



Asta Brata's Leadership in Development Tourism Village in Dukuh Penaban Traditional Village Karangasem District



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Manuscript submitted: 27 December 2022, Manuscript revised: 18 January 2023, Accepted for publication: 09 February 2023

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Abstract

This study aims to analyze the leadership of *asta brata* in the development of a tourist village in the Dukuh Penaban Traditional Village, Karangasem Regency. This research is qualitative. The technique of determining informants used purposive sampling, while the method of data collection was in the form of unstructured observation techniques, in-depth interviews, and document studies (documentation). The results of the study show that: (1) the reasons for *asta brata* leadership are used as a model in the development of a tourist village in the Dukuh Penaban Traditional Village, Karangasem Regency, namely creating positive pluralism, strengthening ideology and leadership character, paving the way in improving the economy, providing reinforcement and promotion of Balinese culture; (2) the actualization of *asta brata* leadership requires a step by step process, namely the acceptance process, the response process, the selection process, the internalization process, and the actualization of the *asta brata* leadership teachings in the development of a tourism village in the Dukuh Penaban Traditional Village, Karangasem Regency; and (3) *asta brata* leadership in the development of a tourism village has implications for the knowledge, attitudes, and behavior of the people of Dukuh Penaban Traditional Village, Karangasem Regency.

Keywords

development;
Dukuh Penaban
Traditional Village;
leadership of *asta brata*;

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Contents

| | |
|--------------------------------|----|
| Abstract..... | 66 |
| 1 Introduction..... | 67 |
| 2 Materials and Methods..... | 68 |
| 3 Results and Discussions..... | 69 |
| 4 Conclusion..... | 72 |
| Acknowledgements..... | 72 |

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| | |
|----------------------------|----|
| References | 73 |
| Biography of Authors | 74 |

1 Introduction

Balinese people are still bound and accommodated in social organizations in the form of traditional villages. As stipulated in the Regional Regulation of the Province of Bali Number 4 of 2019 that traditional villages have the authority and rights to regulate and manage their households. Related to that, the traditional villages have the task of realizing the welfare of traditional villages which includes peace, prosperity, happiness, and *sakala* and *niskala* peace. The ability of a traditional village to develop its village depends on the leadership of a leader in a traditional village (Haven-Tang & Jones, 2012; Valente et al., 2015). A leader is required to be able to influence, motivate, encourage and facilitate the activities of all human resources to provide their best commitment and contribution to achieving organizational goals (Wibowo, 2018). This is in line with the opinion (Robbins, 2006), that leadership is the ability to influence a group toward achieving goals. A Hindu leader must be able to carry out leadership following the teachings of Hinduism (Subagiasta, 2010). A leader must have strong charisma, be proficient in science, and have both social and religious knowledge. Thus it can be said that not everyone is capable of becoming a leader, if he does not succeed in growing and developing the best in his subordinates (Oka & Sugi, 2019). Therefore, leaders need to equip themselves with the concepts of leadership education contained in *niti sastra*, *asta brata*, *pancasthiti paramiteng prabhu*, and *catur naya sandhi (catur pariksa)* (Winaja, 2016). More broadly, leadership in Indonesia must have indicators, namely understanding the meaning of planning, implementation, and goals to be achieved; as well as being able to dig into the essence of high ancient traditional values, the legacy of ancestors and ancestors to then combine with the positive values of today's modern world, with democratic, rational, critical, effective, efficient and highly disciplined characteristics (Suhardana, 2008). Thus, adaptive and collaborative leaders to achieve common goals are highly expected in leadership in traditional villages, especially the Dukuh Penaban Traditional Village.

One of the efforts to realize a common goal is through the development of a tourist village with *asta brata* leadership. *Asta brata* are eight duties, obligations, main principles/practices, determination, including: *indra brata*, *yama brata*, *surya brata*, *candra brata*, *bayu brata*, *kuwera brata*, *baruna brata* and *agni brata* (Sudharta, 2009). (1) *Indra Brata*, that is, a leader should have the qualities of Dewa Indra (God of Rain) who always strives for prosperity for his people, all his actions soothe the hearts and atmosphere of the people, "shower" with three kinds of gifts (funds) on material, education and security, convey all assistance or gifts and attention to the bottom and sweep away all obstacles and obstacles that could endanger the people. (2) *Yama Brata*, that is, a leader should have the qualities of Dewa Yama (God of *Atman*) who dares to uphold justice and truth according to applicable laws and regulations to protect the community. Hindu leaders should always act fairly, always uphold the truth and dare to act decisively to punish anyone who does evil and wrong. On the other hand, you must have the courage to protect, even defend, those who are right. (3) *Surya Brata*, namely a leader should have the characteristics of Dewa Surya (God of the Sun) who can provide motivation, enthusiasm and encouragement to others so that they can work well, as well as provide guidance or guidance and education so that people avoid darkness or ignorance. without favouritism or discriminating against rank or position. (4) *Candra Brata*, that is, a leader should have the qualities of Dewa Candra (God of the Moon/Sasi) who can be gentle, kind, smiling, virtuous, compassionate, kind, appreciative, not easily angered and enlightens in darkness (stupidity) so that people feel peaceful and comfortable living. In this case, the village head as the leader should always show a radiant face, smile generously, and be gentle, amiable, virtuous, compassionate, kind, appreciative, patient, and intelligent. (5) *Bayu Brata*, namely a leader should have the characteristics of Dewa Bayu (Dewa Wayu/Maruta/God of the Air) who can be in the midst of his people, provide freshness and coolness, encourage people to live in harmony and be tolerant and always go down to the ground down to get to know the pulse of the life of the people he leads. (6) *Kuwera Brata*, that is, a leader should have the qualities of Dewa Kuwera (God of Dhanada/Wealth) who can guard and maintain and manage the property (wealth) he has as well as possible for the welfare of the people. (7) *Baruna Brata*, that is, a leader should have the qualities of Dewa Baruna (Dewa Waruna/ocean) who can uphold the truth, be able to handle any turmoil properly, be full of wisdom and wisdom, and have broad insight like the ocean. (8) *Agni*

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Brata, that is, a leader should have the characteristics of Dewa Agni (God of Fire) who can act as a knight against enemies, able to face every difficulty, able to help people sincerely and selflessly, firm and upright in principles, and take firm action against those who are guilty without favoritism.

Asta brata leadership is one of the leadership models taught by Sri Rama to Sang Wibhisana when he was about to become king in Alengkapura. It turns out that these leadership values are still relevant as a leadership model for *Bendesa Adat* Dukuh Penaban. This can be seen from the success of *Bendesa Adat* Dukuh Penaban in empowering the community to build the Museum Pustaka Lontar as an icon of the Dukuh Penaban Tourism Village. Even though it was only inaugurated in 2017, it has been able to show achievements at the local, regional and national levels, such as 1st place in the National Pokdarwis Assessment. This achievement was made after successfully overthrowing 21 participants from 15 provinces in the prestigious event held by the Ministry of Tourism. In addition, the success of the Dukuh Penaban Traditional Village in creating a mutual cooperation-based Museum Pustaka Lonatr has been recorded at the Indonesian Record Museum (MURI) in 2021. The development of a tourist village has also been able to increase the income of traditional villages so it is very helpful in physical development in the Dukuh Penaban Traditional Village.

Asta Brata's leadership in the development of a tourist village in the Dukuh Penaban Traditional Village, Karangasem Regency, apart from being able to increase the income of the traditional village, also has an impact on the knowledge, attitudes and behavior of the people of the Duku Penaban Traditional Village. The successful development of a tourism village based on Balinese local wisdom in the Dukuh Penaban Traditional Village has caught the attention of various groups. Including responding to the expectations of the Karangasem people to have a Lontar Library Museum as a center for literacy in reading, writing, and culture in the field of lontar, which so far has been widely discussed by the Balinese.

Starting from this phenomenon, researchers are interested in conducting research regarding the leadership of Asta Brata in the development of a tourist village in the Dukuh Penaban Traditional Village, Karangasem Regency. There are three formulations of the problem that will be discussed, namely: (1) Why is *asta brata* leadership a model for developing a tourism village in the Dukuh Penaban Traditional Village, Karangasem Regency? (2) What is the actualization process of *asta brata* leadership in the development of a tourist village in the Dukuh Penaban Traditional Village, Karangasem Regency? (3) What are the implications of the actualization of *asta brata* leadership in the development of a tourist village in the Dukuh Penaban Traditional Village, Karangasem Regency on the knowledge, attitudes and behavior of the community?

2 Materials and Methods

This study uses an interpretive paradigm and a qualitative approach. Types of data using qualitative and quantitative data. Qualitative data is used because the facts obtained in the field are presented in the form of a description, while quantitative data is used because the data is presented in the form of numbers obtained from the results of counting or counting, such as village area, population, presentation of data on the number of visits each year, and the number income. The research location is in the Dukuh Penaban Traditional Village, Karangasem Environment, Karangasem District, Karangasem Regency. Sources of data using primary data sources and secondary data sources. The primary data source in this study is in the form of people who are then called informants. They were appointed by purposive sampling by considering their knowledge of the problem being studied. The informants in this study were the Head of the Dukuh Penaban Traditional Village, *Prajuru Desa Adat*, Head of the Tourism Awareness Group (Pokdarwis), *Kelian Banjar Adat*, Stakeholders, Chair of the Women Farmers Group (KWT), Kelian Association of Mothers (PKK), kelian army recruits, leaders community, and manners of the Dukuh Penaban Traditional Village. While secondary data sources in this study are in the form of research reports, documents, books, photos, CDs/DVDs, posters, news, posts on social media, and other documents that are relevant to the issues studied in this study. Data were collected using unstructured observation techniques, in-depth interviews, and document studies (documentation). Unstructured observation techniques using observation signs, cameras, and notebooks; in-depth interview techniques using interview guidelines, lists of informants, recorders, Sony digital cameras, Acer Aspire E1 laptops, and notebooks; and online document study techniques through devices assisted by instruments in the form of worksheets in Ms. Office Word and laptops, while offline through document review in the field (research location), libraries, documentation centers, and others are equipped with instruments in the form of

document study guides and notebooks. Furthermore, the collected data were analyzed using a descriptive analysis cycle with steps adapted from the Miles and Huberman model, namely (1) data reduction; (2) display data; (3) conclusion drawing/verification (Sugiyono, 2018).

3 Results and Discussions

Based on the results of the data analysis, the following results were obtained. The *asta brata* leadership has become a leadership model for the Bendesa Adat Dukuh Penaban in developing a tourism village in the Dukuh Penaban Traditional Village, Karangasem Regency for the following reasons: *First*, creating positive pluralism. A peaceful life must be realized to create positive pluralism within the Dukuh Penaban Traditional Village community. Positive pluralism in the context of Hindu leadership can be interpreted as an understanding or thought that respects differences or pluralism in society, be it educational background, livelihoods, religion, culture, habits, attitudes or behavior in society to create harmonious relationships and realize ideals for the sake of society. common interests based on the teachings of Hinduism. The actualized *asta brata* leadership seeks to fulfil the desires of the people of the Dukuh Penaban Traditional Village globally. *Bendesa Adat* must see the conflict from a global perspective (Liu et al., 2022; Gao & Wu, 2017). That is, leaders have perspectives and ways of thinking about a problem, event or activity from a global interest point of view. Trying to put the general or public interest above all else. Moving on from experience (*atita*), then ponder and respond wisely through concrete actions in the present (*wartamana*) for the future development of the Dukuh Penaban Traditional Village (*nagata*). The actualization of *asta brata* leadership can embrace all groups, making differences and conflicts in the past as a reflection to create peace in Dukuh Penaban Traditional Village, Karangasem Regency. *Second*, strengthening the ideology and character of leadership. The ideology referred to in this study is in the form of comprehensive and systematic ideas, ideals, or beliefs related to the development of the Dukuh Penaban Tourism Village in Karangasem Regency. *Asta Brata's* leadership was able to strengthen the ideology and character of Bendesa Dukuh Penaban. The concept of *asta brata* that has been studied has been elaborated into a complete character and differentiates it from other leaders. This ideology is also able to obscure individual interests over public interests, as well as build solidarity among the members of the Dukuh Penaban Traditional Village community. *Third*, pave the way for improving the economy. *Asta brata* leadership provides knowledge about how a person can effectively and efficiently manage his finances, economy, or sources of income for his life needs. This concept is called *kuwera brata* (*kubera brata*). In its application, this concept is very helpful in managing natural and human resources in the Dukuh Penaban Traditional Village. Through the development of tourist villages, the community will not only gain knowledge but also be able to help with their income. Several residents were employed at the Museum Pustaka Lontar employees. Activities at the museum that require a large number of people can reduce the urbanization of residents outside the region, as well as contribute to the arrangement and development of the Dukuh Penaban Traditional Village. *Fourth*, provide reinforcement and promotion of Balinese culture. With the development of a tourist village with the Museum Pustaka Lontar icon, the echoes of strengthening and advancing Balinese culture in the Dukuh Penaban Traditional Village have been realized; is an actualization of the Bali Provincial Regulation Number 4 of 2017. In their activities, the facts on the ground show that the culmination of the reinforcement of lontar by the people of Dukuh Penaban is through respect and veneration of lontar texts which are regularly carried out every Saraswati holiday. The concepts of Hindu leadership, especially *asta brata*, are one of the teachings contained in ejection texts that need attention. This teaching is the culture of the Hindu community which is unique and different from the culture of other places, groups or ethnicities. Although adapted from past heroic stories (itihasa Ramayana), these teachings are still very relevant today. Thus, the actualization of *asta brata* leadership adapted from lontar texts along with cultural products produced in the effort to develop the Dukuh Penaban Tourism Village in Karangasem Regency is the result of local thoughts and customs (Connelly et al., 2000; Day, 2000).

Furthermore, in actualizing this *asta brata* leadership, a leader cannot be separated from the internalization process of *asta brata* teachings. The teachings of *asta brata* are said to be something that has value and is felt to be valuable in the leadership of Bendesa Dukuh Penaban Customs. Based on data collection, it was found that the actualization of *asta brata* leadership in the development of the Dukuh Penaban Tourism Village in the Dukuh Penaban Traditional Village, Karangasem Regency was carried out in a step-by-step

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process. *First*, the process of accepting *asta brata* leadership teachings. Accepting the teachings of *Asta Brata* leadership is done by looking for references or literacy sources related to *Asta Brata* leadership. One of the books used as a reference is the Ramayana book. Moving on from *Bendesa Adat's* penchant for reading so that gradually they have knowledge and understanding of Hindu leadership concepts or theories. It is the concept or teaching of *asta brata* leadership that is used as a leadership model in the development of the Dukuh Penaban Tourism Village. *Second*, the process of responding to the *asta brata* leadership teachings. The process of responding to the *asta brata* leadership teachings is carried out after a person gains knowledge of the *asta brata* teachings. Response means reply or response, reaction to stimuli (stimuli) received by the five senses. Response in broad understanding can also be interpreted when someone gives a reaction through thoughts, attitudes, and behavior (Suniastha Amerta, 2017). To responding to the teachings of the *asta brata* leadership, Bendesa adat has self-consciously understood the nobility and usefulness of running the management wheel in a traditional village. With this self-confidence so that all his behavior can be accounted for by the people he leads. *Third*, the selection process for the *asta brata* leadership teachings. This selection is made based on the level of interest and enjoyment of the teachings. Teachings that are considered important will be accepted in advance according to the needs (problems) and experience of the leader himself. The *asta brata* leadership departs from a problem that occurred so this leadership is considered capable of providing the best solution without creating new problems in the traditional village (Avolio & Gardner, 2005; Elkins & Keller, 2003). Fundamental problems such as internal conflicts that occur as a result of problems regarding the distribution of water between the Penaban Environment subak and Tyingtali Village subak, problems regarding the *penjor* competition which spread to the distribution of piodalan implementation at Puseh Temple, and others. *Fourth*, the process of internalizing the *asta brata* leadership teachings. The interest (need) to solve problems that occur in traditional villages, ultimately forms the personality of traditional village chiefs as leaders who have the spirit of *asta brata*. Coupled with the experiences in receiving the *asta brata* teachings through reading books or relevant sources, it has strengthened itself to develop traditional villages into tourist villages. *Fifth*, the actualization of the *asta brata* leadership teachings. In the development of a tourist village, the leadership of the traditional chief of the village is inseparable from management functions. In this study, the researcher refers to the management functions put forward by Harold Koontz (Suhardana, 2008), namely (1) planning, (2) organizing, (3) staffing, (4) directing, and (5) controlling. the planning stage, reflected in the leadership of (1) *indra brata* (directing society and changing people's mindsets, attitudes and behavior in a better direction), (2) (firm, fair and upholding truth), (3) *surya brata* (transparent in providing information through tides), (4) *candra brata* (cheerful, enthusiastic, friendly, polite), (5) *bayu brata* (goes directly to the Sad Guna (Sad Ripu) hammer location to do cooperation with residents, cleaning, and checking springs), (6) *kuwera brata* (did not receive intensive Traditional Village Chiefs and *Prajuru Desa Adat* Dukuh Penaban), (7) *baruna brata* (providing broader and deeper knowledge and insights to residents through outreach involving a team of experts), and (8) *agni brata* (the spirit of building relationships with donors, sponsors or volunteers). At the organizing stage, leadership was reflected in (1) *indra brata* (the preparation of the organizational structure of the Pokdarwis Dukuh Penaban was carried out through pairs of kepanas), (2) *yama brata* (behave and behave fairly towards all residents in an effort to maintain cleanliness and beauty of the environment), (3) *surya brata* (providing motivation, encouragement, and enthusiasm from village chiefs as advisors in the management structure), (4) *candra brata* (always behaving well, friendly, and polite in giving directions), (5) *bayu brata* (always in the midst of society, present in every problem faced by residents, and provide encouragement to always maintain harmony and harmony among the residents of the Dukuh Penaban Traditional Village), (6) *kuwera brata* (income management of the Museum Pustaka Lontar), (7) *baruna brata* (complementing infrastructure and tourism promotion through print media such as the Nusa Bali newspaper, electronic media such as TVRI Bali, and social media such as Facebook, Instagram and Youtube), and (8) *agni brata* (firm with the principle of developing tourist village). At the staffing stage, leadership is reflected in (1) *indra brata* (ability to arrange personnel based on needs by utilizing existing human resources), (2) *yama brata* (fair in recruiting candidates for Pokdarwis management), (3) *surya brata* (providing motivation and encouragement to Pokdarwis management and museum staff to develop themselves through the 2022 Non-Physical Tourism DAK Training, Cultural Tourism Guide Training (Cultural Heritage), (4) *candra brata* (happy and happy and really appreciate all the generosity of personnel), (5) *bayu brata* (providing encouragement, motivation and assistance from Bendesa Adat as an advisor to Pokdarwis Dukuh Penaban), (6) *kuwera brata* (giving salaries to staff), (7) *baruna brata* (places staff or

administrators according to their competence), and (8) *agni brata* (gives roles and authority to staff in carrying out their main duties and functions). At the directing stage, leadership is reflected in (1) *yama brata* (firmness in giving orders, appeals for environmental cleanliness), (2) *surya brata* (provides encouragement and motivation to staff for staff confidence), (3) *candra brata* (behaves friendly and polite), and (4) *bayu brata* (refined in giving orders to staff). At the controlling stage, leadership is reflected in (1) *yama brata* (applying fairly to all people of the Dukuh Penaban Traditional Village), (2) *surya brata* (providing service advice to visitors), (3) *bayu brata* (directly and indirectly supervising the management of the Museum Pustaka Lontar), and (4) *kuwera brata* (controlling finances from WhatsApp Group staff and media reports).

Asta Brata's leadership in the development of a tourist village as described above also has implications for the knowledge, attitudes, and behavior of the people of Dukuh Penaban, Karangasem Regency. (1) Implications for public knowledge include knowledge of tourism and English, knowledge of the importance of protecting and preserving ancient lontar manuscripts, understanding of waste management, and knowledge of the benefits of medicinal plants (*taru usada*). (2) Implications for the positive attitude of the Dukuh Penaban Traditional Village community, including strengthening community prestige, strengthening the attitude of appreciating achievement, strengthening openness, strengthening curiosity, and strengthening religious attitudes. (3) Implications for the behavior of the Dukuh Penaban Traditional Village community, including strengthening the *tri kaya parisudha* and strengthening the *tri hita karana*.

Research findings

Research on *asta brata* leadership in the development of a tourism village in the Dukuh Penaban Traditional Village, Karangasem Regency, shows several findings, both factual and theoretical. Factually, the findings in this study are as follows. *First*, the position of the leader, in this case Bendesa Adat Dukuh Penaban along with traditional village prajuru with krama adat desa (community) Dukuh Penaban Adat Village, are equal in terms of rights and obligations as residents of traditional villages (*krama desa adat*). There are no special provisions for customary village officials, such as receiving incentives/benefits for traditional village officers, pawijilan (something issued by residents as a means of supporting the implementation of activities/ceremonies, for example, firewood, coconut, bamboo, and others), and duman (part from the distribution of prasadam for religious ceremonies in *Kahyangan Tiga* or *Kahyangan Desa*, and *Babi Guling*). Traditional village prajuru and customary village krama also have the same obligation in applying dedosan (fine) when not participating in traditional village activities or customary banjars. *Second*, the actualization of *asta brata* leadership in the development of the Dukuh Penaban Tourism Village in Karangasem Regency collaborates with marketing management. The development of a tourist village moves from creating a branding by identifying the unique potential of the Dukuh Penaban Traditional Village to attracting tourists to visit the Museum Pustaka Lontar tourist attraction. *Third*, the development of the Dukuh Penaban Tourism Village in Karangasem Regency was carried out on a cooperation basis through self-help and donors from guests visiting the Lontar Library Museum, and the income earned was allocated for the construction and operation of the Museum Pustaka Lontar. *Fourth*, influencing people's mindset towards lontar. Lontar, which was too sacred, eventually suffered a lot of damage. With the Museum Pustaka Lontar, many residents used the services of the Lontar Clinic for the care and reading of their lontar manuscripts (Sutawa, 2012; Sesotyanningtyas & Manaf, 2015).

In addition, this study also shows the existence of theoretical findings. Theoretically, the findings have the potential to affirm and negate the theories of postmodernism, humanistic learning, and reception used in this study. Following are some of the theoretical findings in this study. First, lontar is one of the many cultural heritages found in Dukuh Penaban Traditional Village, but because it is so sacred that the community does not know anything about the condition of the lontar manuscripts. Thus, this affirms the theory of postmodernism which states that posmo theory sees reality as problematic, as something that always needs to be inquired about, something that always needs to be discovered, as something controversial. This means that actualized *asta brata* leadership has become a solution in efforts to preserve lontar manuscripts as well as a way to realize the aspirations of the people of Karangasem to have a Lontar Museum. Second, the *asta brata* leadership actualized by Bendesa Adat Dukuh Penaban is one of the implementations of humanistic learning theory. Where the process of learning is meaningful assimilation. The results of this study provide an answer that the actualization process of *asta brata* leadership is carried out through (1) the process of accepting *asta brata* leadership teachings; (2) the process of responding to the *asta brata* leadership teachings; (3) the

selection process for *asta brata* leadership teachings; and (4) the process of internalizing the *asta brata* leadership teachings; and (5) actualization of *asta brata* leadership teachings. Third, *asta brata* leadership which is used as a model for the development of the Dukuh Penaban Tourism Village gets various responses in society depending on the knowledge, attitudes, and behavior of the process of actualizing *asta brata* leadership actualized by *Bendesa Adat* of Dukuh Penaban Traditional Village, I Nengah Suarya, SE in Dukuh Traditional Village Penaban, Karangasem Regency.

4 Conclusion

The development of a tourism village in the Dukuh Penaban Traditional Village, Karangasem Regency has been successfully carried out through the leadership of *asta brata*. This success can not only be felt by the people of Dukuh Penaban, but also by the Balinese in general. *Asta brata* leadership by *Bendesa Adat* Dukuh Penaban is carried out through a process, covering receiving, responding, selecting, internalizing, and actualizing *asta brata* teachings. In its actualization, it turns out that this leadership also has an impact on the development of knowledge, attitudes and behavior of the people in the Dukuh Penaban Traditional Village, Karangasem Regency.

Acknowledgements

We are grateful to two anonymous reviewers for their valuable comments on the earlier version of this paper.

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