac.id/struktural/article/view/7602>
- OECD. (2020). *Tourism policy responses to the coronavirus (COVID-19)*. OECD.
- Octaviani, N., Meliana, M., & Yudhistira, P. G. A. (2022). Encouraging pro-environmental behavior through environmental communication based on Tri Hita Karana. *Journal of Tourism Sustainability*, 4(2). <https://doi.org/10.35313/jtospolban.v4i2.122>
- Pine, B. J. II., & Gilmore, J. H. (1999). *The Experience Economy: Work is Theatre & Every Business a Stage*. Harvard Business School Press

- Pritchard, A., Morgan, N., & Ateljevic, I. (2011). Hopeful tourism: A new transformative perspective. *Annals of Tourism Research*, 38(3), 941–963. <https://doi.org/10.1016/j.annals.2011.01.004>
- Putra, I. D. G. A. D., & Adhika, I. M. (2023). The traditional village as a part of a cultural landscape: The development of cultural agriculture tourism in Catur, Bali. *Sinergi*. <https://doi.org/10.22441/sinergi.2024.1.005>
- Putra, I. M. E. L., Pramuki, N. M. W. A., Purwaningrat, P. A., Diputra, G. I. S., Apsaridewi, K. I., & Arthadana, M. G. (2024). Harmoni Alam Dan Budaya: Mewujudkan Pariwisata Berkelanjutan Melalui Tri Hita Karana Di Desa Adat Bali. *Jurnal Pengabdian Masyarakat Akademisi*, 3(4), 167–173. <https://journal.adpebi.com/index.php/IPMA/article/view/1156>
- Putra, I. N. D., & Pitana, I. G. (2022). Community empowerment in sustainable tourism development in Bali. *Tourism Planning & Development*, 19(3), 345–361. <https://doi.org/10.1080/21568316.2022.2031457>
- Quinn, B. (2019). *How Should Cities and Resorts Deal With Overtourism*. RTE Brainstorm. <http://rte.ie/brainstorm/2019/0719/1064032-how-should-cities-and-resorts-deal-with-overtourism/>
- Sari, B. K., Liestiandre, H. K., & Negarayana, I. B. (2025). Tourists' preferences in choosing local food culinary tourism in Bali. *Tourism Scientific Journal*, 10(2), 183–192. <https://doi.org/10.32659/tsj.v10i2.441>
- Scheyvens, R. (1999). Ecotourism and the empowerment of local communities. *Tourism Management*, 20(2), 245–249. [https://doi.org/10.1016/S0261-5177\(98\)00069-7](https://doi.org/10.1016/S0261-5177(98)00069-7)
- Sitohang, L., & Purnomo, N. H. (2023). Local wisdom in the context of sustainable tourism: Two-sided phenomena of Tri Hita Karana in daily tourism activities in Bali. *Jurnal Geografi dan Pengajarannya*, 21(1), 1–18. <https://doi.org/10.26740/jggp.v21n1.p1-18>
- Suhartanto, D., Dean, D., Sosianika, A., & Suhaeni, T. (2021). Food experience, customer satisfaction, and destination loyalty in culinary tourism. *British Food Journal*, 123(2). <https://doi.org/10.1108/BFJ-07-2020-0624>
- Sumawidari, I. A. K., Sudarmini, M., Pugra, I. W., Nadra, N. M., Damayanti, I. A. K. W., & Susyarini, N. P. W. A. (2023). Vegan menu marketing strategies for tourists to support green tourism in Loving Hut Restaurant in Denpasar Bali. *International Journal of Green Tourism Research and Applications*, 5(2), 129–137. <https://doi.org/10.31940/ijogtra.v5i2.129-137>
- Surpi, Ni Kadek; Seriadi, Si Luh Nyoman; and Jemiwi Jero, Ni Wayan (2025). Integrating traditional ecological knowledge and environmental science for sustainable lake conservation: danu kerthi in bali. *Journal of Environmental Science and Sustainable Development*, 8(2), 467-489. <https://doi.org/10.7454/jessd.v8i2.1369>
- Surpi, N. K., Sudiana, I. G. N., Widana, I. K. A., & Putra, I. K. S. (2025). Revitalizing Ancient Balinese Yoga: A Strategic Framework for Sustainable Spiritual Tourism Development Anchored in Divine Transcendence. *Jurnal Kajian Bali (Journal of Bali Studies)*, 15(3), 1190-1221. <https://doi.org/10.24843/JKB.2025.v15.i03.p11>
- Udayana, I. G. B., & Arismayanti, N. K. (2021). Digital storytelling and niche tourism development: Evidence from sustainable culinary tourism in Bali. *Journal of Tourism, Heritage & Services Marketing*, 7(2), 43–50.
- UNWTO. (2021). *Tourism and sustainable development goals: Journey to 2030*. World Tourism Organization.
- Weaver D. 2020. *Advanced Introduction to Sustainable Tourism*. Edward Elgar.
- Zhu, Y., Zhu, L., & Weng, L. (2024). How do tourists' value perceptions of food experiences influence their perceived destination image and revisit intention? *Foods*, 13(3), 412. <https://doi.org/10.3390/foods13030412>

Biographies of Authors

Ni Luh Gede Harinita, is a teacher in Senior High School majoring tourism study after graduated from Undiksha University. Starting in the 2024 academic year, she continues her education in the Master of Cultural and Religious Tourism Postgraduate Program at I Gusti Bagus Sugriwa State Hindu University, Denpasar

- Email: harinita62@gmail.com
- ORCID: N/A
- Web of Science ResearcherID: N/A
- Scopus Author ID: N/A
- Homepage: N/A

Ayu Veronika Somawati is a scholar specializing in the interdisciplinary fields of religion, culture, and environmental studies. She is affiliated with Institut Agama Hindu Negeri Mpu Kuturan, where she actively contributes to academic development through research, teaching, and community engagement.

- Email: ayuvero90@gmail.com
- ORCID: 0000-0002-9042-790X
- Web of Science Researcher ID: N/A
- Scopus Author ID: N/A
- Homepage: N/A