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The Role of Sradha and Bhakti in Efforts to Increase Happiness in the Era of Information Technology

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Abstract . Religious values in science or providing religious morality to science. Mastery of science and technology is to improve skills in order to improve the quality of human life, while *Sradha* and *Bhakti* (faith and piety) are to increase moral values and wisdom. Therefore, touching on religious values that are based on divine teachings is very important. In this way, the goal of Hindu religious education which is in line with the goals of national education can be achieved, namely developing and increasing *Sradha* (faith) and *Bhakti* (devotion) of Hindus towards God Almighty/Ida Sanghyang Widhi Wasa through the appreciation and practice of Hindu religious teachings in order to become Hindu people. who is *dharmika* and able to realize "Moksartham Jagadhita". This research population consists of the UNHI academic community (lecturers, students and education staff). The sampling technique uses probability stratified *random sampling* with proportional allocation. Data was collected using questionnaires, and then analyzed using quantitative analysis with *Structural Equation Modeling (SEM).* Based on the results of the analysis, the results of this research show that Sradha *and* Bhakti have a significant effect on happiness, furthermore, the interaction between Information Technology Modernization and *Sradha* on Happiness Levels is not significant; The interaction between information technology modernization and *devotion* to the level of happiness is not significant, and information technology modernization has had a significant influence on human happiness.

Keywords: *Sradha* , *Bhakti* , happiness, academic community, digital era.

I. INTRODUCTION

Basically, the aim of national education is to improve human quality in terms of piety, intellect, mastery of scientific insight and skills in the application of technology. National development in the field of education is an effort to make the nation's life more intelligent and improve the quality of Indonesian people who have faith, piety and noble character and master science, technology and art towards an advanced, just, prosperous and civilized society based on Pancasila and the 1945 Constitution. However, the achievement of educational goals in the areas of faith (*Sradha*) and devotion (*Bhakti*) is still far from expected. This is inseparable from the study of (Hindu) religious education, which so far has very strong normative-theological nuances, meaning that religious education has more or less ignored its socio-historical dimensions. As a result, students memorize the content of religious material more than they understand the material, which ultimately has an impact on their faith.

In Law Number 20 of 2023 concerning the National Education System, in article 3 it is clearly stated that: "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students so that they become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and are democratic and responsible citizens." In line with this function it is stated that the goal of national education, the development of faith and piety or in Hindu terms *Sradha* and *Bhakti* is the core goal of national education [1] . This means that cultivating *Sradha* and *Bhakti* is an activity that cannot be ignored, especially in today's digital era. Individuals who have *Sradha* and *Bhakti* are expected to feel happiness in their lives. Therefore, instilling the values of *Sradha* and *Bhakti* must be a system in education. This means that all educational efforts (not only religious education) must be directed at forming people who have strong faith (*Sradha*) and devotion (*Bhakti).*

The aim of Hindu religious education is to develop and increase *the Sradha* (faith) and *Bhakti* (devotion) of Hindus towards God Almighty/ Ida Sanghyang Widhi Wasa through appreciation and practice of Hindu religious teachings in order to become Hindus who are *dharmic* and able to realize "Moksartham Jagadhita [2] Likewise , in the Collection of Decisions of the Seminar on the Unity of Tafsir on Aspects of Hinduism I-XV (1999:24), it was emphasized that the aims of Hindu religious education are: (1) Forming authentic Pancasila people . *Bhakti* to Ida Sang Hyang Widhi Wasa/God Almighty, (2) Instilling the teachings of Hinduism as a belief and foundation for all activities of the people in all aspects of life, (3) Forming the ethical and

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spiritual morals of Hindus in accordance with religious teachings Hinduism, and (4). Harmonizing and balancing the implementation of parts of Hindu religious teachings in society between tattwa, ethics and rituals.

Based on the objectives of Hindu religious education, religious teachings have a very vital role for individuals to live a more meaningful life. Without "meaning", humans will be isolated and isolated in their social context. On the other hand, if the process of meaning is carried out with quality, it will produce moral guidance and will be increasingly appreciated by society. Ignored meaning can give birth to individuals who lose their identity. Especially in the era of technological modernization which is full of challenges. Awareness of meaning is very necessary in the social world, along with technological developments.

In modern life, religious experience is strongly influenced by a positivistic nature. Faith which was initially pioneered by mere belief gradually transformed into something positivistic in nature [3]. This indicates that inner experiences and metaphysical experiences in religion are increasingly blurred. Positivism believes that truth is only something that can be grasped by the senses (empirical), while anything that is beyond the reach of the senses is an illusion. For positivists, religion cannot change humans. Axiologically, religious education actually creates change, because it is concerned with instilling the values of faith, truth, holiness and goodness of life for humans.

The educational process also has implications for personal formation which is implemented in behavioral attitudes, as is the case with the Hindu religious education process. Education in the digital era has a significant impact on changes in human behavior. If technology is not used wisely to access literacy to increase knowledge, it will certainly have a negative impact on human faith, because digital technology often presents news that is less educational [4] . In other words, digital modernization greatly influences human lifestyle patterns and lifestyles. Apart from bringing progress and making human work easier in all aspects, digital modernization also creates complicated problems for humans. If human individuals have strong *Sradha* (faith) and *Bhakti , then humans will not be trapped by the negative side of digital technology, on the contrary, individuals who have strong Sradha* and *Bhakti* are expected to feel happiness in living their lives.

On the basis of the arguments above, the question arises, what is the picture or index of the implementation of *Sradha* and *Bhakti* in the academic community at UNHI (Indonesian Hindu University) ? Can the implementation of *Sradha* and *Bhakti* bring happiness to the UNHI academic community, especially in the current digital era? These questions encouraged researchers to study and analyze the *Sradha* and *Bhakti implementation index* on the happiness level of the Indonesian Hindu University academic community in the digital era, with the aim of providing an overview of the *Sradha* and *Bhakti implementation* and its influence on the happiness level of the Indonesian Hindu University academic community.

II. METHODS

Research attempts to find the relationship between the variables *Sradha* , *Bhakti* , technological modernization and the happiness of the UNHI academic community. The data sources for this research are primary data and secondary data. Primary data in the research uses a questionnaire, so it can be said that this research is a type of survey research. From the primary data collected, in the first stage, descriptive analysis was carried out to provide a general description of the data, in the second stage, associative analysis or explanatory analysis was carried out, which explains the relationship between variables, then in the third stage, to answer the problem , quantitative analysis was used with *Structural Equation Modeling* . *(SEM)* which emphasizes testing theories or is based on empirical evidence, through the measurement of metric variables, used to research certain populations or samples .

Population

The population in this research is the academic community of Hindu University of Indonesia, namely: students, lecturers and education staff. The number of research samples refers to previous research [4] that the research sample size uses a ratio of 5 times the number of indicators. According to Ferdinand [5] sample guidelines using a structural equation model (*Structural Equation Model*), include: (1) 100-200 samples for the maximum likelihood estimation technique, (2) Depends on the number of parameters being estimated. The guideline is 5-10 times the number of parameters estimated, (3) Depends on the number of indicators used in all latent variables.

Sample

The number of samples is the number of indicators multiplied by 5-10. Referring to [4] [5] with the number of indicator variables being 24 indicators , the sample size is (10 x 24) = 240 respondents. The sampling technique is probability sampling with a *stratified method random sampling* with proportional allocation to collect quantitative data.

III.RESULTS AND DISCUSSION

Research data was obtained from the results of a questionnaire that was distributed to research respondents totaling 100 people consisting of students, lecturers and educational staff. The characteristics of the respondents in this study are as follows:

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Characteristics of Student Respondents

The sample of student respondents in this study was 83.9%, including students from semesters I to semester VII at the Indonesian Hindu University.

Characteristics of Lecturer Respondents

The lecturer respondents who were sampled in this study were 8.7%, where the lecturers were spread across all study programs within the Indonesian Hindu University.

Characteristics of Education Personnel Respondents

The number of educational staff respondents in this research sample was 7.4% of all educational staff spread across the Indonesian Hindu University.

Structural Equation Model Analysis

Model evaluation in *Partial Least Squares* (PLS) consists of two stages, namely evaluation of the Measurement Model (*Outer Model*) and the Structural Model stage (*Inner Model*). The full research *model for the Analysis of the Sradha* and *Bhakti Implementation Index* on the Happiness Level of the Indonesian Hindu University Academic Community in the Digital Era is shown in Figure 1.

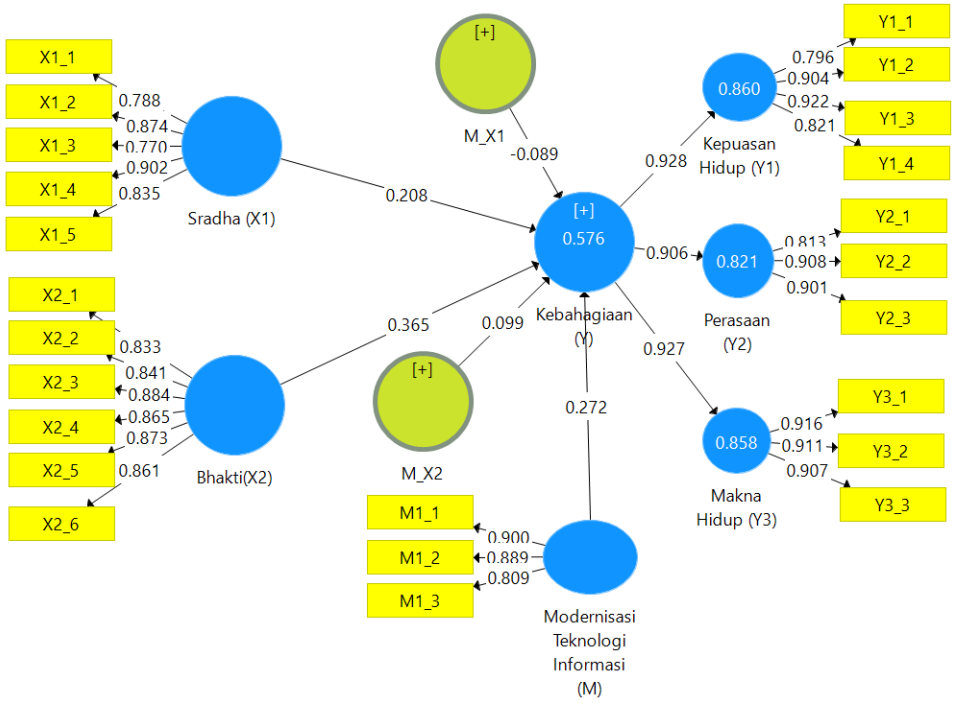

Figure 1 . Full Research *Model Analysis of the Sradha* and *Bhakti* Implementation Index on the Happiness Level of the Indonesian Hindu University Academic Community in the Digital Era **.**

The results of the initial model analysis of this research consist of: (1) exogenous variables *Sradha* and *Bhakti* ; (2) Information Technology moderating variable; (3) Endogenous variables, namely happiness, which consists of life satisfaction sub-variables; feelings and meaning of life.

Evaluation of the Measurement Model (**Outer Model)**

The measurement model is a model that shows the relationship between latent variables (*constructs*) and their indicators. Testing the measurement model is intended to show that the indicators used to construct latent variables in a research model are appropriate and correct. Measurement of variables with reflective indicators is carried out in three testing steps, namely. (1) *Convergent Validity Testing* ; (2) Discriminant Validity *Testing* ; and (3) Reliability Testing (*Reliability Validity)* .

1 Instrument Validity Test

1) Convergent Validity Testing

Convergent validity measures the magnitude of the correlation between constructs and indicators in a model. Convergent validity is fulfilled if a construct has a strong correlation with its indicators, so that it can be said, a set of indicators can explain or represent a construct. Convergent validity in SEM-PLS is demonstrated by.

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a. N value of *loading factor* . : A *loading factor value* greater than 0.70 is ideal. However, a minimum value of 0.50 is acceptable/tolerable. On the other hand, a *loading factor* value of less than 0.50 is unacceptable and therefore the indicator must be removed from the model. The *loading factor* values are presented in Table 1.

Table **1**. *Outer Loading Indicator* for Model Construction

	(X2)	(Y)	(Y1)	M_X1	M_X2	(Y3)	(M)	(Y2)	(X1)
X2*M					2,226				
M1_1							0.900		
M1_2							0.889		
M1_3							0.809		
X1*M				2,678					
X1_1									0.788
X1_2									0.874
X1_3									0.770
X1_4									0.902
X1_5									0.835
X2_1	0.833								
X2_2	0.841								
X2_3	0.884								
X2_4	0.865								
X2_5	0.873								
X2_6	0.861								
Y1_1			0.796						
Y1_1		0.724							
Y1_2			0.904						
Y1_2		0.818							
Y1_3			0.922						
Y1_3		0.830							
Y1_4			0.821						
Y1_4		0.820							
Y2_1								0.813	
Y2_1		0.834							
Y2_2								0.908	
Y2_2		0.762							
Y2_3								0.901	
Y2_3		0.771							
Y3_1						0.916			
Y3_1		0.862							
Y3_2						0.911			
Y3_2		0.851							
Y3_3						0.907			
Y3_3		0.820							

Information:

X $_1$: *Sradha*

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X $_2$: *Bhakti*
M: Modernization of Information Technology
Y: Happiness.
Y $_1$: Life Satisfaction
Y $_2$: Feelings
Y $_3$: Meaning of Life

Based on Table 1, all indicators that reflect the four constructs, namely the constructs of *Sradha* , *Bhakti* , Information Technology moderation and Happiness, have *loadings. factor* is greater than 0.5. Thus all indicators of the four variables are valid.

b. The two values *are Average Variance Extracted* (*AVE*). *AVE* according to (Fornell, C., & Larcker, 1981) in (Ghozali, 2014) , and (Yamin & Kurniawan, 2011) , recommending the use of *AVE* as a criterion in assessing *convergent validity* . The *AVE* value describes the large variance or diversity of manifest variables that a latent construct can have. The greater the variance or diversity of the manifest variable that the latent construct can contain, the greater the representation of the manifest variable to the latent construct. An *AVE* value of at least 0.5 indicates a good measure of *convergent validity* . This means that the latent variable can explain on average more than half of the variance of the indicators. The *AVE* value is obtained from the sum of the squares *of the loading factors* divided by *the error* .

Table 2. *Average Variance Extracted* Value (*AVE*) to the Model Construct

	Average Variance Extracted (AVE)	Information
***Bhakti* (X2)**	0.739	*valid*
Happiness(Y)	0.656	*valid*
Life Satisfaction (Y1)	0.744	*valid*
M_X1	1,000	*valid*
M_X2	1,000	*valid*
Meaning of Life (Y3)	0.831	*valid*
Information Technology Modernization (M)	0.751	*valid*
Feelings (Y2)	0.765	*valid*
***Sradha* (X1)**	0.697	*valid*

Based on Table 2, the results of the *AVE* Value test on the Construct show that all variables in the model are said to be valid.

2) Discriminant Validity Testing

Discriminant validity testing aims to show that in a measurement model, indicators of a construct do not have a high correlation with other constructs. In testing the discriminant validity of reflective indicators, it is carried out using the criteria of looking at the *cross loading values* between the indicators and their constructs.

Discriminant validity testing is assessed based on *cross loading* of measurements with the construct. If the *cross loading value* of the reflective indicator with the construct is greater/higher than the *cross loading value* with other constructs, then *the outer model* can be said to be valid. *Cross loading* values are presented in Table 3.

Table 3. *Cross Loading of Indicators* on Each Construct

Indicator Variables	Construct Variables						
	(X1)	(X2)	(Y)	(Y1)	(Y2)	(Y3)	(M)
M1_1	0.567	0.614	0.609	0.596	0.483	0.585	0.900

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M1_2	0.449	0.486	0.521	0.524	0.435	0.466	0.889
M1_3	0.402	0.476	0.463	0.448	0.400	0.425	0.809
X1_1	0.788	0.656	0.543	0.504	0.445	0.543	0.350
X1_2	0.874	0.705	0.580	0.593	0.448	0.539	0.471
X1_3	0.770	0.589	0.446	0.438	0.415	0.375	0.415
Indicator Variables	**Construct Variables**						
	(X1)	**(X2)**	**(Y)**	**(Y1)**	**(Y2)**	**(Y3)**	**(M)**
X1_4	**(X1)**	**(X2)**	**(Y)**	**(Y1)**	**(Y2)**	**(Y3)**	**(M)**
X1_5	0.835	0.787	0.604	0.585	0.518	0.555	0.492
X2_1	0.762	0.833	0.596	0.577	0.492	0.564	0.455
X2_2	0.781	0.841	0.614	0.579	0.534	0.575	0.454
X2_3	0.782	0.884	0.646	0.597	0.530	0.647	0.542
X2_4	0.697	0.865	0.605	0.586	0.523	0.552	0.553
X2_5	0.698	0.873	0.594	0.550	0.498	0.585	0.578
X2_6	0.695	0.861	0.588	0.552	0.508	0.558	0.574
Y1_1	0.490	0.510	0.724	0.796	0.594	0.579	0.521
Y1_1	0.490	0.510	0.724	0.796	0.594	0.579	0.521
Y1_2	0.620	0.626	0.818	0.904	0.630	0.684	0.542
Y1_2	0.620	0.626	0.818	0.904	0.630	0.684	0.542
Y1_3	0.572	0.559	0.830	0.922	0.672	0.660	0.519
Y1_3	0.572	0.559	0.830	0.922	0.672	0.660	0.519
Y1_4	0.611	0.600	0.820	0.821	0.681	0.742	0.519
Y1_4	0.611	0.600	0.820	0.821	0.681	0.742	0.519
Y2_1	0.653	0.662	0.834	0.719	0.813	0.783	0.534
Y2_1	0.653	0.662	0.834	0.719	0.813	0.783	0.534
Y2_2	0.413	0.449	0.762	0.621	0.908	0.618	0.426
Y2_2	0.413	0.449	0.762	0.621	0.908	0.618	0.426
Y2_3	0.397	0.442	0.771	0.614	0.901	0.660	0.366
Y2_3	0.397	0.442	0.771	0.614	0.901	0.660	0.366
Y3_1	0.561	0.597	0.862	0.725	0.749	0.916	0.477
Y3_1	0.561	0.597	0.862	0.725	0.749	0.916	0.477
Y3_2	0.564	0.623	0.851	0.722	0.722	0.911	0.563
Y3_2	0.564	0.623	0.851	0.722	0.722	0.911	0.563
Y3_3	0.609	0.628	0.820	0.672	0.691	0.907	0.532
Y3_3	0.609	0.628	0.820	0.672	0.691	0.907	0.532

Information:

X_1 : *Sradha*

X_2 : *Bhakti*

M: Modernization of Information Technology

Y: Happiness.

Y_1 : Life Satisfaction

Y_2 : Feelings

Y_3 : Meaning of Life

Based on Table 3, it can be seen that discriminant validity *has* been fulfilled well, because the *cross loading value* of each indicator reflective of the construct is greater than the *cross loading value* of other construct indicators. For example. The *cross*

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loading values of the reflection indicators M1_1, M1_2, M1_3 have a strong correlation with the construct of Moderation of Information Technology Modernization, because the reflection indicators are a measuring tool for measuring Moderation of Information Technology Modernization (M), namely the value of M=0.900 is greater than the value of construct X_1; X_2; Y; Y1, Y2, Y3 respectively (0.567; 0.614; 0.609; 0.596; 0.483; 0.585). Likewise, the comparison of the *cross loadings value* of each indicator against its construct also shows a value greater than the *cross loadings value* with other constructs.

4.3.2 Instrument Reliability Test

Construct reliability shows the consistency of the results of measuring one concept or variable (S.Schindler, 2006). Reliability can be measured by looking at the *Cronbach's Alpa* and *Composite Reliability values* . *Cronbach's Alpa* measures the lower limit of the reliability value of a construct and *Composite Reliability* measures the actual value of the reliability of a construct. *The Role of Thumb* value of *Cronbach's Alpa* and *Composite Reliability* is greater than 0.7.

The reliability test value uses the *Cronbach Alpha statistical test* , namely by testing the internal consistency of the research instruments used. It is stated that a research instrument is *reliable* if it has a *Cronbach's Alpha value* of at least 0.60 for social sciences. AVE is greater than 0.5, this is still acceptable in studies that are export in nature [5]. Based on the data processing results presented in Table 4, it contains *Cronbach's Alpa* or *Composite Reliability.*

Table 4. Construct Reliability and Validity

Latent Variables	Cronbach's Alpha	Composite Reliability	Information
***Bhakti* (X2)**	0.929	0.944	*Reliable*
Happiness(Y)	0.941	0.950	*Reliable*
Life Satisfaction (Y1)	0.884	0.920	*Reliable*
M_X1	1,000	1,000	*Reliable*
M_X2	1,000	1,000	*Reliable*
Meaning of Life (Y3)	0.898	0.936	*Reliable*
Information Technology Modernization (M)	0.834	0.900	*Reliable*
Feelings (Y2)	0.845	0.907	*Reliable*
***Sradha* (X1)**	0.891	0.920	*Reliable*

Table 4 shows that all *Composite Reliability values* are higher greater than 0.7 and *the Cronbach's Alpha value* greater than 0.6 and indicates that the variables used *are reliable* for further data processing.

1.4 Evaluation of the Structural Model (Inner Model *)*

The structural model or *inner model* is a model of the relationship between latent variables in a research model. Measurement of the structural model in SEM-PLS is carried out by evaluating *R-Square (R^2), The Goodness of Fit Inner Model* contains *an R-Square coefficient* for each endogenous variable. The *R-Square* value is used to evaluate variations in changes in exogenous latent variables in explaining endogenous latent variables. The greater the *R-Square value* , the better the prediction model in a study. The R-Square value categories are as follows:

Table 5. R-Square Value Category

Mark	Category
0.25	Low
0.50	Medium/moderate
0.75	Tall

Interpretation of the moderation effect according to Kenny in Hair [5] states that

Mark	Category
0.005	Low
0.010	Medium/moderate
0.025	Tall

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R-Square value from this research model are shown in Table 6

Table 6. R-Square Value Results

Variable	R Square
Happiness(Y)	0.576
Life Satisfaction (Y1)	0.860
Meaning of Life (Y3)	0.858
Feelings (Y2)	0.821

The results of the F-Square values from the research model are as shown in Table 7

Table 7. F-Sguare Value

Variable	Happiness(Y)
***Bhakti* (X2)**	0.064
M_X1	0.010
M_X2	0.008
Information Technology Modernization (M)	0.106
Sradha (X1)	0.019

Based on Table 7, it is explained that the amount of variance in the Happiness variable that can be explained by *Sradha*, *Bhakti* and Technological Modernization is 57.6 percent and is included at the medium/moderate level of influence.

1.5 Hypothesis testing

Table 8*:* Values *Path Coefficient*

Latent Variables	Original Samples (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values
X1 → Y	0.208	0.216	0.093	2,235	**0.026**
X_2 → Y	0.365	0.362	0.102	3,583	**0,000**
M_X_1 → Y	-0.089	-0.093	0.058	1,518	**0.130**
M_X_2 → Y	0.099	0.113	0.071	1,396	**0.163**
M → Y	0.272	0.275	0.066	4,109	**0,000**

Information:
X_1 : *Sradha*
X_2 : *Bhakti*
M: Modernization of Information Technology
Y: Happiness.
Y_1 : Life Satisfaction
Y_2 : Feelings
Y_3 : Meaning of Life

Hypothesis H_1 : states that the relationship between *Sradha* (X_1) and Happiness (Y) has a significant effect.
Based on Table 3.7, it shows that the *Sradha relationship* (X_1) has a significant effect on Happiness (Y) with a T-Statistics value of *2.235* > 1.96) or a P_Value value of 0.026 < 0.05. The *original sample* value is positive, namely *0.208* , which indicates that every change *in Sradha* of 0.208 will significantly increase Happiness (Y). Thus the hypothesis H_1 is accepted.

Hypothesis H_2 : states that the relationship between *devotion* (X_2) and happiness (Y) has a significant effect.
Based on Table 3.7, it shows that the relationship between *Bhakti* (X_2) has a significant effect on Happiness (Y) with a T-Statistics value of *3.583* > 1.96) or a P_Value value of 0.000 < 0.05. The *original sample* value is positive, namely *0.365* , which indicates that every change *in Bhakti* of 0.365 will significantly increase Happiness (Y). Thus the hypothesis H_2 is accepted.

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Hypothesis H $_3$: states that the moderating interaction of information technology modernization with *Sradha* (M_X $_1$) has a significant effect on Happiness (Y).

Based on table 3.7, it shows that the interaction between the moderation of information technology modernization and *Sradha* (M_X $_1$) has an insignificant effect on Happiness (Y) with a T-Statistics value of *1.518* < 1.96) or a P_Value value of 0.130 > 0.05. The *original sample* value is negative, namely - *0.089* , which indicates that the direction of the relationship between M_X $_1$ and Y is negative. Thus hypothesis H $_1$ is rejected, which states that 'the moderating interaction of information technology modernization with *Sradha* has an insignificant effect on happiness. This means that changes in the interaction value of information technology modernization moderation with *Sradha* have no effect on changes in happiness.

Hypothesis H $_4$: states that the moderating interaction of information technology modernization with *devotion* (M_X $_2$) has a significant effect on happiness (Y).

Based on table 3.7, it shows that the interaction between the moderation of information technology modernization and *Bhakti* (M_X $_2$) has an insignificant effect on Happiness (Y) with a T-Statistics value of *1.396* < 1.96) or a P_Value value of 0.163 > 0.05. The *original sample* value is positive, namely *0.099* , which indicates that the direction of the relationship between M_X $_2$ and Y is positive. Based on the F-Square value, the moderating interaction effect of information technology modernization with *Bhakti* (M_X $_2$) on Happiness (Y) is in the low category of 0.008. Thus hypothesis H $_4$ is rejected.

Hypothesis H $_5$: states the moderation of information technology modernization with Happiness (Y). significant effect.

Based on table 3.7, it shows that the moderating relationship between information technology modernization has a significant effect on Happiness (Y) with a T-Statistics value of *4.109* > 1.96) or a P_Value value of 0.000 < 0.05. The *original sample* value is positive, namely *0.272* , which indicates that each change in the moderation of information technology modernization is *0.272.* will significantly increase Happiness (Y) . Based on the F-Square value, the moderating effect of information technology modernization on Happiness (Y) is in the high category of 0.106. Thus hypothesis H $_5$ is accepted.

IV. CONCLUSIONS

Sradha Bhakti is a concept in Hinduism which refers to belief, devotion and respect for Ida Sang Hyang Widhi Wasa / God Almighty. In the context of modern life which is influenced by information technology, the influence of sradha and bhakti can provide several benefits that contribute to increasing happiness in life. The practice of sradha bhakti, providing a sense of calm such as meditation and prayer, can help a person find inner calm amidst the noise and anxiety that is often caused by advances in information technology. Based on the results of research conducted at the Indonesian Hindu University with respondents from the UNHI academic community, it can be concluded as follows:

1) The significant influence of *Sradha* on happiness, it is explained that *Sradha* in Hinduism has a significant influence on the happiness of human life, especially for those who practice this belief with strong belief and full of respect. *Sradha* brings several benefits that can improve a person's spiritual and emotional well-being, which in turn can contribute to the happiness of human life.
2) *Bhakti* has a significant influence on human happiness. This can be explained by the concept of *Bhakti* in Hinduism, referring to a form of love, devotion and deep worship of Ida Sang Hyang Widhi Wasa/ Yuhan the Almighty. The concept of *Bhakti* plays an important role in increasing the happiness of life humans, because it involves strong spiritual and emotional components.
3) The effect of the interaction between Information Technology Modernization and *Sradha* on the Happiness Level of the Indonesian Hindu University Academic Community in the Digital Era is not significant. This can be explained that in the context of modernization and advances in information technology, the influence of *Sradha* on the happiness of human life is not as significant compared to previous times. Information technology has brought major changes in the way humans interact, communicate and access information. As a result, many aspects of traditional life and beliefs have shifted significantly, including the way people view and practice *Sradha* .
4) The influence of the interaction between Information Technology Modernization and *Bhakti* on the Happiness Level of the Indonesian Hindu University Academic Community in the Digital Era is not significant due to a number of factors that are moderated by social and technological changes such as: Changes in Values and Priorities; The Influence of Globalization and Religious Pluralism; Virtual Social Life; Influence of Mainstream and Popular Culture; and Influence of Mainstream and Popular Culture.
5) The modernization of information technology has brought major changes in the way humans live their daily lives, both *Sradha* and *Bhakti.* This has a significant effect on human happiness.

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