

Conference Paper

Character of Educational Leadership: A Critical Educational Study of Leadership in Local Wisdom

I Wayan Agus Gunada^{1*}, Putu Kerti Nitiasih¹, Ni Nyoman Harnika², Ni Wayan Ria Lestari³, Dwi Ratna Kamala Sari Lukman³

¹Universitas Pendidikan Ganesha, Bali, Indonesia

²Universitas Udayana, Bali, Indonesia

³Institut Agama Hindu Negeri Gde Pudja Mataram, Mataram, Indonesia

ORCID

I Wayan Agus Gunada: <https://orcid.org/0000-0001-6477-066X1>

Putu Kerti Nitiasih: <https://orcid.org/0000-0003-4016-07572>

Abstract.

This research critiques the practice of educational leadership and explains leadership in Balinese local wisdom. Leadership in schools is the managerial activity of the principal in carrying out the educational process. School management in Bali generally adapts leadership styles in the Western theory. However, is rarely understood in Balinese local wisdom and has the concept of leadership appropriate to socio-cultural conditions and education in Bali. This qualitative research uses data analysis techniques: data reduction, data presentation, and data verification. Based on the research findings, the concept of Balinese local wisdom leadership is full of values and religious character. Balinese local wisdom requires leaders to know their character and to form good leaders' attitudes and behaviors. In comparison, Geguritan Niti Rajasesana has the concepts of catur pariksa, brata nembelas, and satya, the principle of leading. In the Geguritan Dharma Sesana text, there is a concept of 12 principles for leaders. The concept of leadership does not directly discuss leadership in education but is relevantly integrated into the management of education and organization by school principals in Bali. This study aims to strengthen the concept of educational leadership based on local wisdom and can be a reference for studies related to educational leadership.

Keywords: educational leadership, local wisdom, principal, leadership character

Corresponding Author: I Wayan Agus Gunada; email: agus.gunada@student.undiksha.ac.id

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1. Introduction

The role of the principal carries out management principles in educational institutions is very central. The principal is not only a position but also a manager and supervisor. Education leaders require competency development for school quality improvement [1]. School principals must build communication with educators and employees, especially working together to improve the quality of learning [2]. To build good quality education, school principals must build relationships with relevant stakeholders [3]. This means that to be a leader, and the principal must understand that his role is not limited to the

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position but to a manager and supervisor. Manager means the principal can carry out management principles for the educational program's success. As a supervisor, the principal supervises and controls educational activities by teachers. Good communication to create harmony and build relationships with stakeholders impacts the implementation of a quality education process. The task load of the principal is not light because the leadership process in the organization indeed only sometimes runs as desired. The problem of disharmony between the principal and educators and employees is because performance appraisal by the principal is a causal factor, so the principal must evaluate performance objectively [4]. Another problem, the principal makes decisions and policies without involving the participation of all parties [5]. In today's organizations, all parties must collaborate to build good managerial qualities [6]. So the principal's leadership in leading is only sometimes smooth; problems will exist due to internal or external factors. So the principal, in carrying out policies, collaborates with all parties to create a conducive school environment [7].

The problem of educational leadership arises because of the mismatch between expectations and practice. In Indonesia, especially in Bali, with existing customs, traditions, and cultures, the leadership is tasked with realizing the goals of education. The school becomes a place of transformation of cultural values between generations. Goals are achieved if the leader can realize the vision and mission of education. Hope can be realized if the principal lets go of individual interests, suppresses sectoral egos, and carries out the organizational principles he leads [8]. Organizational leadership plays a central role; being a leader requires experience, instinct, and identifying problems and opportunities but adapting to specific situations [9]. School principals have responsibilities, not just administrators, but are involved in educational practices in schools [10]. Being a principal has challenges inside and outside of school [11]. Leadership in the 4.0 era and the future does not talk about status but talks about the ability to collaborate and innovate [12]. Leaders have a moral responsibility, keep organizational performance focused on goals, support member engagement, and persist in change [13].

However, the practice of educational leadership is constrained by a less-than-optimal management process and needs to show quality improvement. Because the principal needs to understand his abilities, lack of self-development, professionalism, and ability to manage resources make the problem more complex [14]. Gender is also an issue and problem; the role of women in leadership is still sidelined [15]. The problem of principals in managing resources is an essential concern in management [16]. Therefore, leadership issues cannot be separated from the competence of school principals, especially in managing resources, and there are still sentiments related to gender.

This is the basis for this study to be carried out. Different situations and conditions related to geographical, social, cultural, political, and economic influence in leadership. Relating to different socio-cultural factors, the process of leading will be different even though the problem is the same. Issues such as ability, leadership style, and ability to manage resources are common problems. With its eastern culture, Bali has customs and traditions, distinctive culture, and social systems that influence educational leadership activities. The number of cultural artifacts in the form of literary works is still a guideline for Balinese people, including religious values and local wisdom related to leadership. With its local wisdom, Balinese culture is thick with religious values, undoubtedly influential in educational leadership. According to Nurabadi et al., (2021), there is a spiritual influence and the religiosity of the principal in improving teacher performance. Leaders' spiritual and religious influence impacts teachers to improve the quality of the learning process and increase student achievement [17]. Religious attitudes and behaviors of leaders build teacher awareness to improve the quality of learning. In other words, religious culture in local wisdom impacts improving the quality of education.

Leadership with local wisdom is a leadership style that is quite effective in forming leadership characters based on the situation and conditions of Indonesia. Asta brata's concept, among system, and sastra gending serve as leading guidelines. Asta brata is the eight principles of a leader; the among system is nurturing as an example, sastra gending is a leadership guideline by Sultan Agung so that he successfully leads the Mataram Kingdom, and the value of local wisdom is integrated into the context of the principal's leadership [18]. The three local pearls of wisdom can be implemented in education because the values contained support the goal of humanizing humans. The concept of *asah asih asuh* is Indonesian local wisdom. Religiosity, morality, and leadership aspects are the three main points in school development. *Asah* means equal treatment, *asih* means attention and love, and *asuh* means nurturing. These three values are applied to support the formation of students with character [19]. The concept of 'sharpen, love and nurture' supports the theory of humanism, which is to humanize humans. The principal is not only a position but is involved in building a harmonious humanist condition.

What about Bali? In Bali, there is a concept of leadership in various scriptures and sacred literature. With so many leadership concepts, only two values of local wisdom are studied, namely the concept of leadership in the texts *Geguritan Niti Rajasesana* and *Dharma Sesana*. These two local wisdoms are closely related to the teachings of Hinduism. The *Geguritan* text *Niti Rajasesana* and *Dharma Sesana* is literature in the form of "gending" compiled by King Badung with the title *Cokorda Mantuk Ring Rana*.

He died during the “Puputan Badung” incident in 1906. The work he created is full of leadership values in Hinduism.

Based on this, there are problems regarding how the concept of leadership in *Geguritan Niti Rajasesana* and *Dharma Sesana*, its relevance to the leadership of school principals. Several studies of the two strokes, in general, have been conducted, but only discuss leadership in general. In comparison, the position of this study discusses the relationship and the relevance of the concept of leadership in the leadership of the principal so that it can be implemented to lead his school. Moreover, *Geguritan Niti Rajasesana* and *Dharma Sesana* research in the context of educational leadership has yet to be found, so it becomes an original study with novelty. In addition, the purpose of this study on leadership with local wisdom is part of a critical study of the principles of educational leadership in Bali, which tends to use leadership styles in Western theory. If studied more deeply, Bali is rich in the value of local wisdom that can use as a guide for school principals, which is considered more by socio-cultural aspects in Balinese education. It is hoped that this study will strengthen the understanding of school principals about the concepts of leadership in Balinese local wisdom and become a relevant study on research related to leadership culture with local wisdom in Indonesia.

2. Methods

This critical study of the Balinese local wisdom leadership context uses qualitative research with a literature review approach. The literature review approach is carried out to review the results of previous research regarding problems in educational leadership, especially the problem of principal leadership. The literature review was carried out in two stages, namely, first reviewing the results of previous research related to the problem of principal leadership to find phenomena and problems that occurred in school management. The second stage of reviewing the literature, or sacred literature in Balinese culture, the literature studied is *Geguritan Niti Rajasesana* and *Geguritan Dharma Sesana*, a literary work compiled by Cokorda Mantuk Ring Rana, a Badung king who died during the ‘Puputan Badung’ incident on September 20, 1906, which was a battle event by the Badung Kingdom against Dutch aggression and colonialism in Bali.

Geguritan Niti Rajasesana and *Dharma Sesana* are two works written by Cokorda Mantuk ring Rana. It contains the concept and principle of leadership based on the teachings of Hinduism. So leadership in the two *Geguritan* texts is not only the process of leading a country but also values and norms that guide leaders, especially to form

leadership with character. The text of *Geguritan Niti Rajasesana* was completed in 1903, three years before the *Puputan Badung* incident; the structure of this *Geguritan* is composed of 149 stanzas, and the *pupuh* used consists of *pucung*, *smarandana*, *ginanti*, *dangdang* and *mijil*. While *Geguritan Dharma Sesana* was also completed in the same year, the *pupuh* used were *gambuh*, *semarandana*, *girisa*, *sinom*, *ginanti*, *dangdang*, and *pucung*, this *Geguritan* was composed of 125 stanzas [20].

The next stage is to perform data analysis. The analysis technique used uses a data reduction model, which sorts out data findings after the data is collected, followed by the data presentation stage, which is entering data according to the pattern that has been compiled; the pattern in question is the category of the problem-focused, finally followed by verification, namely drawing conclusions based on the interpretation carried out [21–23]. The interpretation stage is carried out by correlating research findings in the form of leadership concepts in these texts with the context of educational leadership. The last stage avoids errors in studies and avoids the subjectivity of the findings; then, discussions are held with several experts, especially academics, so that the findings regarding the concept of educational leadership are objective in order to form an understanding of the concept of educational leadership with Balinese local wisdom.

3. Result and Discussion

Based on the findings and analysis regarding the concept of leadership with local wisdom in Bali, and its integration in educational leadership, obtained in the *tenung pewacakan* rare text on birth characteristics, it is said that humans have brought traits and characters. The nature and character brought, implicating the talent to become a leader, textually a few days of birth declared suitable to be an educator and work in the field of government. Being a school principal, then becoming a teacher is the first way to become a leader in the school. In *Geguritan Niti Rajasesana*, a leadership concept must be understood and actualized by a leader. This principle is relevant and adopted by the principal in managing school education. In the spirit of *Dharma Sesana*, there are ten behaviors and principles for leaders so that the principal is not only a position but a leader who provides services for all school residents, especially for improving the quality of education.

3.1. Aspects of educational leadership in *Geguritan Niti Rajasesana and Dharma Sesana*

In the old leadership theory, there are two theories of leadership: the great man theory and the trait theory. The Great Man theory says leaders are born to lead; this theory centers on the many stories of great leaders; these figures are indeed believed to be because of their roles [24]. Leaders are born by nature and have leadership characteristics, the essence of the Great Man theory is that leaders are born and not made. Leaders are individuals with unique characteristics; leaders are God's gift [25]. In leadership discourse, especially the old theory, the Great Man theory states that specific individuals have been predestined and are born to be leaders; leading is a gift of God [26]. So based on this theory, the leader is born God's destiny. A leader is not trained but has become his nature and destiny.

While the theory of nature is a form of development and opposition to the theory of the Great Man, leadership theorists tend to reject the existence of the Great Man theory, thus supporting trait theory in leadership. Trait theory states that leaders have different attitudes and behaviors than others; these characteristics characterize leaders [27]. In its development, this theory has almost dominated in recent decades, although today, it is also widely contested [28]. Everyone has different traits and attitudes; a leader has an innate nature that can dominate, being the capital to reach the highest point in the organization [29]. More deeply about trait theory, five traits characterize a leader: emotional stability, openness, conformity, extraversion, and self-awareness. Individuals can be leaders in a situation but not in different situations. There are characteristics of leaders, namely alertness, responsibility, initiative, perseverance, confidence, ability to socialize, masculinity, conservatism, achievement, insight, cooperation, tolerance, influence, motivation, integrity, cognitive ability, emotional stability, openness, social intelligence, self-monitoring, emotional intelligence, and able to solve problems [30]. In addition to birth talent, it requires the ability of self-management to become a leader in the organization. Another aspect of leadership is authority and charisma because it affects the functional aspects of the organization through its followers [31]. Spiritual and religious aspects are also factors in managing organizations [32]. The values contained in religious teachings become guidelines for leaders so that they can be responsible for the position they hold.

Educational leadership, with local wisdom, is an adaptation of socio-cultural values in organizational culture. In organizations, the social environment has three meanings: expectations, responsibilities, and organizational responses to social aspects [33]. As

a work environment, organizations have interactions and social relationships that support organizational performance [34]. Social, technological, and environmental factors influence organizational development [35]. This shows that the social environment is quite influential in organizational development. The social aspect includes social situations, societal values, and norms. So the social aspect in educational organizations includes internalizing existing values and norms. Values and norms, as social aspects, adapt to the organization's management. Especially in the context of education, values, and norms are elements of guidelines. Education transforms cultural values so that existing values and norms are used as guidelines for educational actors. *Geguritan Niti Rajasesana* is not only a literary work, but there are concepts, values, and norms that are important to be adapted in the principal's leadership. The concept of leadership in the *Geguritan* is *brata nembelas* is the sixteen rules of a leader, and *catur pariksa*, which is the four behaviors of the leader. Furthermore, the teachings of *Satya* are the ten attitudes of the leader who is loyal to his words [20,36]. *Brata nembelas*, the sixteen rules of the leader in carrying out his government, explain the leader's relationship with his followers, not like bosses and subordinates, but a reciprocal relationship. Analogous to the relationship of lions with forests, lions protect forests, and forests support lions [36]. In the concept of educational leadership, between the principal and all school residents is not the relationship between a superior and subordinates, but a relationship like a family. The headmaster strives to serve the school community, and the school community supports the principal's leadership.

Brata nembelas, consists of sixteen parts, namely *giribrata*, *idrabrata*, *mretawarsabrata*, *genibrata*, *lawanabrata*, *mregabrata*, *singabrata*, *anilabrata*, *satabrata*, *mayubrata*, *cantakabrata*, *kaganilabrata*, *wiyaghabrata*, *cundagabrata*, *welasabrata* and *yamabrata* [37,38]. These sixteen sections explain the behavior of leaders, but in the context of educational leadership, this principle is relevant for principals in managing education in schools. The first principle of *Giribrata* means unyielding leader [20,36]. School principals must persevere and never give up managing schools, so it is crucial to building the principle of accountability [39]. The second principle of *Idrabrata* means careful and careful leaders [20]. Prudence, especially in leading educational organizations, must be based on the principle of thoroughness; in making decisions, the opinions of each party must be heard and weighed to reach good decisions. School principals build relationships with educators, employees, and stakeholders to build trust and support for school principals [40]. The third principle is *Mretawarsabrata*, meaning just leader and generous. In presiding, the principal provides fair service to the school

community. The principal manages human resources, so collaboration is needed so that reciprocal relationships arise in the school environment [41].

The fourth principle of Genibrata, leaders scorch evil [36]. Crime can be interpreted as a problem, so the principal must be able to solve the problem. School principals need to collaborate and include the role of all elements in efforts to deal with educational problems [42]. The fifth principle of Lawanabrata, leaders can see the level of guilt and punishment [20]. The headmaster's role is to provide motivation and punishment. Rewarding and punishing, the headmaster must understand the degree of individual culpability. However, ideally, punishment is avoided, so leaders need to collaborate to improve the relationship between leaders and followers [8,42–44]. The sixth principle of Mregabrata, leaders have constancy and are not confused [38]. The principal has a firm attitude in leading the educational process, so every decision and policy is taken calmly. As a leader, managing an organization is undoubtedly open to problems, so it requires leader expertise in managing problems. There are nine skills leaders must have: defining problems, analyzing causes and goals, analyzing constraints, planning, predicting, thinking creatively, evaluating ideas, wisdom, and reasoning [45]. The seventh principle of Singabrata, leaders build harmony [36]. The principal needs to build a harmonious relationship for the improvement of the quality of the school. Harmony occurs when there is trust in the principal, teacher commitment, and involvement of all parties [4,7,42,46]. The eighth principle of anilabrata, the leader moves quickly in dealing with problems. Leaders must quickly make decisions for handling problems but must consider many aspects [47].

The ninth principle is satabrata, a compassionate leader. School principals should serve with care and compassion [36]. This is to form a harmonious relationship at school. Leaders must be humble and attentive to building organizational performance satisfaction, significantly to gain influence and support from followers [48,49]. Leaders are careful in communicating the tenth principle of mayubrata [20]. So the principal in interacting is obliged to communicate politely. Thus, leaders should choose an effective communication style, especially in an organizational environment [50,51]. In the eleventh principle of cantakabrata, the leader gives attention [36]. The principal plays a role in managing human resources and building harmonious relationships. The principal is obliged to act with love and care. Organizational leaders serving should not be discriminatory so that attention and humility become attitudes to get support [52,53]. In the twelfth principle of kaganilabrata, leaders can predict "death" [36]. In this principle, the principal can predict problems related to the policies taken. Leaders play a role in formulating policies and programs; all parties must strengthen roles, ideas, and concepts

in facing problems so collaboration and sustainability become management principles [54,55].

The thirteenth principle of wiyaghabrata is that leaders should not act in doubt and doubt [20]. In making decisions, the principal must ensure that the decisions taken are the best. The principal should not hesitate; if there is any doubt, the principal should reconsider the decision. Leaders must improve professional behavior and involve all parties to make the best decisions [56]. The fourteenth principle of cundagabrata means the leader should be able to choose the best place to eat [20]. As a leader, the principal must be able to sort and build good facilities and infrastructure to support the educational process to improve service quality. In the fifteenth principle of welasabrata, the leader chooses an intelligent individual to be the messenger. The principal can select competent individuals to assist in managing the institution. The principal, as an administrator, acts to facilitate the development of teacher quality, then the role of leaders for teachers is to improve the quality of education in schools [57,58]. The sixteenth principle of yamabrata means that leaders must be fair [20]. In leading, the principal must have the principle of fairness in providing services; justice will increase trust and support for the principal. Fairness in leadership is a principle, so through supervision, not to suspect employee performance but to provide services and performance improvement for employees so that employees will have an attitude of sharing and collaborating to improve administrative work [59].

The second leadership concept in *Geguritan Niti Rajasesana* is *catur pariksa*. *Catur pariksa* is the four attitudes and behaviors of a leader. These attitudes are the *sama*, *beda*, *dana*, and *danda*. In *Geguritan Niti Rajasesana* on *pupuh smarandhana* stanzas 11-16 it is stated “Wonton malih patang siki, uger-ugering pratingkah, sang sampun ngasta karaton, mawasta catur pariksa, asih bhaktining wadua, mangden sampun salang surup, katungkul nurut wisaya. Kocape ne patang siki, sama dana boda danda” [36], can be interpreted that there are four rules of behavior of leaders, called *catur pariksa*, behavior to take care of the people, so as not to conflict with each other and obey the will, the four things are *sama*, *dana*, *beda* and *danda*. In the context of the principle, the *catur pariksa* principle must be adapted to organizational management. The concept of *sama* so that the principal can treat all school residents without discrimination in service; the concept of *dana* is that the leadership of the principal is sought to provide happiness and work motivation for teachers and education staff so that there is an improvement in the quality of performance for the development of school improvement. The concept of *beda* is that the principal can weigh and distinguish errors and truths, especially in formulating programs, policies, and decision-making. In contrast, in the

concept of danda, the principal can take firm action if there are problems involving policy violations by teachers, education staff, and students. However, punishment is not limited to sanctions to punish, but efforts taken so violators can improve themselves and not repeat the same mistakes.

Equal and balanced service by the principal will be one of the factors for improving the quality of performance by teachers, especially in the teaching and learning process [60]. This concept emphasizes the school environment under the leadership of the principal. To build an excellent organizational culture, the principal must be a figure who can serve and provide justice. Effective leadership, and ethical behavior, are factors influencing the creation of job satisfaction by employees [61]. The concept of dana for school principals aims to shape the character of ethical leaders to build performance satisfaction and organizational support. Leaders must establish relationships, and adapt to change, to create innovation for improvement; leaders must be able to inspire by forming strong relationships between individuals [62]. Beda and danda in catur pariksa, become guidelines for leaders to build harmonious relationships; this concept is a reference for school principals to be able to consider the selection of good relationships, as well as adaptation in making right or wrong decisions. Decision-making will impact reward or punishment, but both will have different consequences [63]. Punishment is not really to punish but to educate so that the perpetrator's behavior can change [64]. Reward-giving seeks to increase trust and motivation; punishment is a form of education for behavior improvement [65]. The relationship between leaders and followers is reciprocal, so building awareness of obligations is vital for all parties to understand [66]. As a leader, the principal must have expertise in considering the right and wrong aspects, especially choosing relationships, formulating policies, and making decisions to increase organizational work motivation through rewards and punishments.

The last concept, in the study of Geguritan Niti Rajasesana, is about Satya, which is the twelve attitudes of loyalty of the leader. Geguritan Niti Rajasesana affirms that the leader is the one who can unite the 'country' and is loyal to his word [20]. This attitude is love for the people, love for religious leaders, obeying God, being wise, uniting the people, understanding problems, pleasing the people, providing basic needs, maintaining the sanctity of the holy place, having a holy mind, and having intuition [20,36–38]. In this concept, it should be: First, the principal should pay attention to the problems faced by the teacher. Second, the principal pays attention to organizational problems. Third, the principal builds relationships with religious leaders. Fourth, the principal is a figure who obeys God. Fifth, the principal has consideration of making decisions and policies. Sixth, The principal can build organizational harmony. Seventh, the principal can identify

educational problems. Eighth, the principal establishes relationships for organizational harmony. Ninth, the principal can formulate policies for the development of the quality of education. Tenth, the principal can provide and maintain the holy place as a means of worship. Eleventh, the principal can think well and be free from sectoral egos and forced personal interests, and twelfth the principal has an intuition to adapt to change

Leadership is not only talking about position, authority, and power but the mental relationship between leaders and followers and the implementation of religious and spiritual values [67]. In the context of public service, leaders who prioritize religious and spiritual values have an impact on increasing awareness about the essence of duties and positions [68]. Religious and spiritual values are related to individual consciousness and faith in God; leadership based on religious and spiritual values is related to the behavior of leaders to carry out official duties and build awareness and motivation of their followers' work [69]. The concept of Satya is related to educational leadership, implicating the value of character for school principals as leaders. These values form the character of the religious principal in carrying out the functions, duties, and positions held. The context of Hinduism for school principals is not only the performance of rituals but accountability for the position given. Religion is a guideline so that the principal's behavior when leading cannot be separated from the teachings of religious morality so that the implementation of the position's duties is a service to improve the quality of education.

The context of leadership in the Dharma Sesana movement does not directly discuss leadership. However, it is related to the teachings of goodness and truth, 'dharma,' which have relevance in carrying out the duties of the principal's position as an educational leader. In the Geguritan Dharma Sesana movement of Pupuh VI Kumambang lingsa 6-9, there is a text passage that can be interpreted that there are ten teachings of Hyang Dharma, which are contained in the teachings of Wrati-Sasana and called Dasadharna, first 'dreti,' i.e., calm mind, second 'ksama' forgiving attitude, third 'dama' constancy of mind, fourth 'asteya' not wanting people's possessions, fifth 'soca' feeling of shame, sixth 'Indriyanigraha; controlling lust, seventh 'hrih' defending truth, eighth 'widya' knowledgeable, ninth 'satya' honest and faithful, tenth 'akrodha' not angry' [20,70]. The ten dharma teachings have relevance to self-management, especially the character-building of the principal. Dreti became the principal's guideline to behave and think calmly in formulating policies and making decisions. Ksama for school principals to forgive if teachers or education staff do wrong to them. Dama is a guideline for school principals to have the determination and prioritize the principle of accountability. Asteya is the principle that the principal does not intend to control other people's property. Soca

guidelines principals have the shame of acting arbitrarily. The principle of Indriyanigraha is for the principal to control lust related to his power and position. The principle of Hrih makes the principal have self-defense in the face of problems. Widia's principal teaches school principals to continuously develop themselves and improve their professional competence. Satya principle teaches the principal to have integrity in carrying out the duties of the office. Moreover, the principle of akrodha aims to make the principal control anger and calm down in the face of problems.

The value of spirituality in religious concepts is vital to be a guide for a leader [71]. The value of spirituality makes responsibility a principle put forward by the leader [72]. In education, educational leadership plays a crucial role in formulating policies for character development [73]. Leadership based on religious values is the key to building a harmonious, tolerant life in peace [74]. Based on this, Hindu religion and spirituality play an essential leadership role, especially in the field of education in Bali. The headmaster, the central figure, who underlies his leadership principles with the adaptation of Hindu religious values, will be the direction for educational leadership with integrity, accountability, and professionalism. This increases the awareness that the duty of a leader is not limited to a position. However, there is a responsibility to serve the organization and obedience to God that is believed. The concept of dasadharm in the Geguritan Dharma Sesana is an internalization of ethical values and strengthening of important character for school principals to shape the behavior of religious, integrity, accountable, and professional principals in the context of local wisdom.

4. Conclusion

Based on the results of the discussion above, it can be concluded that several important things related to the context of Geguritan Niti Rajasesana and Dharma Sesana in the leadership of education with local wisdom in Bali. One crucial local wisdom in Bali is the concept of birth characters in *tenung pewacakan rare*. *Tenung pewacakan rare* contains predictions about humans' character because of their birthday, one of which is about the talent to be a leader. However, in this case, there are other references in choosing leaders. The context of the birth character is relevant so that the principal understands the character of himself and the character of the individual he leads. Understanding one's character as a leader, especially for school principals, is to improve the quality of self-management and competency development. Recognizing the concept of character through the value of local wisdom can be used by the principal to get to know the character of the teachers and education staff he leads so that the principal can behave

and communicate according to the character of different individuals. Awareness of the importance of knowing the character of teachers and students will build more effective patterns of interaction and communication in harmonizing school situations, especially collaboration and cooperation in improving school quality.

Meanwhile, in the context of *Geguritan niti raja sasana* and *Dharma Sesana*, the concept of *brata nembelas* becomes the principal's guide in behavior. The principal's behavior will affect the teacher's response; the better the principal's behavior will increase, the more support the school community will have for his leadership. *Catur pariksa*, as a guideline for carrying out duties, aims to adapt values regarding the importance of building leadership patterns that are integrity, fairness, accountability, professionalism, and becoming servant leaders. *Satya* indicated that it is necessary to adapt religious and spiritual values so that the principal, in carrying out the duties of his office, has a principle full of prudence, especially the accountability of his leadership both before the law and to the God he believes in. The teachings of *dasadharmas*, in the spirit of *Geguritan Dharma Sesana*, become the principal's guide in developing themselves, related to aspects of psychology and self-character, to build wise and wise leadership of the principal, serving and prioritizing the development of the quality of education in schools

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