

AUTHENTIC LEADERSHIP IN EDUCATION: A BALINESE PHILOSOPHICAL PERSPECTIVE THROUGH TRI KAYA PARISUDHA

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ABSTRACT

Authentic leadership is increasingly discussed in the world of education because it emphasizes authenticity, reflective awareness, relational transparency, and moral consistency in decision-making. Previous research has shown that authentic leadership is able to increase trust, motivation, and performance in educational organizations. However, most research still focuses on Western perspectives and has not explored the integration of local wisdom as an ethical and spiritual foundation in educational leadership. This is where there is a research gap, namely how authentic leadership can be enriched with local philosophies that have strong moral and spiritual dimensions. This article aims to examine authentic leadership through the perspective of Balinese Hindu philosophy Tri Kaya Parisudha, which emphasizes purity of mind (manacika), speech (wacika), and deeds (kayika). The method used is a literature review with a conceptual-philosophical approach, which examines the theory of authentic leadership in education and connects it with the teachings of Tri Kaya Parisudha as the basis of local values. The analysis was carried out by mapping the linkages between the four dimensions of authentic leadership (self-awareness, relational transparency, internalized moral perspective, and balanced processing) with the three main pillars of Tri Kaya Parisudha. The results show that the integration of the two gives birth to a more complete authentic leadership model: educational leaders are not only consistent in their values and actions, but also uphold purity of thought, word, and deed. This model strengthens trust, harmony, and an ethical climate in the educational community while fostering a holistic character in students. These findings confirm that Balinese local wisdom has the universal potential to enrich the global discourse of educational leadership and provide an ethical framework that can be adapted to multicultural contexts.

Keywords: authentic leadership, educational leadership, Tri Kaya Parisudha, Balinese philosophy, local wisdom.

1. INTRODUCTION

Authentic leadership has become a paradigm that is gaining increasing attention in the contemporary world of education due to its ability to create an environment that encourages trust, motivation, and performance of educational organizations (Hsu et al., 2024). This concept emphasizes self-authenticity, reflective awareness, relational transparency, and moral consistency in decision-making as the main foundation of effective leadership practices (Gardner et al., 2021). In the context of education, authentic leadership focuses not only on achieving academic goals, but also on the formation of character and moral integrity of the entire educational community.

Previous research has shown that authentic leadership can increase teacher engagement, job satisfaction, and ultimately have a positive impact on student learning achievement (Shie & Chang, 2022). Studies conducted by Menashko & Pestusco (2025) revealed that education leaders who apply authentic leadership principles tend to create a more positive organizational climate and encourage innovation in learning practices. The dimensions of authentic leadership, which include self-awareness, relational transparency, internalized moral perspectives, and balanced processing, have been shown to contribute significantly to leadership effectiveness in a variety of educational organizational contexts.

Nevertheless, much of the research on authentic leadership is still focused on Western perspectives and has not explored the integration of local wisdom as an ethical and spiritual foundation in educational leadership (Ahmed, 2023; Gunada et al., 2024; Sanjani et al., 2024). These limitations create significant research gaps, particularly in the Indonesian context which is rich in local philosophies and values that can enrich the understanding of authentic leadership. This condition suggests the need for a more in-depth exploration of how local wisdom can be integrated with modern leadership theory to create a more holistic and contextual model of leadership.

In the midst of Indonesia's cultural diversity, Balinese Hindu philosophy through the teachings of Tri Kaya Parisudha offers a unique perspective that can enrich discussions about authentic leadership in education. Tri Kaya Parisudha, which literally means "three holy deeds," teaches about the purity of thought (*manacika*), words (*wacika*), and deeds (*kayika*) as the ethical foundation of human life (Suardana, 2018). This concept is not only relevant in a spiritual context, but it also has profound implications for leadership practices in educational institutions, where integrity and authenticity are key to building trust and creating a conducive learning environment.

The integration of the Tri Kaya Parisudha philosophy with authentic leadership becomes relevant in the context of Indonesia's multicultural education, where education leaders are faced with the challenge of managing diversity while maintaining universal ethical values. Research by Wimbawati et al. (2025) shows that the implementation of Tri Kaya Parisudha values in the context of education has proven to be effective in shaping students' character and creating a harmonious school climate. This indicates that Balinese philosophy has the potential to make a significant contribution to the development of a more comprehensive educational leadership model rooted in local values.

Research on authentic leadership in education shows that four key dimensions—self-awareness, relational transparency, internalized moral perspectives, and balanced processing—have a strong correlation with the success of educational organizations (Almutairi et al., 2024; Hsu et al., 2024). In this context, the self-awareness dimension requires leaders to have a deep understanding of their own values, strengths, and weaknesses. Relational transparency requires leaders to communicate openly and honestly with all members of the educational community. An internalized moral perspective emphasizes consistency between the values

embraced and the actions taken, while balanced processing refers to the leader's ability to objectively analyze information before making a decision.

The relationship between the dimensions of authentic leadership and the pillars of Tri Kaya Parisudha shows a deep philosophical harmony. The purity of mind (*manacika*) in Tri Kaya Parisudha correlates with the dimensions of self-awareness and balanced processing in authentic leadership, as both emphasize the importance of mental clarity and self-reflection. The purity of words (*wacika*) is in line with relational transparency, which prioritizes honest and open communication. Meanwhile, the sanctity of actions (*kayika*) is closely related to an internalized moral perspective, which demands consistency between the values embraced and the actions taken (Murdana, 2021).

The implementation of Tri Kaya Parisudha values in educational leadership has the potential to create a learning environment that is not only academically effective, but also shapes students' holistic character. Research by Pujiani et al. (2024) reveals that educators who apply the principles of Tri Kaya Parisudha in learning practice are able to create a more harmonious classroom atmosphere and encourage the development of students' moral values. This suggests that the integration of local philosophy with modern leadership theory can make a significant contribution to improving the overall quality of education.

In the context of globalization and modernization of education, the urgency of developing a leadership model that is rooted in local wisdom but relevant to the demands of the times is becoming increasingly important. Studies conducted by Shahin et al. (2024) and Suri (2025) show that educational leadership that integrates local values with universal principles tends to be more effective in creating sustainable, positive change. This phenomenon indicates that Tri Kaya Parisudha as a Balinese local wisdom has universal potential that can be adapted in various multicultural educational contexts, not only in Indonesia but also at the global level.

Based on the description above, this study aims to examine authentic leadership through the perspective of Balinese Hindu philosophy Tri Kaya Parisudha in the context of education. Through a literature review approach with a conceptual-philosophical perspective, this study will analyze the relationship between the dimensions of authentic leadership and the pillars of Tri Kaya Parisudha to develop a more comprehensive model of educational leadership. It is hoped that the results of this research can contribute to the development of educational leadership theories that are not only effective practically, but also rooted in strong moral and spiritual values, so as to be able to create a generation that is not only intellectually intelligent but also noble in character.

2. RESEARCH METHODOLOGY

The research method in this article uses a qualitative approach with the types of literature study research and conceptual studies. The qualitative approach was chosen because it aims to explore and understand the philosophical meaning of authentic leadership in the context of education through the perspective of Balinese philosophy, especially the values of Tri Kaya Parisudha. The research subjects are in the form of scientific literature and documents relevant to the theme of authentic leadership, Balinese philosophy, and the application of local values in educational leadership. The data collected is in the form of secondary qualitative data from articles, books, reputable international scientific journals, and other reliable documents. This method is relevant for deepening the analysis of how local values can be integrated into a conceptual framework of authentic leadership in education.

The data collection method is carried out through library research with the process of collecting, sorting, and critically studying relevant scientific sources from the last decade. The data analysis technique used is thematic analysis that focuses on the identification of the main themes that arise from the understanding of the

literature and the relationship between the concept of authentic leadership and the values of Tri Kaya Parisudha. This thematic analysis makes it easier for researchers to compile a holistic and integrated synthesis of authentic leadership rooted in local philosophy. This approach is in line with the methods used in previous authentic leadership research that emphasizes deep understanding through qualitative studies to explore the essence of the concept of leadership (Gardner et al., 2021; Northouse, 2021).

3. RELATED RESEARCH

Research on authentic leadership in the context of education shows that this leadership style is able to improve various positive outcomes such as organizational performance, job satisfaction, and trust among members of educational organizations (Gardner et al., 2021). Authentic leadership emphasizes aspects of self-awareness, relational transparency, internalized moral perspectives, and balanced processing that are significantly correlated with a positive school climate and teacher motivation (Shao et al., 2025). Systematic studies by Hsu et al. (2024) also show that authentic leadership encourages innovation and staff involvement in the learning process, which reinforces the effectiveness of educational leadership.

In addition, the literature has begun to recognize the importance of integrating local wisdom into educational leadership models to enrich the moral and spiritual dimensions. In the context of Indonesia, especially Bali, the philosophy of Tri Kaya Parisudha as part of the local Balinese Hindu wisdom offers a framework of values that prioritizes the purity of thoughts, words, and deeds, which is relevant to be associated with the dimension of authentic leadership (Suardana, 2018). Research focusing on education with the integration of Tri Kaya Parisudha shows an improvement in the character and harmony of the educational environment (Sedana et al., 2022; Wimbawati et al., 2025). Thus, combining authentic leadership and local values based on Tri Kaya Parisudha can present a more holistic and contextual model of educational leadership.

4. RESULTS AND DISCUSSION

The results of this study show that authentic leadership in the context of education involves four important dimensions, namely self-awareness, relational transparency, internalized moral perspective, and balanced processing (Hsu et al., 2024; Lynch et al., 2022). These four dimensions have been empirically proven to be able to build trust, increase motivation, and improve performance in educational organizations (Gardner et al., 2021).

In addition, the analysis also reveals the three main pillars of Tri Kaya Parisudha, namely purity of mind (*manacika*), speech (*wacika*), and deeds (*kayika*) as a strong moral and spiritual foundation in the context of Balinese culture. These pillars provide an additional dimension and enrich authentic leadership values, which have traditionally been based solely on psychological and ethical aspects.

From the thematic analysis, it was found that there is a close correlation between the dimensions of authentic leadership and the three pillars of Tri Kaya Parisudha as follows:

- 1) Self-Awareness and Balanced Processing are related to Purity of Mind (*Manacika*). Both dimensions of authentic leadership require deep self-reflection and mental clarity in decision-making, which is in line with *manacika*'s teachings that prioritize purity of intentions and thoughts (Murdana, 2021).
- 2) Relational Transparency is related to Purity of Speech (*Wacika*). This dimension demands honesty and openness in communication and social interaction, just as *wacika* emphasizes authenticity and purity of words in building trust (Hsu et al., 2024).

- 3) The Internalized Moral Perspective is compatible with Purity of Deeds (Kayika) because it emphasizes the consistency between the values embraced and the actual actions taken by the leader, in accordance with the teachings of kayika that encourage holy and morally responsible actions (Suardana, 2018).

This correlation tabulation is presented in the following table:

Table 1. The Relationship of Authentic Leadership with Tri Kaya Parisudha

The Dimension of Authentic Leadership	The Triple Crown Jewel	Leadership Implications
Self-Awareness & Balanced Processing	Purity of Mind (Manacika)	Clear self-reflection, pure intentions and views in decision-making
Relational Transparency	Purity of Speech (Wacika)	Honest communication, building trust and openness of social relationships
Internalized Moral Perspective	Purity of Deeds (Kayika)	Moral consistency in actions and policies

Source: Data analysis results, 2025

This model of integration results in an educational leadership approach that not only emphasizes psychological and ethical aspects, but is also rooted in Balinese cultural and spiritual values, enriching the authentic leadership dimension. This model emphasizes that education leaders must maintain the purity of thoughts, words, and deeds as a holistic unit that supports each other to create an ethical, harmonious, and inspiring climate in educational institutions. The diagram of this model can be illustrated as below.

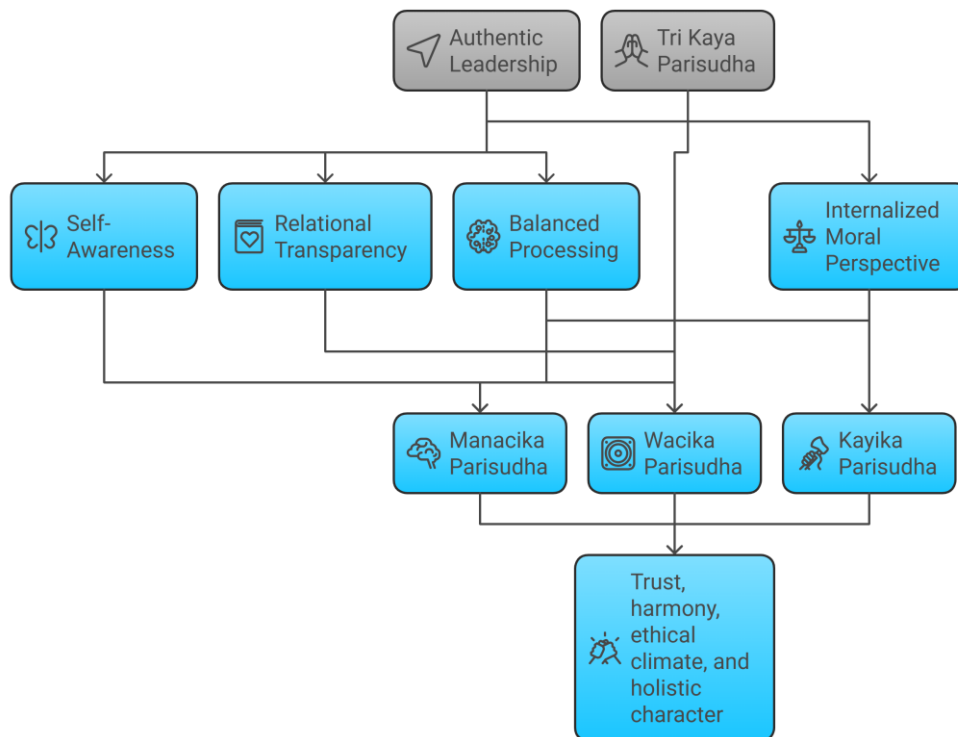


Figure 1. Tri Kaya Parisudha-Based Authentic Education Leadership Model

Source: Data analysis results, 2025

The merging of local values with authentic leadership theory results in more culturally and spiritually authentic leadership practices. This is in line with the findings of Ibrahim et al. (2025) who stated that local wisdom can strengthen the universal principle of leadership, thereby resulting in sustainable and adaptive change in multicultural educational institutions.

Leadership colored by purity of thought, speech, and deeds allows leaders to strengthen a school climate of mutual trust and respect, which is essential in an educational environment (Gardner et al., 2021). The authenticity of leaders based on local philosophies can also create holistic character values in learning, forming students who are not only intellectual but also ethical behavior (Paramita et al., 2024).

In addition, the dimension of relational transparency that is in harmony with wacika can reduce conflicts and strengthen collaboration between school stakeholders. It helps create a culture of open dialogue that supports innovative and collaborative learning (Sanders, 2018; Sompron, 2024).

This leadership model recommends that educational institutions conduct leadership training that integrates the values of Tri Kaya Parisudha so that educational leaders are not only administratively competent but also able to instill the values of purity in all aspects of their leadership.

The application of this model will strengthen a learning atmosphere that is not only productive but also upholds moral and spiritual values. Leaders who apply this model are expected to be able to be role models that reflect the balance between self-authenticity and local cultural wisdom.

Further research is expected to conduct empirical studies using mixed methods to test the effectiveness of this leadership model at various levels of education and different locations, in order to strengthen external validity and generalization of results. In addition, it is necessary to develop a valid and reliable measurement instrument based on Tri Kaya Parisudha to help evaluate leadership practices in the field.

5. CONCLUSION

The integration of authentic leadership concepts with the values of Tri Kaya Parisudha results in a holistic and contextual model of educational leadership. The study found that the four dimensions of authentic leadership, namely self-awareness, relational transparency, internalized moral perspective, and balanced processing, are philosophically and practically interrelated with the three pillars of the Tri Kaya Parisudha, namely purity of mind (manacika), purity of speech (wacika), and purity of deeds (kayika). This integration gives birth to a leadership model that not only emphasizes authenticity and consistency of values in action, but also upholds the purity of intentions, words, and actions as a whole.

This authentic leadership model based on Tri Kaya Parisudha is able to strengthen trust, harmony, and ethical climate in the educational community while fostering a holistic character in students. This approach is relevant and effective in a multicultural educational context and can be the foundation for the development of adaptive and sustainable leadership in the future. Thus, this model not only makes a theoretical contribution to leadership studies, but also offers practical guidance that is suitable for application in educational environments rooted in local and spiritual values.

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