

## Resilience of the Hindu Community in Banjarbaru: Spiritual Leadership and Cultural-Religious Synthesis

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### Abstract

The existence of religious communities in multicultural societies involves ongoing challenges in maintaining identity, religious practices, and community sustainability, including the Hindu community in Banjarbaru. However, previous studies have predominantly examined spiritual leadership within formal organizational contexts, with limited attention to its role in community-based settings that are closely intertwined with local cultural values. This study aims to analyze the role of spiritual leadership in shaping the resilience of the Hindu community with diverse cultural backgrounds, including Balinese, Javanese, and Dayak traditions associated with Kaharingan. This research employs a qualitative approach using in-depth interviews with a key informant, namely I Ketut Ardika, a Hindu religious leader, a member of the Interfaith Harmony Forum (FKUB) of Banjarbaru City, and a *Pinandita* (temple priest), supported by observation and documentation. Data validity was strengthened through methodological triangulation and source triangulation, as well as member checking conducted in multiple stages. Data were analyzed through an interactive process consisting of data reduction, data display, and conclusion drawing and verification. The findings reveal that spiritual leadership plays a significant role in building community resilience through the internalization of religious values such as *Tri Hita Karana*, *Satyam*, *Syiwam*, and *Sundaram*, which strengthen harmonious relationships between humans, God, and others. Furthermore, the integration of Hindu teachings with local wisdom creates adaptive religious practices and reinforces collective community identity. Spiritual leadership also functions as a transformative force that enhances social cohesion and the community's adaptive capacity. In conclusion, the resilience of the Hindu community in Banjarbaru is shaped by value-based spiritual leadership that holistically integrates spiritual, social, and cultural dimensions.

**Keywords: Spiritual Leadership; Community Resilience; Hindu Community; Local Wisdom; Banjarbaru**

### Abstrak

*Keberadaan komunitas keagamaan dalam masyarakat multikultural menghadapi berbagai tantangan dalam mempertahankan identitas, praktik keagamaan, dan keberlanjutan komunitas, termasuk komunitas Hindu di Kota Banjarbaru. Namun, penelitian sebelumnya lebih banyak mengkaji kepemimpinan spiritual dalam konteks organisasi formal, sementara kajian dalam konteks komunitas berbasis budaya lokal masih terbatas. Penelitian ini bertujuan untuk menganalisis peran kepemimpinan spiritual dalam membentuk resiliensi komunitas Hindu dengan latar belakang budaya yang beragam, meliputi Bali, Jawa, dan Dayak yang berkaitan dengan tradisi Kaharingan. Penelitian ini menggunakan pendekatan kualitatif melalui wawancara mendalam dengan informan kunci, yaitu I Ketut Ardika sebagai tokoh agama Hindu, anggota Forum Kerukunan Umat Beragama (FKUB) Kota Banjarbaru, sekaligus Pinandita, yang didukung dengan observasi dan dokumentasi. Validitas data diperkuat melalui triangulasi metode dan sumber serta member check yang dilakukan secara*

*bertahap. Analisis data dilakukan secara interaktif melalui tahapan reduksi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa kepemimpinan spiritual berperan penting dalam membangun resiliensi komunitas melalui internalisasi nilai-nilai keagamaan seperti Tri Hita Karana, Satyam, Syiwam, dan Sundaram yang memperkuat hubungan harmonis antara manusia, Tuhan, dan sesama. Selain itu, integrasi ajaran Hindu dengan kearifan lokal menghasilkan praktik keagamaan yang adaptif serta memperkuat identitas kolektif komunitas. Dengan demikian, resiliensi komunitas Hindu di Banjarbaru dibentuk oleh kepemimpinan spiritual berbasis nilai yang mampu mengintegrasikan dimensi spiritual, sosial, dan budaya secara holistik.*

***Kata Kunci: Kepemimpinan Spiritual; Resiliensi Komunitas; Umat Hindu; Kearifan Lokal; Banjarbaru***

## **Introduction**

Religious and cultural diversity is a fundamental characteristic of Indonesian society that shapes complex social dynamics, including within the lives of religious communities (Abror, 2020). In the context of a multicultural society, every religious community faces various challenges in maintaining its identity, religious practices, and community sustainability (Saija et al., 2021). This phenomenon is also observed among the Hindu community in Banjarbaru City, which presents an interesting socio-religious dynamic, particularly in their efforts to build and sustain resilience amid the limitations they encounter. Based on data from the Central Bureau of Statistics, the population of Banjarbaru is 278,310 people. Meanwhile, based on preliminary data according to informants, the number of Hindus is approximately 400 individuals, or around 100 households. This community is not homogeneous but comprises diverse ethnic and cultural backgrounds, including Balinese, Javanese, and Dayak communities associated with the *Kaharingan* tradition (Susi and Yoppie, 2025). This diversity has subsequently evolved into distinctive religious practices commonly referred to as Hindu Nusantara, where Hindu teachings dynamically interact with local wisdom (Supri and Ratni, 2023).

The presence of the Hindu community in this region is generally not the result of transmigration programs, but rather due to work assignments, resulting in most community members having relatively good educational backgrounds. This condition contributes to a fairly high level of social adaptability, while also supporting religious development and the acceptance of diversity-related values. Nevertheless, the Hindu community continues to face various challenges, such as limited religious facilities, the need for spaces for spiritual expression, and efforts to maintain their identity amid diversity.

In this context, community resilience becomes a crucial aspect that determines the sustainability of their communal life (Orinaldi, 2020). Resilience is not only understood as the ability to endure, but also as the capacity to adapt, manage social pressures, and sustain spiritual values in everyday life (Duchek, 2020). One of the key factors in strengthening this resilience is the presence of the temple as a center for religious activities (Pratiwi and Wikantiyoso, 2022). The establishment of the temple represents a crucial point in the lives of the Hindu community in Banjarbaru, not only as a place of worship, but also as a social and spiritual space that strengthens emotional bonds, collective identity, and a sense of belonging within the community (Ekowati, 2024).

The temple functions both as a symbol and as a medium for the actualization of religious values that sustain the spiritual life of the community (Pustikayasa, 2025). In addition, the role of religious leaders becomes highly strategic in building and

strengthening community resilience (Astakoni et al., 2022). Spiritual leadership does not only function within the realm of religious rituals, but also plays a role in internalizing religious values, fostering social solidarity, and bridging the relationship between the community and the broader social environment (Ali et al., 2023). This form of leadership is transformative, as it is capable of shaping the mindset, attitudes, and behaviors of the community in responding to various social challenges (Alfarajat and Emeagwali, 2021). Previous studies have shown that spiritual leadership has a significant contribution to enhancing commitment, meaning, and resilience among individuals and groups across various organizational and community contexts (Ribeiro et al., 2020).

On the other hand, studies on the resilience of religious communities emphasize the importance of social, cultural, and religious factors in strengthening community resilience (Saputro and Wibisono, 2023). However, studies that integrate spiritual leadership with community resilience in the context of Hindu communities, particularly those grounded in local wisdom such as Hindu Nusantara and *Kaharingan*, remain relatively limited. In addition, most studies on spiritual leadership still focus on formal organizations, leaving research in locally rooted religious community contexts, especially from a human resource management (HRM) perspective, relatively underexplored.

Despite the growing body of literature on spiritual leadership and community resilience, there remains a critical research gap in understanding how spiritual leadership operates within minority religious communities that are deeply embedded in local cultural contexts. Existing studies tend to conceptualize spiritual leadership within formal organizational settings, emphasizing outcomes such as organizational commitment, job satisfaction, and performance. However, limited attention has been given to how spiritual leadership functions in informal, community-based contexts, particularly within religious minority groups that must continuously negotiate identity, belonging, and sustainability in a multicultural environment.

Furthermore, previous research has not sufficiently explored the integration of religious values and local wisdom such as the interaction between Hindu teachings and *Kaharingan* traditions as a dynamic foundation for resilience. This gap is significant, as local cultural adaptation plays a crucial role in shaping how spiritual values are interpreted, internalized, and practiced within everyday community life. From a Human Resource Management (HRM) perspective, this limitation is also evident. Most HRM studies on spirituality focus on workplace spirituality and organizational behavior, leaving the broader social dimension of value-based leadership in community settings relatively underexplored. In fact, religious communities can be viewed as informal social organizations where leadership, value internalization, and collective behavior formation occur in ways that are highly relevant to HRM discourse, particularly in understanding value-driven human development beyond formal institutions. Therefore, this study offers novelty by positioning spiritual leadership not only as a religious or organizational construct, but as a socio-cultural mechanism that integrates spiritual values and local wisdom in shaping community resilience.

By focusing on the Hindu community in Banjarbaru as a minority group within a multicultural context, this research provides a more contextualized and grounded understanding of how leadership based on spiritual values operates in real-life community dynamics. The urgency of this research lies in the importance of understanding the role of spiritual leadership as a key factor in building the resilience of minority communities, while also enriching human resource studies based on local values and culture. In the context of a pluralistic society, spiritual leadership also plays a role in creating social cohesion, strengthening collective identity, and maintaining harmony between religious communities (Karyada and Sabaruddin, 2025).

The relationship with others is reflected in social solidarity and mutual respect, while the relationship with nature is expressed through the responsibility to preserve environmental sustainability as part of devotion to God (Razzaq and Basharat, 2020). Based on the above description, this article aims to analyze the role of spiritual leadership in shaping the resilience of the Hindu community in Banjarbaru City. Specifically, this study examines how spiritual values are internalized through the leadership of religious figures, and how this process contributes to the development of individual and collective resilience within the community. Thus, this study is expected to provide a theoretical contribution to the development of the concept of spiritual leadership from a value-based and local culture-based Human Resource Management perspective, as well as a practical contribution to strengthening minority religious communities in facing evolving social and environmental challenges.

## **Method**

This study employs a qualitative research design with a descriptive approach to explore the role of spiritual leadership in shaping the resilience of the Hindu community in Banjarbaru City. The primary data source is a key informant, namely a Hindu religious leader who plays a central role in guiding the community. The key informant in this study is I Ketut Ardika, a 73-year-old retired civil servant from the Provincial Government of South Kalimantan, who also serves as a Hindu spiritual leader, a member of the Interfaith Harmony Forum (*Forum Kerukunan Umat Beragama*) of Banjarbaru City, and a *Pinandita* (temple priest). In addition to the key informant, data credibility was strengthened through informal interactions with several community members encountered around the temple area, providing complementary perspectives and natural contextual insights. Data were collected through in-depth interviews, observation, and documentation, supported by an interview guide to ensure consistency and depth of inquiry. To enhance trustworthiness, this study applied methodological triangulation by combining multiple data collection techniques, as well as source triangulation through additional community perspectives, and member checking conducted in multiple stages. Data analysis was carried out using an interactive model involving data reduction, data display, and conclusion drawing and verification, complemented by a systematic coding process to integrate core themes related to spiritual leadership and community resilience. The data collection process was conducted in February 2026, followed by preliminary analysis and initial conclusion development on March 4, which were then confirmed with the informant. Based on feedback received, revisions were made and reconfirmed on March 22, and final validation was obtained on March 26, ensuring that the findings accurately reflected the informant's perspectives and meanings.

## **Result and Discussion**

This section presents the research findings obtained through the data collection process, including in-depth interviews, observation, and documentation, which were subsequently analyzed to reveal the role of spiritual leadership in shaping community resilience. The findings presented not only describe empirical evidence from the field but are also interpreted in depth by linking them to the concepts of spiritual leadership, religious values, and the integration of local wisdom in social life. The discussion in this section is directed at explaining how value-based spiritual leadership can strengthen collective awareness, community identity, and adaptive capacity in responding to continuously evolving social dynamics. The research findings are presented as follows:

## 1. Integration of Local Values and Hindu Teachings in Strengthening Resilience

The research findings indicate the integration of Hindu teachings with local wisdom, particularly the *Kaharingan* tradition. This integration enriches religious practices without diminishing the essence of Hindu teachings. The findings reveal that the resilience of the Hindu community in Banjarbaru is closely linked to the integration between Hindu teachings and local cultural values, particularly those associated with the *Kaharingan* tradition.

According to I Ketut Ardika, a spiritual leader of the Hindu community in Banjarbaru, Hindu teachings as practiced in Bali and among the Dayak community essentially share similar core values despite being expressed through different cultural practices, as reflected in his statement *ajaran Hindu di Bali dan Kaharingan itu sebenarnya sama, hanya berbeda dalam praktiknya saja*; he further explained that the concept of divinity remains centered on Sang Hyang Widhi, while in the local context it is also recognized as *Nining Bahatara, kalau di sini dikenal juga sebagai Nining Bahatara, tapi tetap sama dengan Sang Hyang Widhi*; in addition, the principle of *Vasudhaiva Kutumbakam* serves as a foundation for fostering inclusive social relationships within a multicultural community, *semua manusia itu bersaudara, jadi tidak boleh membeda-bedakan* (Interview, February 13, 19, and 23, 2026).

These findings indicate that the integration of religious and cultural values not only enriches religious practices but also strengthens a collective identity that is adaptive within a diverse social context. The practice of respecting nature and other living beings is also an integral part of spiritual life, reinforcing the balance between humans and the environment (Yudaningsih et al., 2022). One of the key findings of this study is the strong integration between Hindu teachings and local wisdom, particularly the *Kaharingan* tradition, which has developed within the community life (Luardini and Sutarna, 2025).

This integration is not superficial or merely symbolic; rather, it occurs substantively through the adaptation of values and religious practices in a contextual manner. Hindu teachings, as the primary value system, remain the foundation, yet in practice they are adjusted to align with local social and cultural realities (Arianto, 2025). This indicates that religion does not exist in a static space, but interacts dynamically with local culture, giving rise to a form of religious practice that is more contextual and relevant to community life, the milestone in strengthening the community's presence (Triguna et al., 2026).

The temple provides a spiritual space that reinforces the emotional attachment of its members to the community (Suarthana et al., 2024). According to Mr. I Ketut Ardika as a Hindu spiritual leader and temple priest, *Pura ada sejak 2013 sehingga masyarakat Hindu yang awalnya orang Bali menjadi betah tinggal di Banjarbaru karena memiliki rumah batin* (Interview, February 13, 2026). The interview findings indicate that the Hindu community in Banjarbaru City has unique characteristics as a group situated within diversity.

This community reflects a high level of heterogeneity, as its members come from various ethnic backgrounds, including Balinese, Javanese, and Dayak, the latter having close connections with the *Kaharingan* tradition (Gateri et al., 2026). This diversity does not serve as a source of conflict; rather, it shapes a distinctive collective identity expressed through religious practices known as Hindu Nusantara (Rupiadi et al., 2025). I Ketut Ardika stated that the Dayak Hindu community originating from the *Kaharingan* tradition has been formally affiliated with Hinduism since 1987 and is institutionally organized under the *Majelis Hindu Kaharingan* within the auspices of the *Parisada Hindu Dharma Indonesia (PHDI)* (Interview, February 13, 2026).

The presence of the Hindu community in Banjarbaru is largely attributed to work assignments rather than transmigration. This condition has contributed to a relatively high level of education among community members, which in turn facilitates religious guidance and strengthens their capacity for social adaptation (Viswanatha, 2022). This becomes an important form of social capital in building community resilience, particularly in facing limitations as a minority group (Widyastuti and Mukti, 2021). The temple does not merely function as a place of worship, but also serves as a center of social and spiritual interaction that provides a sense of “spiritual home” for the Hindu community (Ranganathan, 2022). This condition indicates that the presence of a spiritual space plays a significant role in fostering emotional attachment and sustaining the continuity of the community (Singh and Rana, 2023).

## **2. Internalization of Spiritual Values as a Foundation for Resilience**

The findings show that community resilience is constructed through the internalization of spiritual values that are practiced in daily life. According to I Ketut Ardika, Hindu teachings such as *Tri Hita Karana* serve as the foundational principle for achieving balance in life, encompassing harmonious relationships between humans and God, among fellow humans, and within the broader existence, as reflected in his explanation *Tri Hita Karana itu mengajarkan keseimbangan hidup antara manusia dengan Tuhan, sesama, dan kehidupan.*

These values are not merely understood at a conceptual level but are continuously internalized through religious activities such as *dharma wacana*, *nilai-nilai itu disampaikan terus melalui dharma wacana supaya masyarakat memahami dan menjalankannya.* Moreover, the principles of *Satyam*, *Syiwam*, and *Sundaram* are emphasized as core guiding values that shape both individual and collective behavior within the community, *hidup itu harus berdasarkan kebenaran, kesucian, dan keindahan* (Interview, February 13, 19, and 23, 2026).

These findings suggest that the internalization of spiritual values serves as a fundamental basis for developing collective awareness, which in turn strengthens community resilience. These values are manifested in daily life practices, encompassing the relationship with God through prayer, with others through social solidarity, and with nature through efforts to preserve environmental sustainability (Runa, 2012). In Hindu teachings, nature holds a central position as an integral part of spiritual practice, as emphasized by I Ketut Ardika who stated that *dalam agama Hindu diperintahkan untuk menjaga kelestarian alam, karena alam dijadikan sarana untuk berbakti kepada Tuhan* (Interview, February 19, 2026).

The use of natural elements in religious rituals such as water, flowers, leaves, fruits, and fire further strengthen the connection between spirituality and the environment. Thus, the community’s ecological awareness is not merely rational but also spiritual in nature, contributing to the formation of community resilience (Mulyana and Busro, 2025). The research findings indicate that the resilience of the Hindu community in Banjarbaru is strongly influenced by the internalization of spiritual values in everyday life. One of the main teachings that serves as a foundation is the concept of *Tri Hita Karana*, which refers to the three sources of well-being: harmonious relationships between humans and God, among fellow humans, and with nature (Sutharjana, 2022).

These values are not only understood conceptually but are also practiced in social and religious life (Bontot and Widnyana, 2021). The relationship with God is manifested through regular prayer practices, both individually and collectively, especially on sacred days (Tharoor, 2018). The relationship with others is reflected in social solidarity and mutual respect, while the relationship with nature is expressed through the responsibility

to preserve environmental sustainability as part of devotion to God. In this context, nature is not viewed merely as a resource, but as an integral part of spiritual life (Sudiarta et al., 2025). This is evident in the use of natural elements such as water, flowers, leaves, fruits, and fire in every religious ritual (Purnamawati et al., 2022). Thus, environmental preservation becomes an inseparable part of religious practice, which in turn reinforces ecological awareness as well as community resilience.

### 3. The Role of Spiritual Leadership in Shaping Resilience

Spiritual leadership plays a central role in shaping and strengthening the resilience of the Hindu community in Banjarbaru. According to I Ketut Ardika, the role of a *pemangku* is not limited to leading religious rituals, but also involves guiding the community in daily life and shaping collective awareness based on *dharma* values, as reflected in his statement *peran pemangku tidak hanya memimpin upacara, tapi juga membimbing masyarakat dalam kehidupan sehari-hari*. He further explained that religious values are continuously transmitted through *dharma wacana* to create a shared understanding among community members, *melalui dharma wacana, nilai-nilai agama disampaikan agar pemahaman masyarakat menjadi sejalan*.

In addition, the concept of *karmapala* is emphasized as a moral foundation that shapes responsible behavior, *setiap perbuatan pasti ada akibatnya, itu yang selalu diingatkan kepada umat*. This moral teaching is also conveyed through religious narratives, such as the story of the *Mahabharata*, *dalam cerita Mahabharata, Bima pernah merusak pohon lalu dinasehati oleh Krisna bahwa pohon itu pernah berjasa, jadi tidak boleh dirusak* (Interview, February 13, 19, and 23, 2026). This indicates that spiritual leadership is not merely normative, but also educational and transformative in shaping the community's awareness (Karim et al., 2022).

The role of spiritual leadership carried out by Mr. I Ketut Ardika as a religious figure has made a significant contribution to shaping the resilience of the community. This leadership functions not only as ritual leadership but also as guidance, direction, and reinforcement of spiritual values in community life (Bulut, 2021). Through *dharma wacana* (the delivery of religious teachings), religious leaders actively internalize moral and spiritual values within the community, including among the younger generation (Wulandari et al., 2026).

Values such as *Satyam* (truth), *Syiwam* (goodness), and *Sundaram* (beauty in life) serve as guiding principles in shaping both individual and collective behavior (Desky, 2022). In addition, spiritual leadership also plays a role in building awareness of the moral and spiritual consequences of every action, including in preserving the environment (Nyoman and Sutaguna, 2022). The concept of *karmapala* law serves as a foundation that every action will produce consequences, thereby encouraging individuals to act wisely and responsibly (Sapta et al., 2021). This role demonstrates that spiritual leadership is transformative in nature, as it not only regulates religious practices but also shapes the mindset, values, and behavior of the community in facing various social challenges.

### 4. Resilience as the Outcome of Value-Based Leadership

The resilience of the Hindu community in Banjarbaru emerges as a collective outcome of the interaction between spiritual leadership, value internalization, and cultural integration, all of which occur continuously. Empirical findings were also strengthened through an unplanned interaction. After completing the confirmation process with the main informant on March 26, 2026, the researcher unexpectedly encountered several members of the Hindu community around the temple area, where further informal interactions enriched the findings; in this context, Mrs. Nyoman, a retired healthcare

worker, along with her husband, a retired police officer, explained that I Ketut Ardika played a significant role in the establishment of the temple in Banjarbaru, *beliau (Bapak Ketut) yang sangat berperan dalam berdirinya pura di sini*, and they further emphasized that the presence of the temple serves as a vital spiritual center that strengthens their sense of belonging and influences their decision to settle in the area, *pura ini menjadi pusat kehidupan spiritual kami, sehingga kami merasa memiliki dan memilih menetap di sini* (Interview, March 26, 2026).

These findings indicate that spiritual leadership extends beyond influencing values and beliefs, as it also contributes to strengthening social attachment and sustaining community life over the long term, suggesting that community resilience is collectively constructed as an outcome of value-based leadership that successfully integrates spiritual, social, and cultural dimensions in everyday life; furthermore, the resilience of the Hindu community in Banjarbaru is shaped through the interplay of social, cultural, and spiritual factors reinforced by value-based spiritual leadership, where awareness of maintaining environmental balance is also strengthened by the understanding that environmental degradation directly affects human life (Intentilia, 2024).

This implies that community resilience should be understood not only as an adaptive capacity but also as a reflective process grounded in deeply rooted spiritual values (Singh and Rana, 2021). From a human resource management perspective, this suggests that spiritual leadership plays a crucial role in fostering sustainable psychological and collective resilience (Sudirga and Yulianti, 2024). This indicates that the resilience of the Hindu community in Banjarbaru is shaped not only by external factors such as education, social conditions, or structural support, but is also strongly influenced by value-based spiritual leadership.

This leadership does not merely perform administrative or ritual functions; rather, it acts as a transformative force capable of fostering collective awareness within the community (Dirham, 2019). Through exemplary behavior, reinforcement of teachings, and intensive interaction in daily religious life, spiritual leaders encourage the internalization of values that serve as a foundation for facing various social challenges. This collective awareness that emerges then becomes social capital, strengthening solidarity and a sense of togetherness among community members (Handayani, 2024).

Furthermore, spiritual leadership also contributes to strengthening the collective identity of the community amid the diversity of cultural backgrounds (Suyono and Umbare, 2022). This identity is built not only through religious symbols but also through social and cultural practices that are continuously reproduced in daily life. In the context of a pluralistic society, the ability to maintain identity without causing conflict becomes an important indicator of community resilience. In this regard, spiritual leadership functions as a guide, maintaining a balance between the preservation of religious values and openness to evolving social dynamics (Fortuna, 2020).

The resilience developed through this process is multidimensional, encompassing interconnected spiritual, social, and cultural strengths. Spiritual resilience is reflected in the community's consistency in practicing religious teachings and maintaining a harmonious relationship with God. Social resilience is evident in strong social cohesion, solidarity, and the community's ability to build harmonious relationships with other groups (Aminuddin et al., 2023). Meanwhile, cultural resilience is reflected in the community's ability to preserve and adapt traditions and local wisdom that form part of their identity.

Thus, the Hindu community in Banjarbaru not only demonstrates the capacity to endure but also possesses the ability to adapt and develop dynamically within a diverse social environment. This capability shows that community resilience is not a static

condition but a continuously evolving process shaped by the interaction between values, leadership, and the social realities encountered. In this context, value-based spiritual leadership becomes a key element, ensuring that this adaptive process aligns with religious principles and the upheld cultural identity. From a human resource management perspective, these findings indicate that spiritual leadership plays a strategic role in fostering both psychological and collective resilience grounded in values (Suasta, 2026). Leadership grounded in spirituality has been shown to foster social cohesion, enhance commitment, and strengthen the long-term sustainability of the community (Gunada et al., 2025).

The findings of this study indicate that spiritual leadership functions not only as a guide for religious practices but also as a central force in building comprehensive community resilience. In this context, spiritual leadership operates through a continuous process of value internalization, occurring through rituals, social interactions, and the exemplary behavior demonstrated by religious leaders. Values such as *Tri Hita Karana*, *Satyam*, *Syiwam*, and *Sundaram* are not only understood normatively but are also manifested in the daily practices of the community, shaping adaptive and harmonious collective behavioral patterns (Singh and Gautam, 2024).

Furthermore, spiritual leadership also plays a role in bridging the cultural diversity of the community, which includes members from Bali, Java, and Dayak backgrounds with the *Kaharingan* tradition. These differences do not become divisive factors, instead, they serve as a strength that enriches religious practices through the integration of values and cultural adaptation (Irawan, 2026). In this context, the spiritual leader functions as a cultural mediator, capable of harmonizing the universal values of Hindu teachings with the local wisdom that has developed within the community. This demonstrates that spiritual leadership possesses an inclusive dimension, enabling the creation of strong social cohesion (Sugianto, 2025).

In addition, the findings also show that spiritual leadership plays a strategic role as an agent of social transformation. The leader is not only focused on ritual and spirituality but is also actively involved in fostering collective awareness within the community about the importance of maintaining harmonious social relationships and a sustainable environment. This role is reflected in various community activities that emphasize togetherness, mutual cooperation, and environmental care (Roliyanti et al., 2026). Thus, spiritual leadership not only strengthens the religious dimension but also extends its contribution to social and ecological aspects.

From a broader perspective, these findings indicate that community resilience is not formed instantaneously but develops through a long process involving the interaction of values, practices, and social structures. Spiritual leadership serves as a key element that integrates these three aspects, enabling a balance between stability and adaptability (Widodo and Suryosukmono, 2021). Stability is reflected in the preservation of core religious values, while adaptability is evident in the community's ability to respond to social changes and external challenges.

Furthermore, the integration of religious teachings and local wisdom within spiritual leadership practices also strengthens the community's collective identity. This identity is not static but dynamic, continuously evolving through social interactions within the community (Irawan, 2026). This process demonstrates that collective identity is built through shared experiences, religious symbols, and cultural practices that are continuously reproduced in daily life. Thus, spiritual leadership plays a crucial role in maintaining continuity while also driving the transformation of community identity.

These findings also have theoretical implications, suggesting that spiritual leadership can be understood as a multidimensional construct encompassing values, behaviors, and social influence. In this context, spiritual leadership is not only oriented toward the vertical relationship between humans and God but also encompasses horizontal relationships among humans as well as the relationship with the environment (Nugroho and Tiaruspita, 2023). This reinforces the view that spiritual leadership holds broad relevance in management studies, particularly in the development of value-based behaviors and sustainability (Yuntina and Karnati, 2025). From a practical perspective, the findings indicate that strengthening spiritual leadership can serve as an effective strategy for building resilient and sustainable communities. This can be achieved by enhancing the capacity of spiritual leaders, developing value-based programs, and increasing active participation of community members in social and religious activities. Thus, spiritual leadership functions not merely as a symbol of religious authority but also as a driving force for constructive social change.

## Conclusion

This study demonstrates that spiritual leadership plays a significant role in shaping the resilience of the Hindu community in Banjarbaru within a multicultural context. Community resilience is not solely influenced by external factors such as education and social adaptability, but is also deeply rooted in the internalization of spiritual values, including *Tri Hita Karana*, *Satyam*, *Syiwam*, and *Sundaram*, which guide harmonious relationships with God, others, and nature. The leadership of I Ketut Ardika functions as a transformative force that not only guides religious practices but also shapes collective mindsets, attitudes, and behaviors through value internalization processes such as *dharma wacana*, thereby strengthening social cohesion and collective identity. Furthermore, the integration of Hindu teachings with local wisdom, particularly the *Kaharingan* tradition, produces adaptive and contextually relevant religious practices that reinforce resilience across spiritual, social, and cultural dimensions. Theoretically, this study extends the concept of spiritual leadership beyond formal organizational contexts by demonstrating its role as a culturally embedded and collective process within local religious communities, thereby contributing to the development of value-based human resource management perspectives that emphasize the importance of spiritual values, social interaction, and local wisdom in fostering sustainable and resilient communities. Overall, the resilience of the Hindu community in Banjarbaru reflects the holistic impact of value-based spiritual leadership that dynamically integrates religious, social, and cultural dimensions.

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