

## ***Tri Hita Karana* Based Visionary Leadership in Realizing Harmony Within Educational Institutions in Cluster IV of Kediri District**

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### **Abstract**

Educational leadership in the twenty first century requires the capacity to cultivate a harmonious, character driven, and sustainable school culture through the integration of local wisdom values. This study aims to examine the implementation of *Tri Hita Karana* based visionary leadership in fostering school harmony within Cluster IV of Kediri District, Tabanan Regency, Bali. A qualitative descriptive approach was employed in this study. Data were collected through observations, in-depth interviews, and document analysis involving school principals as key informants. The data were analyzed using the interactive model developed by Miles, Huberman, and Saldana, which consists of data condensation, data display, and conclusion drawing and verification. The findings indicate that visionary leadership was manifested through the continuous communication of the school vision, participatory decision-making processes, teacher professional development initiatives, and the implementation of school programs focused on character formation and environmental stewardship. The values of *Tri Hita Karana* were embodied through religious and spiritual practices (*parhyangan*), the promotion of mutual cooperation, deliberation, and collaborative relationships among school members (*pawongan*), as well as environmental conservation programs, regular community service activities, and school environmental management practices (*palemahan*). These initiatives contributed to the development of spiritual, social, and ecological harmony, as reflected in increased participation in school activities, strengthened interpersonal relationships, and the creation of a clean, orderly, and supportive learning environment. The study concludes that the integration of visionary leadership and *Tri Hita Karana* values contributes to the development of a harmonious school culture and offers an alternative model of educational leadership grounded in local wisdom for addressing contemporary educational challenges.

**Keywords: Educational Leadership; Local Wisdom; School Harmony; *Tri Hita Karana*; Visionary Leadership**

### **Introduction**

Education plays a strategic role in developing high-quality human resources who possess strong character and are capable of adapting to the various changes occurring in the global era. In the context of twenty-first-century education, the success of educational institutions is determined not only by the quality of the curriculum, learning processes, and educational facilities but also by the quality of school leadership. Principals occupy a central position in directing institutional vision, building organizational culture, developing human resources, and creating a conducive learning environment.

Leadership that integrates future-oriented perspectives with the actual needs of schools is an essential factor in achieving sustainable educational quality. Visionary leadership is one of the leadership approaches that is highly relevant to addressing the

challenges of twenty-first-century education. This approach positions leaders as agents of change who are capable of formulating a future vision, clearly communicating organizational directions, and mobilizing all organizational members toward the achievement of shared goals. According to Nanus (1992) visionary leaders serve as direction setters who create an inspiring image of the organization's future and provide guidance for all members in carrying out their responsibilities. In the educational context, visionary principals are expected to integrate managerial functions with the ability to build collective commitment in order to continuously improve educational quality (Northouse, 2021).

Visionary leadership is not only oriented toward achieving academic targets but also toward developing a school culture that promotes character building, collaboration, innovation, and effective learning. Bush (2020) emphasizes that effective educational leadership must be capable of creating a school environment conducive to human resource development. Similarly, Leithwood, Harris and Hopkins (2020) argue that school success is largely influenced by leaders' ability to establish a shared vision, create a positive organizational climate, and empower all members of the school community. Therefore, visionary leadership serves as a fundamental basis for developing adaptive, character-oriented schools capable of responding to contemporary educational challenges.

The urgency of strengthening school leadership is aligned with the objectives of Indonesian national education as stipulated in Law Number 20 of 2003 concerning the National Education System, which states that education aims to develop learners into individuals who are faithful and devoted to God, possess noble character, are knowledgeable, creative, independent, and responsible citizens. Furthermore, the Merdeka Belajar (Freedom to Learn) policy encourages principals to act as instructional leaders who are capable of building participatory, innovative, and student-centered educational ecosystems.

Achieving these objectives requires leadership that is not only strong in managerial aspects but also capable of fostering humanitarian values, spirituality, and environmental awareness. The advancement of information technology, globalization, and socio-cultural dynamics has introduced new challenges to the educational sector. Issues such as bullying, declining quality of social interactions, low environmental awareness, and increasing individualism among students are becoming more prevalent within school environments. Hargreaves and O'Connor (2018) explain that rapid social change requires schools to develop collaborative cultures that strengthen interpersonal relationships, build mutual trust, and foster collective responsibility within educational communities.

Consequently, schools are expected not only to produce academically competent students but also to nurture individuals who possess social skills, empathy, and environmental awareness. These conditions indicate that education must promote balanced development of cognitive, affective, and social dimensions. Goleman, Bennett and Barlow (2012) emphasize the importance of developing ecological intelligence so that students become aware of the relationship between human behavior and environmental sustainability. Likewise, Noddings (2013) argues that character-oriented education should emphasize ethics of care, respect for others, and social responsibility as fundamental values for communal life.

Therefore, schools require leadership approaches capable of fostering harmony among school members, strengthening healthy organizational cultures, and integrating social, moral, and ecological values into all educational activities. Within the Balinese context, educational leadership can be strengthened through the integration of local wisdom values that have long been embedded in community life. One of the most relevant concepts is *Tri Hita Karana*, which emphasizes harmonious relationships among humans and God

(*parhyangan*), humans and fellow humans (*pawongan*), and humans and the natural environment (*palemahan*). This philosophy not only serves as a way of life for Balinese society but also possesses educational values that can be applied in school management. Through the implementation of *Tri Hita Karana* values, schools are expected to establish educational environments that are religious, humanistic, collaborative, and environmentally oriented. This study was conducted in Cluster IV of Kediri District, Tabanan Regency, consisting of six elementary schools: SD Negeri 1 Kediri, SD Negeri 4 Kediri, SD Negeri 5 Kediri, SD Negeri 6 Kediri, SD Negeri 7 Kediri, and SD Negeri 8 Kediri. These schools are led by I Nengah Warsa, S.Pd., M.Pd.; I Ketut Adi Marwati, S.Pd.; Acting Principal Ni Putu Widya Dewi Valentina Wati, S.Pd.; Putu Dian Handayani, S.Pd.; Acting Principal Putu Dian Handayani, S.Pd.; and Ni Putu Widya Dewi Valentina Wati, S.Pd., respectively. The existence of six schools within a single cluster provides a unique context for examining how school leadership is implemented to foster harmony in educational environments through a local wisdom-based approach.

Preliminary observations conducted in several schools within Cluster IV of Kediri District revealed that all schools had developed various programs aimed at strengthening character education, school culture, and environmental conservation. However, the levels of implementation and stakeholder involvement varied among schools. Initial communication with I Nengah Warsa, S.Pd., M.Pd., Principal of SD Negeri 1 Kediri, indicated that one of the primary challenges faced by the school was maintaining consistent participation from all school members in programs related to school culture development. Meanwhile, I Ketut Adi Marwati, S.Pd., Principal of SD Negeri 4 Kediri, highlighted the need to further strengthen communication and collaboration among school members to ensure the effective realization of the school's vision. Preliminary observations also indicated that spiritual, social, and ecological values had been implemented through religious activities, community service programs, school greening initiatives, and character-building activities. However, in several schools, these activities tended to remain programmatic and had not yet been fully integrated into the overall organizational culture. In addition, the level of parental and community involvement in supporting school programs varied considerably. These conditions suggest the need for leadership capable of uniting the vision of all educational stakeholders in order to create sustainable harmony.

In terms of social relationships, several challenges remain regarding the strengthening of collaborative culture among school members. Teacher involvement in program development, coordination among stakeholders, and parental participation in educational activities vary across schools. Meanwhile, regarding environmental issues, although schools have implemented cleanliness and greening programs, awareness among school members regarding the sustainability of environmental initiatives still requires reinforcement. These phenomena demonstrate the importance of leadership that can integrate the dimensions of *parhyangan*, *pawongan*, and *palemahan* into everyday school management practices.

Previous studies have demonstrated that the implementation of *Tri Hita Karana* values contributes positively to the development of educational organizations. Suryani (2022) found that the implementation of *Tri Hita Karana* strengthened school organizational culture through enhanced cooperation, harmonious relationships among school members, and reinforcement of character values. Similarly, Wahyuni (2023) reported that schools implementing *Tri Hita Karana* principles exhibited more conducive learning climates, stronger social awareness, and greater environmental consciousness compared to schools that had not optimally integrated these values. A review of the literature indicates that most

previous studies have focused on the implementation of *Tri Hita Karana* in character education, school culture, or local wisdom-based educational management. Research specifically examining the integration of visionary leadership and *Tri Hita Karana* values in fostering harmony within educational institutions remains limited, particularly in the context of elementary schools within a school cluster.

Therefore, this study offers novelty by investigating how visionary school leadership integrates the values of *parhyangan*, *pawongan*, and *palemahan* as foundational principles for fostering harmony within educational environments. Based on this rationale, the study aims to analyze *Tri Hita Karana* based visionary leadership in fostering harmony within educational institutions in Cluster IV of Kediri District, Tabanan Regency. The findings are expected to contribute theoretically to the development of educational leadership studies grounded in local wisdom and to provide practical recommendations for creating harmonious and sustainable school management practices.

## Method

This study employed a qualitative approach with a descriptive research design to examine the implementation of *Tri Hita Karana* based visionary leadership in fostering school harmony within Cluster IV of Kediri District, Tabanan Regency. The study was conducted in six public elementary schools within Cluster IV, namely SD Negeri 1 Kediri, SD Negeri 4 Kediri, SD Negeri 5 Kediri, SD Negeri 6 Kediri, SD Negeri 7 Kediri, and SD Negeri 8 Kediri. The research sites were selected based on their implementation of character education, school culture development, and local wisdom values in educational practices. Research informants were selected using purposive sampling based on their involvement in and understanding of the research focus. The informants consisted of six school principals. Data were collected over a three month period through observations, in-depth interviews, and document analysis. Observations were conducted to examine leadership practices, school culture, and the implementation of *Tri Hita Karana* values. In depth interviews were carried out to obtain comprehensive information from the informants, while document analysis was used to review relevant school documents, including school vision and mission statements, work programs, meeting minutes, character education programs, and records of school activities. Data were analyzed using the interactive analysis model proposed by Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification. The trustworthiness of the data was ensured through source triangulation, technique triangulation, and member checking to enhance the credibility and consistency of the research findings. In addition, this study adhered to research ethics principles by obtaining participants' consent prior to data collection, maintaining the confidentiality of informants' identities, and ensuring that all research procedures were conducted objectively and in accordance with academic standards. Through these procedures, the study generated credible findings regarding the implementation of *Tri Hita Karana* based visionary leadership in fostering spiritual, social, and ecological harmony within educational institutions in Cluster IV of Kediri District, Tabanan Regency.

## Results and Discussion

### 1. The Implementation of Visionary Leadership in Educational Institutions

The findings of this study indicate that visionary leadership plays a crucial role in fostering a harmonious, adaptive educational culture that is oriented toward strengthening the character of school members. School principals not only perform administrative functions

but also serve as agents of change who are capable of directing school development in a systematic and sustainable manner (Nanus, 1992; Northouse, 2021). In the schools belonging to Cluster IV of Kediri District, the implementation of visionary leadership is reflected in the principals' ability to formulate school development directions, build collective commitment, and integrate educational programs that support the creation of a harmonious learning environment.

Based on observations and interviews, the communication of the school vision is carried out continuously through both formal and informal forums. According to I Nengah Warsa, Principal of SD Negeri 1 Kediri, the direction of school development is regularly communicated to teachers and educational staff through annual planning meetings, monthly evaluation meetings, Teacher Working Group (KKG) activities, and teacher and staff development programs. He stated that the school vision is communicated continuously to ensure that all school members share the same understanding and commitment toward the goals to be achieved by the school (Interview, January 12, 2026).

Documentation data revealed that the school vision is displayed in the form of slogans throughout the school environment and is implemented through character-building programs, religious activities, and initiatives aimed at improving the quality of learning. These practices demonstrate that the school vision functions as a shared guideline for all educational activities and serves as the foundation for the formulation of various school programs. Visionary leadership at SD Negeri 4 Kediri is implemented through the strengthening of participatory communication among teachers and educational staff.

According to I Ketut Adi Marwati, Principal of SD Negeri 4 Kediri, strategic school decisions, including the preparation of annual work plans, the development of extracurricular activities, and the implementation of environmental programs, are always discussed through coordination meetings involving all teachers. He stated that the involvement of all school members in planning and decision-making processes is essential for fostering a sense of ownership and shared responsibility toward school programs (Interview, January 14, 2026). Observations revealed that this communication pattern creates opportunities for dialogue, enabling teachers and educational staff to express ideas, provide input, and contribute considerations regarding the implementation of school programs.

This condition demonstrates that visionary leadership is manifested through the development of a shared vision involving all components of the school. The implementation of visionary leadership is also evident in efforts to enhance teacher professionalism. According to I Ketut Adi Marwati, Principal of SD Negeri 4 Kediri, teachers are encouraged to participate in various professional development activities, such as Teacher Working Groups (KKG), curriculum implementation training, instructional media development workshops, and other professional development programs organized by educational authorities and related institutions.

He emphasized that improving educational quality must begin with enhancing teacher competence as the primary human resource in the learning process (Interview, January 14, 2026). Observations showed that the principal acts as a facilitator by supporting teacher competency development through coaching, academic supervision, and regular reflective learning activities. These practices indicate that visionary leadership is not solely oriented toward achieving organizational goals but also toward developing human resources as the school's most valuable asset. The implementation of the school vision at SD Negeri 5 Kediri and SD Negeri 8 Kediri is realized through the strengthening of character education and the habituation of religious values. According to Ni Putu Widya Dewi Valentina Wati, Principal

of SD Negeri 5 Kediri and SD Negeri 8 Kediri, character values are instilled through various habituation activities, including collective worship on religious occasions, greeting and courtesy practices, social service activities, and student participation in environmental conservation programs.

She stated that these activities are designed to develop students' spiritual intelligence, social awareness, and environmental consciousness from an early age (Interview, January 16, 2026). Observations indicated that these programs are implemented systematically and continuously as part of the realization of the school vision. Religious, social, and environmental activities serve as learning media through which students internalize character values in their daily lives. These findings demonstrate the school's efforts to integrate spiritual, social, and ecological dimensions holistically into its culture.

Visionary leadership at SD Negeri 6 Kediri and SD Negeri 7 Kediri is reflected in the strengthening of a collaborative culture and environmental awareness. According to Putu Dian Handayani, Principal of SD Negeri 6 Kediri and SD Negeri 7 Kediri, a collaborative culture is developed through activities involving all school members, such as community service projects, school garden management, classroom cleanliness programs, and cooperation among students, teachers, and parents. She stated that the involvement of all school members in these activities aims to foster responsibility, strengthen cooperation, and enhance environmental awareness within the school community (Interview, January 19, 2026). Observations showed that environmental management and collaborative activities are implemented regularly and systematically. Students, teachers, and parents actively participate in maintaining the cleanliness and beauty of the school environment through various collective activities. These conditions reflect the implementation of visionary leadership that is not only focused on achieving educational goals but also on building a collaborative, participatory, and environmentally conscious school culture. Such activities contribute to the creation of a clean and comfortable school environment while fostering responsibility and cooperation among all school members.

The findings further indicate that principals serve as role models in implementing organizational values. Principals not only provide guidance to school members but also actively participate in various school activities, including religious events, environmental service activities, student discipline development programs, and community social initiatives. Such exemplary behavior positively influences the development of a disciplined, harmonious, and collaborative school culture. These findings suggest that the success of visionary leadership is strongly influenced by the principal's ability to serve as a role model for the entire school community. These leadership practices contribute significantly to the establishment of harmonious relationships among principals, teachers, educational staff, students, and parents. Interview findings revealed that open communication and participatory approaches make school members feel valued and involved in decision-making processes. This condition enhances collective commitment in implementing school programs and creates a more conducive working environment.

The findings of this study are consistent with Nanus's (1992) theory of visionary leadership, which argues that visionary leaders possess the ability to create organizational change through a clear, inspiring, and future-oriented vision. The results also support Senge's (1990) theory of learning organizations, which emphasizes that a shared vision is a critical element in building collective commitment and enhancing organizational effectiveness. In the school context, a shared vision serves as the foundation for developing a harmonious and sustainable organizational culture.

Furthermore, these findings align with Mulyasa's (2019) assertion that visionary principals are capable of creating democratic, innovative, and participatory school cultures through effective communication and exemplary leadership. In addition, the findings reinforce Wahyudi's (2012) conclusion that leadership which accommodates local cultural values contributes significantly to the creation of harmonious and conducive educational environments. Therefore, the visionary leadership implemented by principals in Cluster IV of Kediri District has proven to be a vital foundation for developing educational institutions that are character-oriented, humanistic, and capable of responding effectively to contemporary educational challenges.

## **2. The Implementation of *Tri Hita Karana* Values in Educational Leadership**

The findings of this study indicate that the implementation of *Tri Hita Karana* values in educational leadership within the schools of Cluster IV, Kediri District, is realized through the strengthening of the dimensions of *parhyangan*, *pawongan*, and *palemahan*, which are integrated into the school culture. School principals utilize *Tri Hita Karana* as a philosophical foundation for school management and translate its principles into various programs and policies that support the creation of a harmonious educational environment.

Based on observations, interviews, and documentation, these values serve as the basis for fostering spiritual, social, and ecological relationships within the school environment, thereby creating a balance between academic achievement and character development among school members (Windia and Sudantra, 2006; Atmadja, 2019). The implementation of the *parhyangan* dimension is reflected in various activities aimed at strengthening the relationship between school members and God. According to I Nengah Warsa, Principal of SD Negeri 1 Kediri, collective worship activities are conducted regularly on religious holy days and prior to certain school activities.

He stated that students are accustomed to beginning and ending lessons with prayers according to their respective beliefs as an effort to cultivate spiritual awareness and religious character from an early age (Interview, January 12, 2026). Similar practices were also found at SD Negeri 4 Kediri. According to I Ketut Adi Marwati, Principal of SD Negeri 4 Kediri, spiritual development and the habituation of religious attitudes constitute important components of student character development. He explained that various religious activities conducted at the school are intended to instill moral, ethical, and spiritual values as the foundation of students' behavior in their daily lives (Interview, January 14, 2026).

Observations revealed that collective worship, prayer before and after lessons, and various other religious activities have become integral parts of the school culture. Through these activities, spiritual values are understood not merely as religious rituals but also as the foundation for developing discipline, responsibility, and ethical behavior within the school environment. The strengthening of *parhyangan* values is also manifested through the principals' exemplary conduct in practicing moral and spiritual values. According to I Nengah Warsa, Principal of SD Negeri 1 Kediri, school leaders must serve as role models by demonstrating discipline, responsibility, politeness, and respect for religious values so that they can become examples for teachers and students alike (Interview, January 12, 2026). Similarly, I Ketut Adi Marwati, Principal of SD Negeri 4 Kediri, stated that the internalization of spiritual values becomes more effective when supported by exemplary behavior demonstrated by school leaders in their daily activities (Interview, January 14, 2026).

These findings indicate that the implementation of the *parhyangan* dimension is realized not only through formal religious activities but also through a school culture that upholds moral and spiritual values as the foundation of behavior for all members of the school community. In the *pawongan* dimension, the implementation of *Tri Hita Karana* is realized through the strengthening of harmonious social relationships among school members. According to I Ketut Adi Marwati, Principal of SD Negeri 4 Kediri, harmonious relationships within the school environment are built through open and participatory communication patterns.

He stated that various school programs are discussed through coordination meetings and discussion forums involving teachers actively in planning and decision-making processes, thereby fostering a sense of ownership and shared responsibility for school programs (Interview, January 14, 2026). Meanwhile, according to Putu Dian Handayani, Principal of SD Negeri 6 Kediri and SD Negeri 7 Kediri, social relationships are strengthened through the habituation of cooperation in various school activities, commemorations of national and religious holidays, and social activities involving the entire school community.

She explained that the involvement of all school stakeholders in collective activities serves as a means of strengthening togetherness, tolerance, and social solidarity among school members (Interview, January 19, 2026). The value of *pawongan* is also reflected in the culture of mutual cooperation that has developed within the school environment. Observations showed that schools in Cluster IV of Kediri District regularly conduct community service activities involving teachers, students, and educational staff. These activities aim not only to maintain the cleanliness of the school environment but also to strengthen social cohesion and solidarity among school members.

Various social activities, such as fundraising for school members affected by disasters and participation in community programs, demonstrate the close relationship between schools and the surrounding social environment. The implementation of the *pawongan* dimension is further reflected in the principals' efforts to create a humane and family oriented working atmosphere. According to Ni Putu Widya Dewi Valentina Wati, Principal of SD Negeri 5 Kediri and SD Negeri 8 Kediri, interpersonal relationships are strengthened through persuasive approaches in teacher supervision, the provision of opportunities for dialogue in resolving problems, and the development of a culture of mutual respect among school members. She stated that a harmonious and family oriented work atmosphere is an important factor in supporting the effective implementation of school programs and enhancing the comfort of all school members in carrying out their duties (Interview, January 16, 2026). These findings indicate that the implementation of the *pawongan* dimension is realized not only through daily social interactions but also through various programs and school cultures that foster harmonious, participatory, and mutually respectful relationships among school members. Such conditions contribute to the creation of a conducive educational climate and support the optimal achievement of educational goals.

The implementation of the *palemahan* dimension is realized through various programs oriented toward environmental conservation and management. According to Putu Dian Handayani, Principal of SD Negeri 6 Kediri and SD Negeri 7 Kediri, the schools consistently carry out environmental conservation activities through planting and maintaining vegetation within the school environment. She stated that students are actively involved in maintaining school gardens and caring for plants as part of character education and efforts to cultivate environmental awareness from an early age (Interview, January 19, 2026).

Similarly, Ni Putu Widya Dewi Valentina Wati, Principal of SD Negeri 5 Kediri and SD Negeri 8 Kediri, explained that school greening programs aim not only to create a green and comfortable environment but also to serve as educational media for developing students' ecological awareness through direct involvement in environmental conservation activities (Interview, January 16, 2026). Observations revealed that greening activities are implemented continuously through the planting of various species and the maintenance of school gardens involving students, teachers, and educational staff. These programs aim to foster students' awareness of the importance of environmental preservation from an early age.

In addition to greening programs, the implementation of the *palemahan* dimension is also reflected in school environmental cleanliness initiatives. According to I Nengah Warsa, Principal of SD Negeri 1 Kediri, environmental cleanliness is promoted through classroom duty schedules, routine cleaning activities, and student guidance regarding the importance of maintaining cleanliness as part of character development (Interview, January 12, 2026). Meanwhile, I Ketut Adi Marwati, Principal of SD Negeri 4 Kediri, stated that the school implements various environmental cleanliness programs, including "Clean Friday" activities, waste disposal habits, and the utilization of the school environment as a medium for character education and environmental awareness (Interview, January 14, 2026).

Observations indicated that each school has classroom cleaning schedules, Clean Friday activities, and programs that encourage students to dispose of waste properly. Several schools in Cluster IV of Kediri District have also implemented waste segregation practices for organic and inorganic waste and have utilized school grounds as environmental learning resources. School principals actively supervise, guide, and provide examples in implementing these programs, enabling a culture of environmental awareness to develop sustainably within the school environment.

These findings indicate that the implementation of the *palemahan* dimension is realized not only through greening and environmental cleanliness activities but also through the development of ecological character involving all school members actively and continuously. The integration of *parhyangan*, *pawongan*, and *palemahan* values demonstrates that the implementation of *Tri Hita Karana* in educational leadership is not carried out in a fragmented manner but rather through interconnected and mutually reinforcing dimensions.

The strengthening of spirituality through *parhyangan* provides a moral foundation for school members, the strengthening of social relationships through *pawongan* creates a harmonious organizational climate, and the strengthening of environmental awareness through *palemahan* supports the creation of a healthy and comfortable learning environment. Together, these three dimensions form a holistic school culture oriented toward balance and harmony in life. The findings of this study are consistent with the views of Windia and Sudantra (2006); and Atmadja (2019) who emphasize that *Tri Hita Karana* is a philosophy of balanced living that promotes harmonious relationships among humans, God, fellow human beings, and the natural environment. In the educational context, this concept serves as an effective foundation for developing school cultures that are religious, humanistic, and sustainable. Education is therefore directed not only toward academic achievement but also toward character development and ecological awareness among school members.

The findings also support the study conducted by Candiasa (2021) which demonstrated that the implementation of *Tri Hita Karana* strengthens students' character in terms of religiosity, social responsibility, and environmental awareness. Furthermore,

Adnyana and Putra (2022) found that *Tri Hita Karana* based leadership positively influences school organizational culture and the quality of interpersonal relationships among school members. The implementation of *Tri Hita Karana* values in the schools of Cluster IV, Kediri District, demonstrates that local wisdom can function as an educational leadership paradigm capable of fostering sustainable harmony within the school environment.

### **3. *Tri Hita Karana* Based Visionary Leadership in Fostering School Harmony**

The findings revealed that *Tri Hita Karana* based visionary leadership contributes significantly to the realization of school harmony within educational institutions in Cluster IV of Kediri District. In this study, school harmony was reflected through three main indicators, namely spiritual harmony, social harmony, and ecological harmony. These indicators were manifested in various school activities and cultural practices developed through the principals' efforts to integrate the values of *parhyangan*, *pawongan*, and *palemahan* into educational management.

Based on observations and interviews, principals functioned not only as educational administrators but also as leaders who guided school communities in fostering harmonious relationships with God, fellow human beings, and the school environment. Spiritual harmony was reflected in the increasing participation of school members in various religious activities and spiritual habituation programs conducted regularly. According to I Nengah Warsa, Principal of SD Negeri 1 Kediri, a religious culture was developed through the practice of praying before and after learning activities, collective worship on specific religious occasions, and the active involvement of teachers and students in various school religious activities. He stated that these activities were intended to foster spiritual awareness and strengthen students' religious character in their daily lives (Interview, January 12, 2026). Similarly, I Ketut Adi Marwati, Principal of SD Negeri 4 Kediri, explained that religious character development was integrated into various school activities through the cultivation of discipline, the implementation of religious programs, and the continuous instillation of moral values among students (Interview, January 14, 2026). Observational findings indicated that these religious and spiritual activities were actively participated in by both teachers and students and had become an integral part of the school routine.

These findings demonstrate that *Tri Hita Karana* based visionary leadership contributes to the creation of a school environment characterized by strong spiritual awareness and moral values. In addition to religious activities, spiritual harmony was also reflected in the development of mutual respect and tolerance among school members. According to Ni Putu Widya Dewi Valentina Wati, Principal of SD Negeri 5 Kediri and SD Negeri 8 Kediri, values such as ethics, courtesy, and mutual respect were continuously instilled through various guidance activities and daily interactions within the school environment.

She emphasized that character formation should be achieved not only through classroom instruction but also through the habituation of respectful attitudes toward others (Interview, January 16, 2026). Putu Dian Handayani, Principal of SD Negeri 6 Kediri and SD Negeri 7 Kediri, stated that principals, teachers, and educational staff must serve as role models in demonstrating ethical behavior, courtesy, and tolerance so that students can internalize these values in their daily lives (Interview, January 19, 2026). These findings indicate that spiritual harmony is manifested not only through religious rituals but also through the everyday behaviors of school members that reflect moral values, ethics, tolerance, and mutual respect as integral components of school culture.

In terms of the social dimension, the findings showed that *Tri Hita Karana* based visionary leadership contributed to the establishment of harmonious relationships among principals, teachers, educational staff, students, and parents. According to I Ketut Adi Marwati, Principal of SD Negeri 4 Kediri, harmonious social relationships were fostered through open communication and the active involvement of teachers in school decision-making processes. He explained that school programs were designed through coordination meetings involving teachers, ensuring that decisions were collectively agreed upon and understood by all school members (Interview, January 14, 2026).

Likewise, Putu Dian Handayani, Principal of SD Negeri 6 Kediri and SD Negeri 7 Kediri, stated that a culture of collaboration was developed through various school activities involving all stakeholders in a participatory manner. According to her, the involvement of teachers, students, educational staff, and parents served as a means of strengthening solidarity and shared responsibility in achieving educational goals (Interview, January 19, 2026). Observations further revealed that the culture of *gotong royong* (mutual cooperation) was strongly embedded within schools in Cluster IV of Kediri District.

Community service activities, preparations for religious and national celebrations, and various social programs were carried out collaboratively by teachers, students, and educational staff. This condition reflects strong cooperation and harmonious social relationships within the school environment. According to I Nengah Warsa, Principal of SD Negeri 1 Kediri, open communication among principals, teachers, and other school members is a crucial factor in creating a harmonious working atmosphere and supporting the successful implementation of school programs.

He emphasized that issues arising within the school were resolved through dialogue and deliberation to reach mutually acceptable solutions (Interview, January 12, 2026). Ni Putu Widya Dewi Valentina Wati, Principal of SD Negeri 5 Kediri and SD Negeri 8 Kediri, stated that harmonious interpersonal relationships were fostered through a familial approach, open dialogue, and respect for the opinions of all school members. She emphasized that a harmonious work environment enhances commitment and participation in implementing educational programs (Interview, January 16, 2026).

Furthermore, Putu Dian Handayani, Principal of SD Negeri 6 Kediri and SD Negeri 7 Kediri, explained that differences of opinion regarding school programs were resolved through dialogue and deliberation grounded in the principles of kinship and mutual understanding. Such an approach was intended to maintain positive relationships among school members and create a supportive and conducive working environment (Interview, January 19, 2026). These findings indicate that the implementation of *pawongan* values within *Tri Hita Karana* based visionary leadership contributes to the development of an organizational culture that is participatory, harmonious, and oriented toward strengthening social relationships.

This condition is reflected in the high levels of cooperation, social solidarity, sense of belonging, and minimal conflict in the implementation of educational programs. From the ecological perspective, the findings demonstrated that *Tri Hita Karana* based visionary leadership contributed to the creation of a clean, organized, and comfortable school environment conducive to learning. According to Putu Dian Handayani, Principal of SD Negeri 6 Kediri and SD Negeri 7 Kediri, environmental conservation efforts were implemented through various activities that actively involved students, such as greening programs, garden maintenance, and plant care within the school environment.

She stated that student participation in these activities aimed to cultivate environmental awareness and responsibility from an early age (Interview, January 19, 2026). Similarly, I Nengah Warsa, Principal of SD Negeri 1 Kediri, explained that environmental cleanliness programs were implemented through classroom duty schedules, community service activities, and the habituation of maintaining environmental cleanliness as part of students' character education (Interview, January 12, 2026). Consistent with this, I Ketut Adi Marwati, Principal of SD Negeri 4 Kediri, stated that the "Friday Clean-Up" program and various environmental sanitation initiatives were conducted regularly to foster an environmentally conscious culture among school members (Interview, January 14, 2026).

Observations indicated that these programs positively influenced environmental awareness among school members. School environments became more organized, classroom cleanliness improved, and students increasingly developed habits of disposing of waste properly and maintaining environmental cleanliness. Furthermore, Ni Putu Widya Dewi Valentina Wati, Principal of SD Negeri 5 Kediri and SD Negeri 8 Kediri, stated that plant maintenance and environmental management had become integral components of the school's habituation programs.

She emphasized that a clean and green school environment not only supports learning comfort but also serves as a medium for developing students' ecological character (Interview, January 16, 2026). These findings demonstrate that *palemahan* values have been practically implemented in daily school life through various environmental conservation programs involving all school members. Such implementation contributes to the development of an environmentally responsible culture and the realization of ecological harmony that supports sustainable educational processes.

The findings of this study indicate that spiritual, social, and ecological harmony are outcomes of integrating *Tri Hita Karana* values into school leadership practices. Principals serve as visionaries, facilitators, and role models in fostering a harmonious school culture. This role is reflected through the strengthening of religious activities, the development of participatory communication, and the cultivation of environmental awareness involving all school members. These findings are consistent with the concept of *Tri Hita Karana*, which emphasizes the balance of relationships between humans and God, fellow human beings, and the natural environment (Windia and Sudantra, 2006; Atmadja, 2019).

Within the educational context, such balance contributes to the creation of a conducive learning environment that supports students' character development. The findings are also aligned with Miller's (2007) holistic education theory and Lickona's (1991) character education theory, both of which emphasize the importance of integrating spiritual, social, and ecological dimensions into educational processes. Therefore, *Tri Hita Karana* based visionary leadership plays a significant role in supporting the realization of school harmony within educational institutions in Cluster IV of Kediri District.

## Conclusion

This study demonstrates that visionary leadership implemented by school principals in Cluster IV of Kediri District is manifested through the continuous communication of school vision, the strengthening of organizational culture, the involvement of school stakeholders in decision-making processes, and the development of educational programs oriented toward character formation and the improvement of learning quality. These leadership practices function as a driving force in fostering a participatory, collaborative, and conducive school culture. The implementation of *Tri Hita Karana* values in educational

leadership is reflected through the integration of the *parhyangan*, *pawongan*, and *palemahan* dimensions into various school activities and policies. These values serve as the foundation for nurturing harmonious relationships among human beings and God, fellow human beings, and the natural environment. As a result, schools are able to cultivate a culture that is religious, humanistic, collaborative, and environmentally conscious. The findings further indicate that the integration of visionary leadership and *Tri Hita Karana* values contributes to the realization of school harmony, as evidenced by the development of spiritual awareness, positive social relationships, and increased environmental responsibility among school communities. However, this study is limited to elementary schools within Cluster IV of Kediri District, Tabanan Regency; therefore, the findings cannot be generalized to broader educational contexts. Nevertheless, visionary leadership based on *Tri Hita Karana* may be understood as an educational leadership approach that supports character development, school culture enhancement, and environmental sustainability within primary education settings.

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