THE ROLE OF TRANSGLOBAL LEADERSHIP INTELLIGENCE IN IMPROVING GOOD GOVERNANCE THROUGH THE TRI HITA KARANA INDIGENOUS CULTURE AND TRANSGLOBAL LEADERSHIP BEHAVIOR

Komang Tri Putri Andriastuti 1  
Abdul Hakim 2  
Suryadi 3  
Andy Fefta Wijaya 4

ABSTRACT

Introduction: This research aims to test theories and develop previous research models to determine the influence of Transglobal Leadership Intelligence on Good Governance which is mediated by Tri Hita Karana traditional culture and Transglobal Leadership Behavior.

Theoretical Review: This research applies various theories, namely Transformational Leadership theory and Indigenous Institutional theory to explain the relationship between variables. This article contributes to testing these two theories in the context of the relationship between each variable and practically to improve good governance in Bali.

Method: This research is quantitative research. The population in this research is ASN of the Bali Province Tourism Office. The unit of analysis in this research is a government organization/institution. This research uses a saturated sample or population sample.

Result and Discussion: This article is important for the government and future research considering that not many previous studies have used the Transformational Leadership theoretical framework and Indigenous Institutional theory to test similar research models. This research has limitations in obtaining research that examines the government environment in Bali from the perspective of Transformational Leadership theory and Indigenous Institutional theory.

Conclusion: This research brings a new framework that describes the contribution of Transglobal Leadership Intelligence, Tri Hita Karana traditional culture and Transglobal Leadership Behavior to Good Governance.

Keywords: Transglobal Leadership Intelligence, Tri Hita Karana, Transglobal Leadership Behavior, Good Governance

O PAPEL DA INTELIGÊNCIA DE LIDERANÇA TRANSGLOBAL NA MELHORIA DA BOA GOVERNANÇA ATRAVÉS DA CULTURA INDÍGENA TRI HITA KARANA E DO COMPORTAMENTO DE LIDERANÇA TRANSGLOBAL

RESUMO

Introdução: Esta pesquisa visa testar teorias e desenvolver modelos de pesquisa anteriores para determinar a influência da Inteligência de Liderança Transglobal na Boa Governança, que é mediada pela cultura tradicional Tri Hita Karana e Comportamento de Liderança Transglobal.

1 Faculty of Administrative Science, Universitas Brawijaya, MT Haryono 163 Lowokwaru Malang, Indonesia. E-mail: putriandriastuti777@gmail.com Orcid: https://orcid.org/0009-0004-4986-4114  
2 Faculty of Administrative Science, Universitas Brawijaya, MT Haryono 163 Lowokwaru Malang, Indonesia. E-mail: abdulhakim@ub.ac.id Orcid: https://orcid.org/0000-0001-8098-6057  
3 Faculty of Administrative Science, Universitas Brawijaya, MT Haryono 163 Lowokwaru Malang, Indonesia. E-mail: Suryadi_fia@ub.ac.id Orcid: https://orcid.org/0009-0008-5112-0164  
4 Faculty of Administrative Science, Universitas Brawijaya, MT Haryono 163 Lowokwaru Malang, Indonesia. E-mail: andyfefta@ub.ac.id Orcid: https://orcid.org/0000-0002-9083-7052
Revisión Teórica: Esta pesquisa aplica várias teorias, nomeadamente teoria da Liderança Transformacional e teoria Institucional Indígena para explicar a relação entre variáveis. Este artigo contribui para testar essas duas teorias no contexto da relação entre cada variável e, praticamente, para melhorar a boa governança em Bali.


Resultado e Discussão: Este artigo é importante para o governo e pesquisas futuras, considerando que não muitos estudos anteriores usaram o quadro teórico da Liderança Transformacional e a teoria Institucional Indígena para testar modelos de pesquisa semelhantes. Esta pesquisa tem limitações na obtenção de pesquisas que examinem o ambiente do governo em Bali a partir da perspectiva da teoria da Liderança Transformacional e da teoria Institucional Indígena.

Conclusão: Esta pesquisa traz um novo quadro que descreve a contribuição da Inteligência de Liderança Transglobal, Tri Hita Karana cultura tradicional e Comportamento de Liderança Transglobal para a Boa Governança.

Palavras-chave: Inteligência de Liderança Transglobal, Tri Hita Karana, Comportamento de Liderança Transglobal, Boa Governança.

EL PAPEL DE LA INTELIGENCIA DE LIDERAZGO TRANSGLOBAL EN LA MEJORA DE LA BUENA GOBERNANZA A TRAVÉS DE LA CULTURA INDÍGENA TRI HITA KARANA Y EL COMPORTAMIENTO DE LIDERAZGO TRANSGLOBAL

RESUMEN

Introducción: Esta investigación tiene como objetivo probar teorías y desarrollar modelos de investigación previos para determinar la influencia de la Inteligencia de Liderazgo Transglobal en el Buen Gobierno, que está mediada por la cultura tradicional Tri Hita Karana y el Comportamiento de Liderazgo Transglobal.

Revisión Teórica: Esta investigación aplica varias teorías, a saber, la teoría del Liderazgo Transformacional y la teoría Institucional Indígena para explicar la relación entre variables. Este artículo contribuye a poner a prueba estas dos teorías en el contexto de la relación entre cada variable y prácticamente para mejorar el buen gobierno en Bali.

Método: Esta investigación es cuantitativa. La población en esta investigación es ASN de la Oficina de Turismo de la Provincia de Bali. La unidad de análisis en esta investigación es una organización/institución gubernamental. Esta investigación utiliza una muestra saturada o muestra de población.

Resultado y discusión: Este artículo es importante para el gobierno y la investigación futura, teniendo en cuenta que no muchos estudios anteriores han utilizado el marco teórico de Liderazgo Transformacional y la teoría Institucional Indígena para probar modelos de investigación similares. Esta investigación tiene limitaciones para obtener investigaciones que examinen el entorno gubernamental en Bali desde la perspectiva de la teoría del liderazgo transformacional y la teoría institucional indígena.

Conclusión: Esta investigación aporta un nuevo marco que describe la contribución de la Inteligencia de Liderazgo Transglobal, la cultura tradicional Tri Hita Karana y el Comportamiento de Liderazgo Transglobal al Buen Gobierno.

Palabras clave: Inteligencia de Liderazgo Transglobal, Tri Hita Karana, Comportamiento de Liderazgo Transglobal, Buen Gobierno.

RGSA adota a Licença de Atribuição CC BY do Creative Commons (https://creativecommons.org/licenses/by/4.0/).
1 INTRODUCTION

Public administration plays a very vital and strategic role for the continuity of national and state life. As stated Lepawsky (1956) stated that in public administration it is a dominant thing to be implemented at both the regional government and central government levels. Fredrickson (1987) mentions the area of public administration as governance, basically public administration which has a locus of power in the public domain by including certain behaviors genuinely to the public with a focused agenda interest the public which is what they really need. Basically, the multidimensional transformation process in various areas of life takes place within the system and through the public administration process. From a public administration perspective, the challenges of the 21st century require a new management paradigm, leaders of change (leadership) and the ability to manage information as well as knowledge-based employee productivity. This demand is a logical consequence of society's demands for the government which tend to be increasingly high in both quantity and quality (Basuki et al., 2021).

Leadership is a determinant for carrying out effective policy implementation through appropriate decisions, effective resource allocation, time management, encouraging participation and other principles that may appear in good governance literature Denhardt and Denhardt (2015) Bycio et al., (1995) explained that leadership includes the process of influencing in determining organizational goals, motivating follower behavior to achieve goals, influencing to improve the group and its culture. This makes a reference for transglobal leadership intelligence which includes 6 intelligences, and the leader's behavior will influence the behavioral motivation of followers, in this case the community in managing ecotourism, in the form of ecotourism productivity. Sharkey et al. (2012) explains six leadership intelligences, namely cognitive, moral, emotional, cultural, business and global intelligence. On the other hand, explaining that leaders who have this intelligence also have an impact on the characteristics of leaders who have five main transglobal characteristics, namely resilience to uncertainty, team connectivity, pragmatic flexibility, perspective responsiveness, as well as talent orientation. If the leadership in an organization carries out poor governance, it will be one of the causes or roots of all program failures. Good Governance can be used in several contexts such as corporate governance, international government, national and local government as well as in the implementation of ecotourism (Good Governance for Ecotourism). Good governance for ecotourism for both the public and private sectors has 8 main
characteristics. It is participatory, rule of law, transparent, responsive, accountable, consensus oriented, equity and inclusiveness while being effective and efficient.

In building and realizing good governance in Indonesia, we need leaders who are able to realize the goals we have aspired to. A leader, whether in the government or private sector, needs to always get used to feeling obliged to listen (duty to listen) what is said by the community that has the right to speak (right to speak). Public demand for the government to enforce good governance in line with increasing public knowledge and the effects of globalization. The success of good governance is largely determined by the involvement and synergy of three main actors, namely government, society and the private sector. In the conception of government, government officials are one of the most important actors to control the ongoing process of good governance Bevir (2007) As a popular world tourist destination, Bali is one of the tourist attractions among the diversity of local communities spread across 17,508 islands in Indonesia. Even though it has struggled for years in tourism development, this island still maintains its beauty and harmony. As a tourist destination, Bali has various ecotourism attractions, such as West Bali National Park, Tahura Mangrove Wanasari Tuban Badung, and Pemuteran Buleleng Village Ecotourism. The concept of developing Bali tourism is cultural tourism as stated in (Regional Regulation Number 4 of 2020) concerning Standards for the Implementation of Balinese Cultural Tourism, namely; "Bali Cultural Tourism is Balinese tourism which is based on Balinese culture which is imbued with the Tri Hita Karana philosophy which originates from the cultural values and local wisdom of Sad Kertih and is based on Balinese taksu (Article 1 Item 12)."

Ecotourism has made a significant contribution to sustainable development Khan et al. (1998); Sugarman et al. (1999); Antonakis (2003); Griffith et al. (2003); Hortal et al. (2006); Bryant, et al. (2018). However, there are also cases where the impacts of ecotourism are difficult to understand or detrimental (Hortal et al. (2006); Bevir (2007); Kennedy (2013) Ecotourism failure can arise for various reasons. Most prominent in the literature are claims that stakeholder collaboration and partnerships are less effective, and characterized by inadequate stakeholder competence (strategic, planning and operational) and poor governance Curtis et al. (2007); Clark 2013); Backman and Munanura (2015); McCool et al. (2014); Bordignon et al. (2022); Dyck et al. (2023)). Transglobal leaders in ecotourism development must realize an ideological path towards political sovereignty with society. At the same time realizing economic independence by empowering the community Howard et al. (2014). Achievements in the context of ecotourism can take the form of a) actively contributing to nature and cultural conservation activities; b) involving local communities in the planning, development and
tourism management process, as well as making a positive contribution to the level of welfare of local communities; and c) carried out in the form of independent tourism or organized on a small scale Thomas et al. (2000); Insan et al. (2021).

Elmasry and Bakri (2019) emphasized that the government, by practicing transformational leadership, can produce good governance. The current study has contributed to the literature by introducing new empirical evidence in organizational studies about the role of transformational leadership behavior in enhancing good governance especially in developing countries such as Palestine. Muhammad et al. (2016) shows the significant influence of Transglobal leadership intelligence towards good governance-based forest management. The limited previous research that examines the relationship between Transglobal Leadership Intelligence and Good Governance mediated by the traditional Tri Hita Karana culture and Transglobal Leadership Behavior is the latest and academic contribution of this research in the context of ecotourism development in Bali.

2 LITERATURE REVIEW

Leadership is considered an important element in organizational success where a leader can influence the behavior and actions of human resources and at the same time achieve organizational goals Osman (2020)). (Sharkey et al. 2012) developed a more global type of leadership known as transglobal leadership. (Sharkey et al. 2012) argues that transglobal leadership is leadership whose influence crosses cultural and national boundaries, is universal, and makes a major contribution to the human spirit that changes human civilization. Thus, transglobal leadership has a high level of intelligence, both cognitive, moral, business, cultural, global and emotional, and is superior to several previous leadership theories, namely transactional leadership theory or transformational leadership.

Leadership effectiveness depends on the match between personality, tasks, power, attitudes, and perceptions. Leadership has cultural boundaries, meaning leaders need to adapt their style to cultural aspects Fiedler (2001) in government news, Kominfo, 2009). The use of the Tri Hita Karana variable is supported by research conducted by Krisnanda and Surya (2019) which states that Tri Hita Karana has a positive influence on leadership asta dasa paramiteng prabhu at the Badung Regency Village Credit Institution. Good implementation of the Tri Hita Karana culture can improve LPD leadership. Good implementation of parahyangan, pawongan and palemahan has an important role in supporting the achievement of the implementation of the Tri Hita Karana culture, so that it can make a real contribution to leadership in traditional
institutions (indigenous institutional). Indigenous institutions include organizations, conventional knowledge, 'regulated practices', customary rules, and practices, and each has been heralded by policymakers as a valuable resource for the development process: indigenous knowledge, which was previously viewed as superstition. -laden or backward, it is now agreed to minimize risk, be sustainable and be adapted to precarious microenvironments Chambers et al (1990, 1997); Halverson (2007); Chambers et al. (1990)). Indigenous practices are said to be the result of years of experimentation and are adaptive (Heslinga, Groote, and Vanclay 2021) In this case, leaders have a role in achieving organizational goals.

This statement shows that Tri Hita Karana is related to leadership behavior in organizational culture from an indigenous institutional perspective. Robbins (2006) explains that organizational culture is a system of shared meaning of main values that are shared and appreciated by an organization which functions to create clear differences between one organization and another, creating a sense of identity for members of the organization. In addition, organizational culture facilitates collective commitment to the organization, increases the stability of social systems, creates meaning making, and controls the mechanisms that guide, shape the attitudes and behavior of organizational members.

Good governance is a system of government governance that is based on a pattern of relationships between the government, society and the business or private world in creating government administration supported by basic principles such as legal certainty, accountability, transparency, justice, professionalism and democracy such as the demand for clean government. or what is usually called clean government, which was initiated by UNDP, World Bank, United Nation, and several other international institutions. Good governance must include, among other things, participation, transparency, accountability and responsiveness. These qualities only exist when effective and ethical individuals assume leadership in various government agencies. Northouse (2021) observed the centrality of ethical leadership and stated, that “leaders help and build and strengthen organizational values”. Bliss and DeShazo (2009) stated that increasing the strength of democracy in developing countries depends on effective governance at the LGU level supported by high standards of ethics and transparency. Based on the theoretical analysis and several previous studies above, the indicators and various items, a hypothesis emerges:

**H1: Transglobal leadership intelligence has a significant effect on Tri Hita Karana**

**H2: Transglobal Leadership Intelligence has a significant effect on Good Governance**
(Sharkey et al. 2012) defines six transglobal leadership intelligences based on leader intelligence, namely: a) Cognitive intelligence; b) Moral intelligence; c) Emotional intelligence; d) Cultural intelligence; e) Business intelligence; f) Global intelligence. Successful leaders with this intelligence learn how things are done in other parts of the world and don't assume that their own country's methods can be transported everywhere. They balance global standardization with local needs. The essence of transformational leadership is sharing power and involving subordinates to make changes. They can inspire workers by adopting different management practices; in other words, they can greatly increase subordinates' confidence in their skills. Employees will be better able to perform and achieve difficult tasks if they have sense self-efficacy higher. Transglobal Leadership Intelligence is a dimension of intelligence possessed by regional heads regarding their contribution to the ecotourism licensing process in Bali based on transglobal leadership. Transglobal leaders develop services that make life more interesting, beautiful, prosperous, dignified, or better.

Understanding leader behavior, especially in the public sector, is a critical and vital issue. In fact, public sector leaders have an important role to play in achieving high levels of good governance elements (Atkins (2008); Said and Masud (2013). On the one hand, despite having some general thoughts about relying on bureaucracy in the government sector, some researchers find that improvements in organizations mainly depend on the type and behavior of Islam (2010) Behavioral leadership theory states that a manager's leadership style has a direct influence on teamwork effectiveness Kreitner and Kinicki, (2005). In an organization, teamwork refers to work units and a manager is assigned to each work unit. Manager leadership influences work unit performance, which in turn influences organizational performance. Furthermore, the assumption of behavioral leadership is that there is always room to improve a manager's leadership style. (Sharkey et al. 2012) explained that transglobal leadership behavior can increase the effectiveness and success of future leadership outcome in the form of organizational performance. In line with the dynamics of globalization which demand adaptive changes, changes in leadership are needed in all sectors and organizational levels. The tourism sector is no exception. The hope is to become more responsive and collaborative to change so that it remains adaptive and even continues to develop with increasing innovative breakthrough steps so that it is very competitive in the tight global competition.

Leader behavior is the traits and characteristics that make someone effective as a leader (Western Governors University, 2020). Leaders utilize their behaviors to help them guide, direct, and influence the work of their teams. There are many innate characteristics that enhance leadership behavior, but there are strategies and actions that leaders can develop to improve
The Role of Transglobal Leadership Intelligence in Improving Good Governance Through The Tri Hita Karana Indigenous Culture and Transglobal Leadership Behavior

their behavior and become more effective. Organizations thrive with leaders who use their behavior to share the vision, encourage the team, and ensure everyone is working as effectively as possible. One of the main factors that influences good governance is the role of leadership. Leaders motivate individuals to achieve targeted goals Northouse (2021). There is a growing emphasis on transformational leadership practices as a way to understand how leaders play an important role in building organizations, and influencing elements of good governance Said and Masud (2013); Mohamad et al. 2014). Transglobal leadership behavior in this research refers to leadership in indigenous organizations, with the implementation of Tri Hita Karana in implementing ecotourism in Bali to achieve good governance.

Indigenous institutions are seen as a set of ready-made power structures that enable groups of people to organize themselves, make decisions, enforce rules and resolve conflicts Bycio et al. (1995) Development projects seek to strengthen customary institutions where they exist, and to explore the possibility of replicating customary institutions in other situations to achieve good governance. Krina (2003) states, good governance is defined as good and authoritative governance. The main elements of efforts to realize good governance are demands for openness (transparency), increased efficiency in all fields (efficiency), clearer responsibilities (responsibility), and fairness (fairness). On the other hand, the Asian Development Bank Edwards et al. (2003) emphasized that there is a general consensus that good governance is based on 4 pillars, namely (1) accountability, (2) transparency, (3) predictability, and (4) participation. Good governance criteria for international development organizations tend to be unspecific and overly ambitious, as they rarely take into account the specific conditions for each developing country Grindle (2004) Jabeen (2007)). Based on the theoretical analysis and several previous studies above, the indicators and various items, a hypothesis emerges:

H3: Transglobal Leadership Intelligence has a significant effect on Transglobal Leadership Behavior

H4: Transglobal Leadership Behavior has a significant effect on Good Governance

Tri Hita Karana is a philosophy which is also a concept of life and belief system of the Balinese people which prioritizes the principles of togetherness, harmony and balance between economic goals, environmental and cultural preservation, aesthetics and spirituality Lestari et al. (2014) (Nakata 2007) states that the indigenous point of view is not the production of endless subjective narratives to interfere with objective accounts, nor is it a collection of stories from lived experiences. However, Indigenous Standpoint Theory is a different form of analysis and is itself a discursive construction and intellectual tool for persuading others and bringing to light...
what may not be the focus of others' attention Nakata (2007) Indigenous institutions theory provides a critical viewpoint for investigating Indigenous knowledge and experiences, in relation to others and against institutional rhetoric, across and within intuitive environments.

This helps gain a better understanding of the role and subsequent value of Indigenous Peoples within the organizational structure. The authors believe this will also facilitate the centralization of Indigenous voices within institutions Trudgett, et al (2022).

The World Bank's explanation regarding good governance quoted by the Ministry of Home Affairs (Ministry of Home Affairs, 2006) states that good governance is the implementation of solid and responsible development management which is in line with the principles of democracy and efficient markets, avoiding misallocation of investment funds and preventing corruption both in political and administrative, implementing budgetary discipline and creating legal and political frameworks for the growth of business activities. Furthermore, the World Bank also revealed a number of characteristics of good governance, namely a strong and participatory civil society, openness, predictable policy making, responsible executives, professional bureaucracy and the rule of law. Good governance raises questions about three main areas “what needs to be done, when it needs to be done, and how it needs to be done” (Grindle 2004)

(Sharkey et al. 2012) explains transglobal leadership behavior, namely: a) Uncertainty, resistance to uncertainty; b) Team Connectivity or team connectivity, working across boundaries; c) Pragmatic Flexibility, namely being able to adapt to other cultures well even though different organizations and country cultural perspectives; d) Perspective responsiveness, working with a high level of sensitivity to the needs of other people. The Tri Hita Karana culture is one of the Balinese customs and culture which is still used as a basis for behavior for the Balinese people. This culture emphasizes behavior that should be maintained by every society in order to create harmonious relationships, with the Creator, with the environment and with fellow humans. In organizations, maintaining harmonious relationships with fellow members is very important for the survival of the organization. The LPD organization is no exception, which is an organization based in Pakraman village in Bali, which must be able to implement the Tri Hita Karana culture by every part of the organization Triandini and Suardika 2012) Based on the theoretical analysis and several previous studies above, the indicators and various items, a hypothesis emerges:

**H5: Tri Hita Karana has a significant effect on Good Governance**

**H6: Transglobal Leadership Behavior has a significant effect on Tri Hita Karana**
3 METHODS

This research is quantitative research. The population in this research is ASN of the Bali Province Tourism Office. The unit of analysis in this research is a government organization/institution. This research uses a saturated sample or population sample, that is, all members of the population are used as research samples and every State Civil Apparatus at the Bali Province Tourism Office is a respondent in each position status, which includes: 65 civil servants, including: structural officials, general functional, echelon IIa, Echelon IIIa, Echelon IVa, Employee Staff. The entire number will be the sample in this research so it is called census survey research or saturated sample Creswell et al. (2014) Questionnaires/questionnaires were developed to test the hypotheses in this research model. There are six constructs, namely Transglobal Leadership Intelligence as the independent variable, Tri Hita Karana and Transglobal Leadership Behavior as the mediating variable and Good Governance as the dependent variable. Each variable consists of several statement items which are measured using a Likert scale. Submission of questionnaires is carried out offline and online (via news number and email to employees). A total of 27 respondents filled out the questionnaire offline, while 38 respondents filled out the questionnaire online. The collected data was analyzed using WarpPLS 7.0 software.

4 RESULT AND DISCUSSION

4.1 RESPONDENT OVERVIEW

Characteristics of respondents who are 65 civil servants, including: structural officials, general functional, echelon IIa, Echelon IIIa, Echelon IVa, Employee Staff are divided into several demographic aspects. This demographic is gender, age, and last education obtained. The exposure characteristics can be described in Figure 1.
The Role of Transglobal Leadership Intelligence in Improving Good Governance Through The Tri Hita Karana Indigenous Culture and Transglobal Leadership Behavior

Figure 1

Characteristics of Respondents

<table>
<thead>
<tr>
<th>Indicators/Aspects</th>
<th>Sub-indicators</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Man</td>
<td>42%</td>
</tr>
<tr>
<td></td>
<td>Woman</td>
<td>58%</td>
</tr>
<tr>
<td>Age</td>
<td>22-30</td>
<td>29%</td>
</tr>
<tr>
<td></td>
<td>31-40</td>
<td>38%</td>
</tr>
<tr>
<td></td>
<td>41-50</td>
<td>26%</td>
</tr>
<tr>
<td></td>
<td>&gt; 50</td>
<td>11%</td>
</tr>
<tr>
<td>Education</td>
<td>High School</td>
<td>0%</td>
</tr>
<tr>
<td></td>
<td>Diploma</td>
<td>0%</td>
</tr>
<tr>
<td></td>
<td>bachelor</td>
<td>55%</td>
</tr>
<tr>
<td></td>
<td>master</td>
<td>3%</td>
</tr>
<tr>
<td>Years of Services</td>
<td>1-10</td>
<td>31%</td>
</tr>
<tr>
<td></td>
<td>11-20</td>
<td>40%</td>
</tr>
<tr>
<td></td>
<td>21-30</td>
<td>6%</td>
</tr>
<tr>
<td></td>
<td>&gt;30</td>
<td>23%</td>
</tr>
</tbody>
</table>

4.2 RESULTS OF OUTER MODEL

The measurement model must reflect the indicators assessed based on the relationship between item scores. The value of the loading factor or external loading must be 0.6 to be declared valid (Black and Babin 2019a). Then next there is the term AVE (Average Variance Extracted) which has a rating value of 0.5 to be declared good or valid. Furthermore, Discriminant Validity is calculated using cross loading with the criterion that if the loading factor value is greater than the correlation between the indicator and other variables, then the indicator is stated to be valid in measuring the corresponding variable. The results of testing the outer model to assess the validity of the indicators show that all of them are declared valid as shown in table 2 below:

Table 1

Validity calculation results

<table>
<thead>
<tr>
<th>Variable</th>
<th>Symbol</th>
<th>Loading Factor</th>
<th>Convergent Validity</th>
<th>Discriminant Validity</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>X1.1</td>
<td>0.777</td>
<td>0.673</td>
<td>0.777</td>
<td>-0.258</td>
<td>Valid</td>
</tr>
<tr>
<td>X1.2</td>
<td>0.745</td>
<td>0.679</td>
<td>0.745</td>
<td>-0.771</td>
<td>Valid</td>
</tr>
<tr>
<td>Transglobal Leadership Intelligence (X1)</td>
<td>X1.3</td>
<td>0.791</td>
<td>0.682</td>
<td>0.791</td>
<td>0.252</td>
</tr>
<tr>
<td>X1.4</td>
<td>0.861</td>
<td>0.714</td>
<td>0.796</td>
<td>0.791</td>
<td>0.252</td>
</tr>
<tr>
<td>X1.5</td>
<td>0.739</td>
<td>0.712</td>
<td>0.739</td>
<td>0.311</td>
<td>0.063</td>
</tr>
<tr>
<td>X1.6</td>
<td>0.868</td>
<td>0.713</td>
<td>0.868</td>
<td>0.560</td>
<td>0.136</td>
</tr>
</tbody>
</table>
The Role of Transglobal Leadership Intelligence in Improving Good Governance Through The Tri Hita Karana Indigenous Culture and Transglobal Leadership Behavior

The composite reliability value of 0.7 can determine the reliability value. Even so, some experts also state that a composite reliability value of 0.6 is still acceptable (Black and Babin 2019b). In addition, variable reliability can also be calculated using the Alpha Cronbach formula. Table 2 explains that all variables can fulfill the reliable requirements, namely with each value of composite reliability and Alpha Chronbach having a value of 0.7.

Figure 2
Composite reliability dan cronbach’s alpha

<table>
<thead>
<tr>
<th>Variable</th>
<th>Indicator</th>
<th>Item</th>
<th>Composite reliability</th>
<th>Cronbach’s alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transglobal Leadership</td>
<td>X2.1</td>
<td>0.746</td>
<td>0.707</td>
<td>0.313 0.746 0.446 0.023 Valid</td>
</tr>
<tr>
<td>Intelligence (X1)</td>
<td>X2.2</td>
<td>0.925</td>
<td>0.800</td>
<td>0.334 0.925 0.346 0.195 Valid</td>
</tr>
<tr>
<td>Transglobal Leadership</td>
<td>X2.3</td>
<td>0.764</td>
<td>0.738</td>
<td>-0.913 0.764 -0.778 0.619 Valid</td>
</tr>
<tr>
<td>Behaviors (X2)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indigenous Culture Tri Hita</td>
<td>X3.1</td>
<td>0.721</td>
<td>0.886</td>
<td>-0.066 0.504 0.721 0.429 Valid</td>
</tr>
<tr>
<td>Karana (X3)</td>
<td>X3.2</td>
<td>0.770</td>
<td>0.818</td>
<td>0.110 0.246 0.770 -0.185 Valid</td>
</tr>
<tr>
<td>Leadership Behaviors (X2)</td>
<td>X3.3</td>
<td>0.788</td>
<td>0.802</td>
<td>0.036 0.512 0.788 0.150 Valid</td>
</tr>
<tr>
<td>Good Governance(Y)</td>
<td>Y.1</td>
<td>0.834</td>
<td>0.615</td>
<td>0.016 -0.013 0.092 0.834 Valid</td>
</tr>
<tr>
<td>X.2</td>
<td>0.868</td>
<td></td>
<td>0.802</td>
<td>0.103 -0.056 -0.166 0.868 Valid</td>
</tr>
<tr>
<td>X.3</td>
<td>0.850</td>
<td>0.698</td>
<td>0.216</td>
<td>-0.103 0.064 -0.850 Valid</td>
</tr>
<tr>
<td>X.4</td>
<td>0.783</td>
<td>0.839</td>
<td>-0.432</td>
<td>-0.005 -0.051 0.783 Valid</td>
</tr>
<tr>
<td>X.5</td>
<td>0.753</td>
<td>0.729</td>
<td>-0.123</td>
<td>0.183 -0.037 0.753 Valid</td>
</tr>
<tr>
<td>X.6</td>
<td>0.910</td>
<td>0.722</td>
<td>0.159</td>
<td>-0.178 0.208 0.910 Valid</td>
</tr>
</tbody>
</table>

Goodness of fit Model used to determine the magnitude of the ability of exogenous variables to explain the diversity of endogenous variables, or in other words to determine the magnitude of the contribution of exogenous variables to endogenous variables. Goodness of fit Model in the PLS analysis is carried out using the coefficient of determination (R-Square) and Q-Square predictive relevance (Q^2), and the results can be seen in table 4 below:

Table 2

<table>
<thead>
<tr>
<th>No</th>
<th>Endogen</th>
<th>Symbol</th>
<th>R Squared</th>
<th>Q Squared</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Transglobal Leadership Behaviors</td>
<td>X2</td>
<td>0.083</td>
<td>0.117</td>
</tr>
<tr>
<td>2</td>
<td>Indigenous Culture Tri Hita Karana</td>
<td>X3</td>
<td>0.580</td>
<td>0.550</td>
</tr>
<tr>
<td>3</td>
<td>Good Governance</td>
<td>Y</td>
<td>0.415</td>
<td>0.462</td>
</tr>
</tbody>
</table>

R-square variable Transglobal Leadership Behaviors (X2) worth 0.083 or 0.83%. This can indicate that the variable Transglobal Leadership Behaviors (X2) can be explained by the Transglobal Leadership Intelligence variable (X1) of 0.83%, while the remaining 99.17% is the contribution of other factors not discussed in this research. Then Q-square variable Transglobal Leadership Behaviors (X2) has a value of 0.117. This shows that the Transglobal Leadership Intelligence variable (X1) has quite strong predictive power regarding the variable Transglobal Leadership Behaviors (X2). R-square variable Indigenous Culture Tri Hita Karana (X3) is worth 0.580 or 58.0%. This can indicate that the variable Indigenous Culture Tri Hita Karana (X3) can be explained by the variables Transglobal Leadership Intelligence (X1) and Transglobal Leadership Behaviors (X2) was 58.0%, while the remaining 42.0% was the contribution of other factors not discussed in this research. Then Q-square variable Indigenous Culture Tri Hita Karana (X3) worth 0.550. This shows that the variables Transglobal Leadership Intelligence (X1) and Transglobal Leadership Behaviors (X2) has quite strong predictive power for variables Indigenous Culture Tri Hita Karana (X3). R-square the Good Governance (Y) variable has a value of 0.415 or 41.5%. This can show that the Good Governance variable (Y) can be explained by the Transglobal Leadership Intelligence variable (X1), Leadership Behaviors (X2) and Indigenous Culture Tri Hita Karana (X3) was 41.5% while the remaining 58.5% was the contribution of other factors not discussed in this research. Then Q-square the Good Governance variable (Y) has a value of 0.462. This shows that the Transglobal Leadership Intelligence variable (X1), Leadership Behaviors (X2) and Indigenous Culture Tri Hita Karana (X3) has quite strong predictive power for the Good Governance variable (Y).
4.3 HYPOTHESIS TEST

Figure 3

Inner model test results

The results of the inner model test show the results of the hypothesis test which can be seen in table 5 below:

Table 3

Result of Hypothesis Test

<table>
<thead>
<tr>
<th>Exogenous</th>
<th>Endogenous</th>
<th>Path Coefficient</th>
<th>SE</th>
<th>P Value</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transglobal Leadership</td>
<td>Indigenous Culture Tri Hita Karana (X3)</td>
<td>-0.145</td>
<td>0.149</td>
<td>0.168</td>
<td>Insignificant</td>
</tr>
<tr>
<td>Transglobal Leadership</td>
<td>Good Governance(Y)</td>
<td>0.563</td>
<td>0.124</td>
<td>&lt;0.001</td>
<td>Significant</td>
</tr>
<tr>
<td>Transglobal Leadership</td>
<td>Transglobal Leadership</td>
<td>0.288</td>
<td>0.140</td>
<td>0.023</td>
<td>Significant</td>
</tr>
<tr>
<td>Transglobal Leadership</td>
<td>Indigenous Culture Tri Hita Karana (X3)</td>
<td>0.761</td>
<td>0.114</td>
<td>&lt;0.001</td>
<td>Significant</td>
</tr>
</tbody>
</table>
The results of testing the first hypothesis show that the variable Transglobal Leadership Intelligence (X1) on Indigenous Culture Tri Hita Karana (X3) produces a valuepath coefficient of -0.145. This means that both variables show a negative influence. This means that Transglobal Leadership Intelligence (X1) has a negative influence on Tri Hita Karana Indigenous Culture (X3). Next, assessed-value between the Transglobal Leadership Intelligence variable (X1) and the Tri Hita Karana Indigenous Culture variable (X3) is 0.168. The test results show that p-value > level of significance (alpha = 5%). This means that the Transglobal Leadership Intelligence variable (X1) has a negative and insignificant effect on the Tri Hita Karana Indigenous Culture variable (X3). These results do not support the first hypothesis of this research which states "Transglobal Leadership Intelligence (X1) has a significant effect on Indigenous Culture Tri Hita Karana (X3)". The negative and significant influence between the Transglobal Leadership Intelligence variable (X1) on the Tri Hita Karana Indigenous Culture variable (X3) shows the higher the Transglobal Leadership Intelligence (X1) possessed by stakeholder (government) in development ecotourism for will reduce Indigenous Culture Tri Hita Karana (X3), although the decrease is not significant. Vice versa, if stakeholder (government) in development ecotourism don't have good Transglobal Leadership Intelligence (X1), the stakeholder (government) will have a tendency to increase Indigenous Culture Tri Hita Karana (X3) insignificantly. This statement is supported by the results of calculations in descriptive statistics which show the average value of the frequency distribution of the Transglobal Leadership Intelligence variable (X1) is 4.16 and the Tri Hita Karana Indigenous Culture variable (X3) is 4.38. This shows that stakeholder in development ecotourism has quite good Transglobal Leadership Intelligence but has not been able to increase funding for Indigenous Culture Tri Hita Karana significantly.

This finding is not in line with Indigenous Psychology Theory Dandy and Pe-Pua (2015)) with an approach in psychology that considers native culture and cultural context as an integral part of psychological understanding and individual well-being. In perspective Indigenous psychology Theory Theory Dandy and Pe-Pua (2015) and transformational leadership theory. The influence of Transglobal Leadership Intelligence on Indigenous culture Tri Hita Karana emphasized the importance of respecting and recognizing indigenous cultural
values. Leaders with Transglobal Leadership Intelligence can play an important role in respecting and recognizing indigenous cultural values in the context of Tri Hita Karana. Leaders can ensure that these values are integrated into their leadership policies and practices. Indigenous psychology Theory Theory Dandy and Pe-Pua (2015) encourages education and awareness about indigenous culture. Leaders with Transglobal Leadership Intelligence can promote educational programs and indigenous cultural awareness that help understand and appreciate their culture, in line with the principles of Tri Hita Karana. In perspective Indigenous psychology Theory Theory Dandy and Pe-Pua (2015)) and transformational leadership theory, the influence of Transglobal Leadership Intelligence should support efforts to maintain and respect indigenous cultures, which will benefit the psychological well-being and general well-being of indigenous communities. Leaders who integrate their global understanding within the framework Indigenous psychology.

Theory Dandy and Pe-Pua 2015) and transformational leadership theory can play a role in ensuring that its policies and leadership practices support a balance between humans, nature and culture in accordance with the Tri Hita Karana principles. The results of this research are also in line with the findings of Anshori, Sunaryo, and Basalamah (2022), El Junusi and Mubarak (2021), Roache (2021) which shows that Transglobal Leadership Intelligence (X1) has a significant effect on Indigenous Culture Tri Hita Karana.

The results of testing the second hypothesis show that the Transglobal Leadership Intelligence variable (X1) is related to Good Governance (Y) produces valuepath coefficient of 0.56.3 Valuepath coefficient This means that both variables show a positive influence. This means that Transglobal Leadership Intelligence (X1) has a positive effect on Good Governance (Y). Next, the assessed-value between the Transglobal Leadership Intelligence variable (X1) and the variable Good Governance (Y) is <0.001. The test results show that p-value < level of significance (alpha = 5%). This means that the Transglobal Leadership Intelligence variable (X1) has a positive and significant effect on the variable Good Governance (Y). These results support the hypothesis in this study which states “Transglobal Leadership Intelligence (X1) has a significant effect on Good Governance (AND)”. Positive and significant influence between the Transglobal Leadership Intelligence variable (X1) on the variables Good Governance (AND) shows the higher Transglobal Leadership Intelligence (X1) possessed by stakeholder (government) in development ecotourism for will improve Good Governance (AND) whose increase is significant. And vice versa, when stakeholder (government) in development ecotourism don't have good Transglobal Leadership Intelligence (X1), the stakeholder (the government) will have a tendency to reduce Good Governance (AND) significantly. This
The Role of Transglobal Leadership Intelligence in Improving Good Governance Through The Tri Hita Karana Indigenous Culture and Transglobal Leadership Behavior

statement is supported by the results of calculations in descriptive statistics which show the average value of the frequency distribution of the Transglobal Leadership Intelligence variable (X1) which is 4.16 and the variable Good Governance (AND) of 4.52. This shows that stakeholder in development ecotourism has quite good Transglobal Leadership Intelligence and is able to increase financing Good Governance (AND) significantly.

This finding is in line with Indigenous Institutions Theory Trudgett et al. (2022) which states that ecotourism development can form a holistic approach and take into account local wisdom and sustainability. Good Transglobal Leadership Intelligence includes a deep understanding of local values, culture and traditional institutions. Good governance, corresponding to Indigenous Institutions Theory, emphasizes the importance of recognizing and respecting traditional values in ecotourism development Trudgett et al. (2022). Good governance Ecotourism development requires the active participation of local communities. Globally savvy transglobal leaders will ensure that ecotourism policies engage local communities according to the principles Indigenous Institutions Theory which emphasizes community participation in decision making Trudgett et al. (2022)).

Transglobal leaders can support community empowerment initiatives through training, education and skills development programs. Indigenous institutions theory encouraging a partnership-based approach in ecotourism development. Good governance emphasizes the importance of collaboration and partnership. Transglobal leaders can act as facilitators of collaboration between parties involved in ecotourism development. By integrating Transglobal Leadership Intelligence with good governance and principles Indigenous Institutions theory, Ecotourism development can be more inclusive, sustainable and consider local wisdom. This creates a strong foundation for the development of ecotourism that respects and maintains cultural and environmental diversity. The results of this research are also in line with the findings of Elmasry and Bakri (2019), Muhammad et al. (2018) Jali and Lekhanya (2017) Bongo and Manyena (2015), Asif et al. (2019) Ali and Rasheed (2020) Rincones et al. (2018), Forje and Tchamba (2022) who shows that Transglobal Leadership Intelligence (X1) has a significant effect on good governance.

The results of testing the third hypothesis show that the Transglobal Leadership Intelligence variable (X1) is related to Transglobal Leadership Behaviors (X2) generate valuepath coefficient of 0.288. Markpath coefficient This means that both variables show a positive influence. This means that Transglobal Leadership Intelligence (X1) has a positive effect on Transglobal Leadership Behaviors (X2).
The Role of Transglobal Leadership Intelligence in Improving Good Governance Through The Tri Hita Karana Indigenous Culture and Transglobal Leadership Behavior

Leadership Intelligence variable (X1) and the variable Transglobal Leadership Behaviors (X2) namely 0.023. The test results show that p-value < level of significance (alpha = 5%). This means that the transglobal leadership intelligence variable (X1) has a positive and significant effect on the variable transglobal leadership behaviors (X2). These results support the third hypothesis of this research which states "transglobal leadership intelligence (X1) has a significant effect on transglobal leadership behaviors (X2)". The positive and significant influence of the transglobal leadership intelligence variable (X1) on the variables transglobal leadership behaviors (X2) shows the higher the transglobal leadership intelligence (X1) possessed by stakeholder (government) in development ecotourism for will improve transglobal leadership behaviors (X2) whose increase is significant. And vice versa, when stakeholder (government) in development ecotourism don't have good transglobal leadership intelligence (X1), the stakeholder (the government) will have a tendency to reduce transglobal leadership behaviors (X2) significantly. This statement is supported by the results of calculations in descriptive statistics which show the average value of the frequency distribution of the transglobal leadership intelligence variable (X1) which is 4.16 and the variable transglobal leadership behaviors (X2) of 4.42. This shows that stakeholder in development ecotourism has quite good transglobal leadership intelligence and is able to increase financing transglobal leadership behaviors (X2) significantly.

The findings of this study are in line with Indigenous psychology theory Denzin et al. (2008) and transformational leadership theory which emphasizes the values, wisdom, and worldview that originate from indigenous or local culture. Some principles in Indigenous psychology that may be relevant in this context involve a deep understanding of the environment, sustainability, and the balanced relationship between humans and nature. Indigenous psychology theory Denzin et al. (2008) and transformational leadership theory often emphasizing balance and harmonious relationships between humans and nature. In the context of ecotourism development, Transglobal Leadership Intelligence may include an understanding that the sustainability of ecotourism businesses or projects should not harm local ecosystems or communities. Transglobal Leadership Behaviors can reflect actions to ensure that the principles of sustainability and balance with nature are recognized and integrated in all aspects of ecotourism development. Indigenous psychology theory Denzin et al. (2008) and transformational leadership theory emphasize community participation and ownership in decision making. Leaders with Transglobal Leadership Intelligence can try to understand and respect local value systems and power structures. Transglobal Leadership Behaviors can reflect actions to ensure active participation and empowerment of local communities in ecotourism.
development. The results of this research are also in line with the findings of Muhammad et al. (2018), Muhammad et al. (2018) Harto et (2021a), Insan et al. 2021), and El Junusi and Mubarok (2021) which shows that Transglobal Leadership Intelligence (X1) has a significant effect on transglobal leadership behaviors.

The results of testing the fourth hypothesis show that the variable Transglobal Leadership Behaviors (X2) against Indigenous Culture Tri Hita Karana (X3) produces a valuepath coefficient amounting to 0.761. Markpath coefficient This means that both variables show a positive influence. It means, Transglobal Leadership Behaviors (X2) positive influence on Indigenous Culture Tri Hita Karana(X3). Next, assess-value between variables Transglobal Leadership Behaviors (X2) and variables Indigenous Culture Tri Hita Karana(X3) namely <0.001. The test results show that p-value < level of significance (alpha = 5%). This means it is variable Transglobal Leadership Behaviors (X2) has a positive and significant effect on the variable Indigenous Culture Tri Hita Karana(X3). These results support the fourth hypothesis of this study which states "Transglobal Leadership Behaviors (X2) significant effect on Indigenous Culture Tri Hita Karana(X3)". Positive and significant influence between variables Transglobal Leadership Behaviors (X2) to the variable Indigenous Culture Tri Hita Karana(X3) shows that it is getting higher Transglobal Leadership Behaviors (X2) owned by stakeholder (government) in development ecotourism for will improve Indigenous Culture Tri Hita Karana(X3) whose increase is significant. And vice versa, when stakeholder (government) in development ecotourism do not have Transglobal Leadership Behaviors (X2) is good, the stakeholder (the government) will have a tendency to reduce Indigenous Culture Tri Hita Karana(X3) significantly. This statement is supported by the results of calculations in descriptive statistics which show the average value of the variable frequency distribution Transglobal Leadership Behaviors (X2) which is 4.42 and variable Indigenous Culture Tri Hita Karana (X3) of 4.38. This shows that stakeholder in development ecotourism ownTransglobal Leadership Behaviors (X2) which is quite good and able to increase financing Indigenous Culture Tri Hita Karana(X3) significantly. The results of this study are in line with Indigenous psychology theory Denzin et al. (2008) and transformational leadership theory which emphasizes its importance transglobal leadership behaviors in improving cultural practices Indigenous Culture Tri Hita Karana. This finding is also in line with research findings from Munandar 2017), (Krisnanda and Surya 2019) who states that transglobal leadership behavior has a significant effect on Indigenous Culture Tri Hita Karana.

The results of hypothesis testing show that the variable Indigenous Culture Tri Hita Karana (X3) against Good Governance (AND) generates a valuepath coefficient of 0.057.
Markpath coefficient. This means that both variables show a positive influence. It means, Indigenous Culture Tri Hita Karana (X3) has a positive effect on Good Governance (Y). Next, assess p-value between variables Indigenous Culture Tri Hita Karana (X3) and variables Good Governance (AND) namely 0.357. The test results show that p-value > level of significance (alpha = 5%). This means it is variable Indigenous Culture Tri Hita Karana (X3) has a positive and insignificant effect on the variable Good Governance (Y). These results do not support the fifth hypothesis of this study which states "Indigenous Culture Tri Hita Karana (X3) significant effect on Good Governance (Y)". Positive and insignificant influence between variables Indigenous Culture Tri Hita Karana (X3) to the variable Good Governance (AND) shows higher Indigenous Culture Tri Hita Karana (X3) owned by stakeholder (government) in development ecotourism for will improve Good Governance (AND) although the increase is not significant. And vice versa, when stakeholder (government) in development ecotourism do not have Indigenous Culture Tri Hita Karana (X3) which is good, the stakeholder (the government) will have a tendency to reduce Good Governance (Y) is not significant. This statement is supported by the results of calculations in descriptive statistics which show the average value of the variable frequency distribution Indigenous Culture Tri Hita Karana (X3) which is 4.38 and variable Good Governance (AND) of 4.52. This shows that stakeholder in development ecotourism own Indigenous Culture Tri Hita Karana (X3) which is very good and able to increase financing Good Governance (AND) insignificantly.

The results of this study are in line with Indigenous institutions theory Trudgett et al. 2022) emphasize that Indigenous Culture Tri Hita Karana often emphasizing the role of traditional institutions in maintaining balance and harmony between humans, nature, and spirituality. These institutions can have a role in making decisions in the context of ecotourism development. Good governance relies on active and inclusive participation from various stakeholders. Traditional institutions can play a role in facilitating dialogue, ensuring fair representation, and helping guide policies that respect cultural and natural values. Indigenous Culture Tri Hita Karana often highlighting the empowerment of local communities. Traditional institutions can play a role in facilitating this empowerment, ensuring equitable participation in the ecotourism development process. Good governance includes efforts to create mechanisms for empowerment and inclusion in decision making. Traditional institutions can be a means of facilitating the empowerment of local communities. Indigenous Culture Tri Hita Karana includes maintaining local culture and identity. Traditional institutions can play a role in maintaining the cultural integrity and identity of communities. Within the framework of good governance, it is important to ensure that ecotourism development policies support the
maintenance of culture and identity, and traditional institutions can help ensure this is achieved. By considering the role of traditional institutions in indigenous societies, we can see how the principles indigenous culture tri hita karana can be integrated into institutional structures to achieve good governance in the context of sustainable and equitable ecotourism development. This finding is also in line with research findings from (Agung et al. 2015), Munandar (2017) Krisnanda and Surya (2019) Runa (2012) Anshori et al. (2022) and Harto et al. (2021) who mentioned that Indigenous Culture Tri Hita Karana significant effect on good governance.

The results of hypothesis testing show that the variable Transglobal Leadership Behaviors (X2) against Good Governance (AND) generate value path coefficient of -0.319. Mark path coefficient This means that both variables show a negative influence. It means, Transglobal Leadership Behaviors (X2) has a negative effect on Good Governance (Y). Next, assess-value between variables Transglobal Leadership Behaviors (X2) and variables Good Governance (AND) namely 0.013. The test results show that p-value < level of significance (alpha = 5%). This means it is variable Transglobal Leadership Behaviors (X2) has a negative and significant effect on the variable Good Governance (Y). These results do not support the fifth hypothesis of this study which states "Transglobal Leadership Behaviors (X2) has a significant effect on Good Governance (Y)". Negative and significant influence between variables Transglobal Leadership Behaviors (X2) to the variable Good Governance (AND) shows higher Transglobal Leadership Behaviors (X2) owned by stakeholder (government) in development ecotourism for will be unable to upgrade Good Governance (AND) albeit significantly. And vice versa, when stakeholder (government) in development ecotourism do not have Transglobal Leadership Behaviors (X2) is good, the stakeholder (government) will have a tendency to increase Good Governance (Y) significantly. This statement is supported by the results of calculations in descriptive statistics which show the average value of the variable frequency distribute on Transglobal Leadership Behaviors (X2) which is 4.42 and variable Good Governance (AND) of 4.52. This shows that stakeholder in development ecotourism own Transglobal Leadership Behaviors (X2) which is very good but unable to increase financing Good Governance (AND) significantly.

Leadership Behaviors (X2) which is 4.42 and variable Good Governance (AND) of 4.52. This shows that stakeholder in development ecotourism own Transglobal Leadership Behaviors (X2) which is very good but unable to increase financing Good Governance (AND) significantly.

The findings of this study are in line with Indigenous institutions theory Trudgett et al. (2022) can assume that in the context of ecotourism development, institutional theory related to indigenous communities or indigenous cultures can provide insight into how traditional or local institutions can influence global leadership practices, including Transglobal Leadership Behaviors, and good governance. In ecotourism development, a good relationship between
leaders and Transglobal Leadership Behaviors and local institutions can create frameworks that combine local values with global leadership practices to achieve good governance. Indigenous institutions theory Trudgett et al. (2022) suggest that by understanding the role and contribution of indigenous institutions, leaders can ensure that the policies and actions taken are more in line with the local context and have a positive impact on local communities. This finding is also in line with research findings from Elmasry and Bakri (2019), Muhammad et al. (2018) Jali and Lekhanya (2017) (Bongo and Manyena 2015) Asif et al. (2019) Ali and Rasheed (2020) Rincones-Delgado and Feig (2018) Forje and Tchamba (2022) who mentioned that transglobal leadership behavior had a significant effect on good governance.

5 CONCLUSION

The findings in this research theoretically provide empirical evidence for Indigenous psychology Theory Dandy and Pe-Pua (2015) Indigenous Institutions Theory Trudgett et al. (2022), and transformational leadership theory within the Bali Provincial Government. There were four hypotheses that showed significant results and two of them were proven not to be significant. The author realizes that the results of this research cannot be generalized. This research is only the result of a survey of respondents at the Bali Provincial Tourism Office and at certain times a limited number of State Civil Apparatus were included as respondents. Different results could be obtained if tested on respondents from all State Civil Apparatus in Bali Province, Indonesia. It is hoped that future research will also consider the use of other variables, apart from those used in this research.

ACKNOWLEDGMENT

This work is supported by the administrative science doctoral program, Faculty of Administrative Sciences, Brawijaya University, Malang-Indonesia, Therefore, the author would like to thank profusely for the support.

REFERENCES


The Role of Transglobal Leadership Intelligence in Improving Good Governance Through The Tri Hita Karana Indigenous Culture and Transglobal Leadership Behavior


Jabeen, Nasira. 2007. “Good or Good Enough Governance in South Asia: Constraints and Possibilities.” Inaugural Address as Professor to the Prince Claus Chair in Development and Equity, Delivered at Utrecht University.


The Role of Transglobal Leadership Intelligence in Improving Good Governance Through The Tri Hita Karana Indigenous Culture and Transglobal Leadership Behavior


The Role of Transglobal Leadership Intelligence in Improving Good Governance Through The Tri Hita Karana Indigenous Culture and Transglobal Leadership Behavior


