Jurnal Ekonomi dan Bisnis Jagaditha
Volume 11, Number 1, 2024

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The Role of Modernization of Information Technology in Forming the Character of the Young Hindu Generation

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Abstract—The development and improvement of the quality of human resources needs to be improved to keep pace with the flow of information technology modernization in the era of globalization. The phenomenon of behavior and personality tendencies of today's young generation is increasingly moving away from religious values, customs, and culture, and losing their identity as individuals which is rooted in the noble values of the nation's religion and culture. This research aims to determine the role of character education and self-leadership in forming the character of the young Hindu generation. The population in this study was the Hindu Easy Generation with a total research sample of 96 respondents. The sampling technique is probability sampling with a stratified random sampling method with proportional allocation to collect quantitative data. The research results show that character education has a positive and significant effect on the character formation of young Hindus. In the context of the formation of the character of young Hindus, self-leadership has a positive and significant effect. Thus, self-leadership plays an important role in forming the character of young Hindus who are strong and responsible while the modernization of information technology can have a positive, but not significant, effect on the formation of the character of young Hindus.

Keywords: character education; information technology modernization; young Hindu generation; self-leadership; character formation

Introduction

Advances in science and the modernization of information technology currently have both positive and negative impacts on human psychological development. The development and improvement of the quality of human resources need to be improved to keep pace with the flow of information technology modernization in the era of globalization. Current factual conditions indicate a decline in the personality character of the younger generation, such as loss of national cultural identity, degradation of student morality, and criminal acts including narcotics 26.07 percent, ordinary theft 12.89 percent, light assault 9.26 percent, theft with weighting 8.71 percent, embezzlement 5.16 percent, fraud 3.20 percent, gambling 2.72 percent, theft with violence 0.98 percent, and serious abuse 0.25 percent committed adults / young people over the age of 18 years (BPS Bali Province, 2021).

The weakness of character and cultural resilience in the younger generation is also demonstrated by the emergence of symptoms of an identity crisis as a result of the increasing weakening of old norms and the lack of consolidation of new norms, which has resulted in ambivalence and disorientation of values. The disorientation of values, coupled

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with the growing spirit of freedom, has fostered the growth of permissive views which have resulted in the strengthening of the hedonistic culture of the younger generation. In connection with this phenomenon, character education needs to be built through religious and cultural values. Religion-based character education is important because religion has a fundamental place in life.

Character education for the younger generation of Hindus is very necessary today because they are facing challenges and hopes. The young generation of Hindus cannot avoid the influence of the modernization era (Sandika, 2011). This era is developing in such a way that is balanced with the rapid development of information technology. Advances in information technology are developed to make all human life easier in the hope that humans will have a calm and happy lifestyle. In the holy book Sarasamuscaya, 304 states:

Tasmad gunesu rajyate ma dosesu kadacana, Nirgullo yo hi durbuddhiratmanah so rirucyate. (Matangnyan haywang tan jenek ring guna, Prihantakitakin juga ya, haywa kawesa gumawayang dosa, Apan ikang wwang durbuddhi dening tan pagunanya, Makamusuh awaknya juga ya).

Meaning: However, do not be a person who does not love knowledge, just demand and pursue that knowledge, should not be influenced by sinful acts, because a person who is *durbudhi* (bad character) because there are no *satwam* qualities in him, is his enemy.

From the sloka above, it is stated that for people who seek knowledge with love, knowledge will bring good character to their life, but if knowledge is demanded while being influenced by sinful actions, it will give them bad character (Kanjeng, 2003).

Character and moral education are like two sides of a coin, they must be in line with each other, and they cannot be separated. Both emphasize the ethical dimensions of the individual and society and examine how standards of right and wrong are developed. Character education is a holistic approach that connects the moral dimensions of education with the social realm of the lives of the young Hindu generation.

Next, we try to examine various factors that can influence the character formation of the younger generation, especially in this research focusing on students. In the learning process, students are not only oriented towards cognitive results by measuring how good their learning test results are, but it is also important to strive for how students process to become good, process to become mature in thinking, process to find their strengths and weaknesses, act intellectually, process to become themselves. who is unique, independent, mature, and multi-dimensional. The key lies in the essence of developing the ability to lead oneself, which is often known as self-leadership (Barus, 2022). The essence of self-leadership is the process of influencing oneself to build self-direction and self-motivation, especially to carry out and complete important and complex tasks and work, so that personal goals are achieved.

Literature Study and Hypothesis

Character Building

Character is something that exists in an individual group or nation. It could be said that character is the basis of cultural awareness which is also the glue of culture where core values are explored and developed from the culture of the community itself (Narwanti, 2011). Ministry of National Education (2010), states that character is a person's nature, character, morals, or personality which is formed from the combination of goodness that is believed to be and is used as a guide for the way of seeing, thinking, behaving, and acting. Meanwhile, character education is education that develops national character values in students, so that they have values and character as their character, implement these values in their lives, as members of society and citizens who have religious attitudes, nationalist values, and

attitudes, values. productive and creative value.

Based on this description, the first hypothesis used in this research is:

H1: Character education influences the character formation of the younger generation of Hindus.

Character Formation of the Young Hindu Generation

According to Mustari (2012), five social components can be used as a medium for character formation including family, self, government, school, and community environment. Forming the character of the younger generation is a very important process in building individuals who have integrity, responsibility, and other positive values. Character education in the family and school can help shape positive character in children. Character education in the family can be done by providing good and consistent examples to children and involving them in activities that build character. Positive examples given by parents can help shape positive values in children. Additionally, involving children in character-building activities, such as social activities, can help them learn to respect and care for others.

Several concepts and theories of character formation in the younger generation can be studied from various perspectives, including:

Kohlberg's moral theory: this theory suggests that a person's moral formation occurs at three levels, namely pre-conventional, conventional, and post-conventional.

Authoritative parenting theory: this theory suggests that an authoritative parenting approach, namely parenting that emphasizes warmth and control, can help shape positive character in children.

The concept of character education: character education is an approach that teaches positive values such as integrity, responsibility, and empathy through activities outside the curriculum.

The English philosopher John Locke said that humans are born like clean white paper, without the slightest scratch. Then, through socialization with family, the school environment, and interactions in society, slowly the white paper will be filled with scribbles, both good scribbles and bad scribbles. The influence of memory scribbles in youth will also guide our behavior. This is what causes our souls to often experience surges, of passion, egoism, passionate enthusiasm, and extraordinary ambition. This is where the importance of good and correct education and knowledge according to religious teachings. This is what will lead us to create a young generation who is competent and able to compete in facing the harsh life in this *Kali Yuga*. The role of science is extraordinary. This is as described in the holy book Bhagavadgita IV. 35, which reads: *Api ched asi papebhyah. Sarvebhyah papakrittamah. Sarvam jnanaplavenai'va. Vrijinam samtarishyasi*. Even if you are the most sinful among humans who carry sin, with this boat of knowledge you will cross the ocean of sin.

From the sloka above, it can be understood that knowledge in life has a very big role, in forming oneself to have good character. With science, we can realize the purpose of our life in the world. We will also be well-guided and always uphold the *Dharma* teachings. We also realize that no human being wants to fail in the world. With this awareness, we will surely avoid the actions of *asubha karma* which can lead us to the abyss of hell and become human incarnations of "*Manusya*". Namely, humans are always aware of the nature of the end of their lives so as not to experience moral decline and subsequent reincarnation.

In the holy book Sarasamuccaya sloka 4 it says: *"Apan ikan dadi wwang, utama juga ya, nimittaning mangkana, wenang ya tumulung awaknya sangkeng sangsara, makasadhanang subhakarma, hinganing kottamaning dadi wwang ika"*. Transforming into a human being is truly the main thing. Why is that? because he can help himself from a state of

misery (repeated birth and death) by doing good; such is the virtue of being human.

This sloka explains that being human is a noble thing so that every human being can free himself from misery by doing *subhakarma* (goodness) and being free from the law of reincarnation and achieving perfection, namely *moksa rtam jagaditaya ya ca iti dharma*. Youth is a testing period or a period that determines our future karma in life. If we are strong enough to face and overcome it, we will undoubtedly become happy and prosperous people in life and the afterlife (*Moksa Rtam Jagadhita Ya Ca Iti Dharma*). However, if we are unable to get through it, then woe to us. It is not impossible that in the end, he will become a person who lives always on the sinful path of *adharma* (Aryandanu, 2022).

Based on this description, the second hypothesis used in this research is:

H2: Self-leadership influences the character formation of the young Hindu generation.

Information Technology Modernization

According to Sutabri (2014:3), information technology is a technology used to process data, including processing, obtaining, compiling, storing, and manipulating data in various ways to produce quality information, namely information that is relevant, accurate, and timely, which is used personal, business and government needs and is strategic information for decision making. According to Danrivanto (2013), the definition of information technology is that Information Technology can be understood as all the equipment, processes, procedures, and systems used to provide and support information systems within an organization that is intended for customers and suppliers. Based on the definition above, it can be said that information technology is a certain tool or device that can help humans process, and organize data or messages to be conveyed to the target object.

Sutarman (2012) stated that the reasons why the application and management of information technology is an important part are:

1) Increased complexity of management tasks.

2) The influence of international economics (globalization).

3) The need for a faster response time.

4) Pressure resulting from business competition.

Based on this description, the third hypothesis in this research is:

H3: Modernization of information technology moderates character education and self-leadership in the character formation of the young Hindu generation.

Conceptual Framework

In forming the character of the younger generation, the role of parents and schools is very important. Parents and schools can work together to provide consistent and integrated character education to form positive characters in children. According to Mustari (20123) five social components can be used as a medium for character formation, including family, self, government, school, and community environment. Forming the character of the younger generation is a very important process in building individuals who have integrity, responsibility, and other positive values.

Character education in the family can be done by providing good and consistent examples to children and involving them in activities that build character. Positive examples given by parents can help shape positive values in children. Additionally, involving children in character-building activities, such as social activities, can help them learn to respect and care for others.

On the other hand, modernization of information technology. Information technology has had a significant impact on the character formation of the younger generation. Increased communication skills: One of the positive impacts of information technology modernization is increasing the communication skills of the younger generation. With information technology such as cell phones, social media, or chat applications, the younger generation can communicate with their friends and family from anywhere and at any time. This can improve the younger generation's ability to communicate and also expand social networks. However, the negative impact is the tendency of the younger generation to become too dependent on information technology for communication. May lose the ability to interact directly with other people, which can affect the ability to build healthy interpersonal relationships.

From the description above, the research conceptual framework can be described as in Figure 1 below:
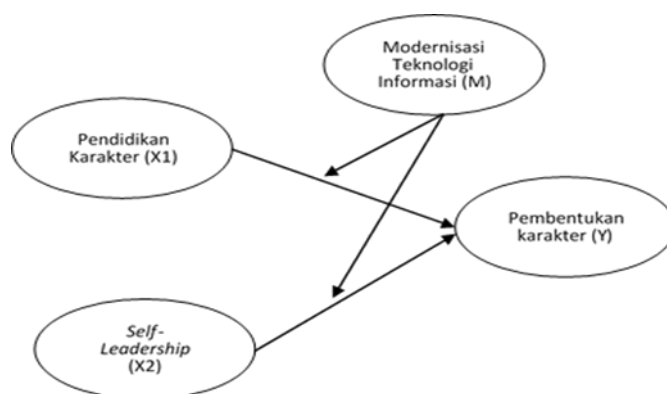

Figure 1. Research Conceptual Framework

Methods

Population and Sample

The population in this study was the young generation of Balinese Hindus aged over 18 years. The number of research samples refers to Hair et al., (2006) explaining the research sample size using a ratio of 5 times the number of indicators. Ferdinand (2006) with a total of 16 indicator variables, the number of samples (5 x 16) = 80 respondents. The sampling technique is probability sampling with a stratified random sampling method with proportional allocation to collect quantitative data.

Types and Techniques of Data Collection

The type of research used in preparing this research is quantitative research. The types of data used in this research are primary data and secondary data.

Data analysis technique

Based on the conceptual framework, the data analysis in this research uses a quantitative approach using the Structure Equation Modeling (SEM) pattern. The application program used is Partial Least Square (PLS). The basis for using PLS is: first, this research model reflective constructs into a model that is postulated to have a causal relationship. In this case, the use of PLS is possible because the algorithm in PLS uses series ordinary least square analysis so that model identification is not a problem in recursive models. Secondly, PLS is a powerful analysis method because it is not based on many assumptions. Data does not have to be norm distributed (multivariate), indicators on a categorical, ordinal, interval, and ratio scale can be used in the same model. and the sample does not have to be large (Ghozali, 2011).

Based on the conceptual framework, the data analysis in this research uses a quantitative approach using the Structure Equation Modeling (SEM) pattern. The application program used is Partial Least Square (PLS). The basis for using PLS is: first, this research model reflective constructs into a model that is postulated to have a causal relationship. In this case, the use of PLS is possible because the algorithm in PLS uses series ordinary least square analysis so that model identification is not a problem in recursive models. Secondly, PLS is a powerful analysis method because it is not based on many assumptions. Data does not have to be norm distributed (multivariate), indicators on a categorical, ordinal, interval, and ratio scale can be used in the same model. and the sample does not have to be large (Ghozali, 2011).

Result and Discussion

Research data was obtained from the results of a questionnaire that was distributed to research respondents totaling 96 students at Universitas Hindu Indonesia. The characteristics of the respondents in this study in terms of gender, age, and education are as follows.

Characteristics of Respondents According to Gender

The characteristics of respondents based on gender in this study were divided into 2

Table 1. Characteristics of Respondents According to Gender

Gender	Amount (Person)	Percentage (%)
Male	29	29,5
Female	67	70,5
Total	96	100

Source: Primary data processed, 2023

categories. The two categories can be seen in Table 1.

In Table 1 it can be stated that the respondents who were male were 29 people or 29.5 percent while the respondents who were female were 67 people or 70.5 percent.

Characteristics of Respondents According to Age

The characteristics of respondents based on age in this study were divided into 4 categories. The four categories can be seen in Table 2.

Table 2. Characteristics of Respondents According to Age

Age	Amount (Person)	Percentage (%)
15-20	86	90,5
21-25	6	6,4
25-30	2	2,1
31-35	2	1,0
Total	96	100

Source: Primary data processed, 2023

In Table 2 it can be stated that the characteristics of respondents aged between 15 years and 20 years were 86 people or 90.5 percent, those aged between 21 years and 25 years were 6 people or 6.4 percent, those aged between 25 years and 30 years as many as 2 people or 2.1 percent and those aged between 31 years and 35 years as many as 2 people or 1.0 percent.

Instrument Validity Test

Average Variance Extracted (AVE) value. AVE according to (Fornell, C., & Larcker, 1981) (Ghozali, 2014), and (Yamin & Kurniawan, 2011), recommends 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 latent variables 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.

Based on Table 3, the results of the AVE Value test on the Construct show that all variables in the model are said to be valid. Sequentially from Character Education (X1); Self-Leadership (X2); Information Technology Modernization (M) and Young Hindu Character (Y) have AVE values of 0.751; 0.676; 0.711; 0.727.

Table 3. Average Variance Extracted (AVE) Values for Model Constructs

Variable Construct	Average Variance Extracted (AVE)	Note
Character education (X_1)	0,751	Valid
Self-leadership (X_2)	0,676	Valid
Information Technology Modernization (M)	0,711	Valid
The character of the young generation of Hindus (Y)	0,727	Valid

Source: Primary data processed, 2023

Discriminant Validity Testing

Table 4. Cross Loading of Indicators for Each Construct

Variable Indicator	Variable Construct/Latent					
	$M*X_1$	$M*X_2$	X_1	X_2	M	Y
X_1*M	1.000	0.742	-0.021	0.012	0.152	0.042
X_2*M	0.742	1.000	0.011	0.042	0.228	0.150
$X_{1.1}$	-0.020	0.004	0.845	0.545	0.394	0.552
$X_{1.2}$	-0.012	0.032	0.871	0.489	0.366	0.583
$X_{1.3}$	0.068	0.020	0.882	0.500	0.284	0.548
$X_{2.1}$	-0.120	-0.079	0.424	0.814	0.522	0.525
$X_{2.2}$	0.080	0.100	0.489	0.805	0.480	0.615
$X_{2.4}$	-0.062	0.020	0.462	0.843	0.530	0.553
$X_{2.5}$	0.038	0.067	0.556	0.826	0.583	0.576
$M_{1.1}$	0.103	0.153	0.366	0.596	0.854	0.493
$M_{1.2}$	0.088	0.189	0.321	0.549	0.814	0.433
$M_{1.3}$	0.185	0.232	0.330	0.488	0.861	0.525
$Y_{1.1}$	-0.009	0.070	0554	0.568	0.469	0.795
$Y_{1.2}$	-0.023	0.073	0.604	0.595	0.523	0.901
$Y_{1.3}$	0.020	0.133	0.553	0.549	0.424	0.876
$Y_{1.4}$	0.083	0.184	0.564	0.607	0538	0.875
$Y_{1.5}$	0.108	0.182	0484	0.631	0.496	0.812

Source: Primary data processed, 2023

Discriminant validity testing aims to show that in a measurement model, indicators of a construct do not have a high correlation with other constructs. Testing the discriminant validity of reflective indicators is carried out using the criteria of looking at the cross-loading values between the indicators and their constructs. According to Abdillah & Jogiyanto, (2015).

Discriminant validity testing is assessed based on the cross-loading of measurements with the construct. If the cross-loading value of the reflective indicator with the construct is greater 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 4.

Based on Table 4, it can be seen that there is 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-loading value (M*X1) on the Moderation variable (M) is 1,000 greater than the cross-loading value (M*X2) on construct X1; X2; M; Y. Likewise, the comparison of the cross-loading values of each indicator against its construct also shows that the value is greater than the cross-loading values with other constructs.

Instrument Reliability Test

Construct Reliability Testing

Construct reliability shows the consistency of the results of measuring one concept or variable (S.Schindler, 2006). Reliability can be measured by looking at 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 (Chin, 1995; Gopal, Salisbury, et al, 1997) and (Newsted, 2002) in (Abdillah & Jogiyanto., 2015) Role of thumb Cronbach's Alpha and Composite Reliability values are 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 (Nunnally, Bernstein, 1994). AVE is greater than 0.5, this is still acceptable in studies that are export in nature (Hair et al, 2010). Based on the data processing results presented in Table 5, it contains Cronbach's Alpa or Composite Reliability

Table 5. Construct Reliability and Validity

Latent Variables	Cronbach's Alpa	Composite Reliability	Note
Character education (X_1)	0,834	0,900	Reliable
Self-leadership (X_2)	0,840	0,893	Reliable
Information Technology Modernization (M)	0,797	0,881	Reliable
The character of the young generation of Hindus (Y)	0,905	0,930	Reliable

Source: Primary data processed, 2023

Table 5 shows that all Composite Reliability values are greater than 0.7 and Cronbach's Alpa values are greater than 0.6. According to Sugiyono, (2016), an instrument is declared reliable if the reliability coefficient is at least 0.6. This states that the variables used are reliable for further data processing.

Structural Model Evaluation (Inner Model)

Evaluation of Model Suitability (Goodness of Fit Inner Model)

The structural model or inner model is a model of the relationship between latent variables in a research model. Measuring the structural model in SEM-PLS is carried out by evaluating the R-Square (R^2), the Goodness of Fit Inner Model contains the R-Square coefficient for each endogenous variable. The R-squared 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 results are greater than 0.67 for endogenous latent variables in the structural model indicating that the influence of exogenous variables (which influence) on endogenous variables (which are influenced) is in the good category. Meanwhile, if the result is 0.33 - 0.67 then it is included in the moderate category, and if the result is 0.19 - 0.33 then it is included in the weak category (Ghozali, 2011).

The results of calculating the R-Square and Adjusted R-Square Values from the research model are the R-Square Value of Young Hindu Character (Y) of 0.607; The Adjusted R-Square value is 0.585. This shows that the model is moderate. This means that the Young Hindu Character construct (Y) of 0.607 percent can be explained by the Character Education variable (X1), and the remaining 0.393 percent of the Self-Leadership variable (X2) is explained by other variables.

Hypothesis Testing

Table 6. Path Coefficient

Varibel Laten	Original sample(O)	Sample mean(M)	Standard Deviation (STDEV)	T Statistics (IO/ STDEV)	P values
M_X$_1$ →Y	-0,086	-0,075	0,090	0,954	0,340
M_X$_2$ →Y	0,124	0,115	0,087	1,420	0,156
M →Y	0,177	0,181	0,117	0,520	0,129
X$_1$ →Y	0,360	0,365	0,108	3,326	0,001
X$_2$ →Y	0,361	0,357	0,137	2,633	0,009

Source: Primary data processed, 2023

Information:

X1: Character Education

X2: Self-Leadership

M: Modernization of Information Technology

M_X1: Character Education Moderation

M_X2: Self-Leadership Moderation

Y: Young Hindu Character

Table 6 shows that the relationship between the moderation of information technology modernization on character education (M_X1) has an insignificant effect on Young Hindu Character (Y) with a T-Statistics value of 0.954 (t-table < 1.96). The original sample value is negative, namely -0.086, which indicates that the direction of the relationship between M_X1 and Y is negative. Thus, hypothesis H1 in this study which states that the moderation of information technology modernization on character education does not affect the character of young Hindus' is rejected.

Table 6 shows that the relationship between the moderation of information technology modernization on Self-Leadership (M_X2) has an insignificant effect on Young Hindu Character (Y) with a T-Statistics value of 1.420 (<t-table 1.96). The original sample value is positive, namely 0.124, which indicates that the direction of the relationship between M_X2 and Y is positive. Thus, hypothesis H2 in this study which states that the moderation of information technology modernization on Self-Leadership is not significant on Young Hindu Character' is rejected.

Table 6 shows that the relationship between the moderation of information technology modernization has an insignificant effect on the Young Hindu Character (Y) with a T-Statistics value of 0.520 (<t-table 1.96). The original sample value is positive, namely 0.177, which indicates that the direction of the relationship between M_X2 and Y is positive. Thus, hypothesis H3 in this study which states that the moderation of information technology modernization is not significant on the Character of Young Hindus' is rejected.

Table 6 shows that the relationship between character education (X1) has a significant effect on Young Hindu Character (Y) with a T-Statistics value of 3.326 (t-table > 1.96). The original sample value is positive, namely 0.360, which indicates that the direction of the relationship between X1 and Y is positive. Thus, hypothesis H4 in this study which states that character education has a positive and significant effect on the character of young Hindus' is accepted.

Table 6 shows that the relationship between Self-Leadership (X2) has a significant effect on Young Hindu Character (Y) with a T-Statistics value of 2.633 (t-table > 1.96). The original sample value is positive, namely 0.361, which indicates that the direction of the relationship between X1 and Y is positive. Thus, hypothesis H5 in this study which states that Self-Leadership has a positive and significant effect on the Character of Young Hindus' is accepted.

Conclusion

Character education has a positive and significant influence on the character formation of young Hindus, just as it does on the character formation of individuals from various other religions and cultures. Character education is an approach that aims to develop and strengthen positive values and good attitudes in individuals, including morality, ethics, leadership, empathy, and social responsibility.

Self-leadership is the ability to self-direct and proactively manage actions, emotions, and thoughts toward desired goals. In the context of forming the character of young Hindus, self-leadership has a positive and significant influence. Thus, self-leadership plays an important role in forming the character of young Hindus who are strong and responsible. The ability to be self-directed, self-controlled, and committed to religious and cultural values will help Hindu youth to become individuals who are beneficial to themselves, their families, society, and Hinduism as a whole.

Modernization of information technology can have a positive, but not significant, effect on the character formation of young Hindus. It is important to remember that the modernization of information technology is only one factor influencing the character formation of young Hindus.

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