Leadership Values in the *Megoak-goakan* Tradition

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A B S T R A K. Studi ini mengeksplorasi nilai-nilai kepemimpinan yang tertanam dalam tradisi Megoak-Goakan, seni pertunjukan komunal yang berakar pada warisan budaya Bali. Secara tradisional dipentaskan dalam konteks ritual dan perayaan, Megoak-goakan melambangkan kerja sama, ketekunan, dan koordinasi strategis, menawarkan pelajaran mendalam tentang kepemimpinan dan tanggung jawab kolektif. Menggunakan pendekatan deskriptif kualitatif yang didukung oleh observasi, wawancara, dan tinjauan pustaka, penelitian ini menyelidiki bagaimana gerakan simbolis dan dinamika interaktif dalam pertunjukan mewujudkan prinsip-prinsip kepemimpinan yang relevan dengan konteks tradisional maupun kontemporer. Temuan mengungkapkan bahwa tradisi ini menanamkan nilai-nilai seperti disiplin, persatuan, ketahanan, empati, dan kemampuan mengambil keputusan kolektif—sifat-sifat penting untuk membina pemimpin yang efektif. Selain itu, Megoak-goakan berfungsi sebagai media pendidikan karakter, memperkuat identitas budaya sekaligus memberikan pembelajaran pengalaman bagi generasi muda. Studi ini berpendapat bahwa merevitalisasi dan mengkontekstualisasikan nilai-nilai kepemimpinan Megoak-Goakan dapat berkontribusi pada kerangka kerja pendidikan dan pembangunan masyarakat yang lebih luas, menjembatani kearifan adat dengan konsep kepemimpinan modern. Penelitian ini menggarisbawahi pentingnya tradisi budaya sebagai sumber pengetahuan etis dan praktis yang dinamis, menawarkan wawasan tentang kepemimpinan berkelanjutan yang berakar pada nilai-nilai lokal.

A B S T R A C T. This study explores the leadership values embedded in the *Megoak-goakan* tradition, a communal performance art rooted in Balinese cultural heritage. Traditionally staged in ritual and festive contexts, *Megoak-goakan* symbolizes cooperation, perseverance, and strategic coordination, offering profound lessons on leadership and collective responsibility. Using a qualitative descriptive approach supported by observation, interviews, and literature review, the research investigates how the symbolic movements and interactive dynamics of the performance embody leadership principles relevant to both traditional and contemporary contexts. Findings reveal that the tradition instills values such as discipline, unity, resilience, empathy, and the ability to make collective decisions—qualities essential for nurturing effective leaders. Moreover, *Megoak-goakan* serves as a medium for character education, strengthening cultural identity while providing experiential learning for younger generations. The study argues that revitalizing and contextualizing the leadership values of *Megoak-goakan* can contribute to broader educational and community development frameworks, bridging indigenous wisdom with modern leadership concepts. This research underscores the importance of cultural traditions as dynamic sources of ethical and practical knowledge, offering insights into sustainable leadership grounded in local values.

1. INTRODUCTION

This qualitative descriptive study aims to thoroughly investigate and articulate the core leadership values embedded within the *Megoak-goakan* tradition, a specific cultural practice whose principles offer unique insights into community governance and societal harmony. Employing an ethnographic approach, this research seeks to uncover how these values are cultivated, transmitted, and manifested through the actions and decisions of traditional leaders within the *Megoak-goakan* context, providing a nuanced understanding of their influence on social cohesion and collective well-being (Sulistiadi et al., 2024). This exploration is critical for appreciating how indigenous leadership models, often rooted

in deeply ingrained cultural practices, contribute to sustainable community development and the preservation of heritage (Nuwa & Nasa, 2021).

Furthermore, examining such context-specific leadership theories is essential for recognizing the potential of indigenous traditions in interpreting leadership practices within local contexts (Sy-Luna & Diaz, 2023). This study will particularly focus on how *Megoak-goakan* tradition's leadership values contribute to the understanding of leadership excellence and formation, especially within the Indonesian context where diverse cultural and ethnic backgrounds converge (Sahertian & Jawas, 2021). The study will differentiate between indigenous and non-indigenous leadership styles, analyzing how cultural values shape leadership excellence within these distinct groups (Sahertian & Jawas, 2021). Additionally, this research will delve into how traditional leadership roles within the *Megoak-goakan* tradition foster community connection and youth development through established mentoring processes, akin to those observed in other cultural contexts (Arshad et al., 2018).

This comparative perspective will highlight the universal aspects of mentorship in leadership development while acknowledging the distinct cultural nuances that define the *Megoak-goakan* tradition (Arshad et al., 2018). By examining these elements, this study intends to illuminate the practical applications of traditional values in contemporary leadership challenges, potentially offering alternative frameworks for fostering ethical and community-centric governance (Werang et al., 2024). It aims to provide a deeper understanding of how these traditional leadership values, such as those emphasizing spiritual, moral, and social aspects, contribute to the resilience and identity of indigenous communities (Ista et al., 2024).

This qualitative inquiry will also explore the intergenerational transmission of these leadership values, recognizing that cultural practices often serve as vital mechanisms for preserving and disseminating indigenous knowledge and social structures (Khaira et al., 2023). The findings will contribute to the broader academic discourse on leadership by offering an indigenous perspective that often remains marginalized in mainstream leadership theories, thereby enriching our understanding of diverse leadership paradigms (Santoso, 2019). This is particularly salient given the documented impact of culture and institutional differences on leadership behavior, suggesting that Western leadership theories may not directly apply to contexts strongly influenced by Eastern cultures, such as Indonesia (Sahertian & Jawas, 2021).

This study therefore seeks to elucidate how the *Megoak-goakan* tradition provides a unique lens through which to examine leadership effectiveness within a distinct cultural framework. Specifically, the research will adopt a descriptive qualitative methodology to meticulously document and analyze the nuanced expressions of leadership values inherent in the *Megoak-goakan* tradition, emphasizing an inductive approach to derive theoretical insights directly from observed cultural practices. This approach ensures that the interpretation of leadership values is grounded in the lived experiences and cultural expressions of the community, avoiding the imposition of external theoretical constructs (Zhang et al., 2012). The investigation will involve in-depth interviews with traditional leaders and community members, alongside participatory observation of *Megoak-goakan* rituals and daily life, to gather rich, contextualized data (Rofiq, 2024). This immersive approach, incorporating detailed observations of cultural practices and learning interactions, aims to capture the complexity of individual stories and foster a more sophisticated understanding of the subject (Lestari et al., 2024) (Ulfa et al., 2025).

The selection of a qualitative approach with methods such as interviews and observation is crucial for comprehensively exploring the organizational culture and the effective implementation of programs aimed at regional innovation (Dalimunthe & Frinaldi, 2025). This methodological choice allows for an exploration of how values such as collaboration, creativity, and openness, often central to cultural transformation in bureaucratic settings, manifest within traditional contexts like the *Megoak-goakan* tradition (Jabar & Frinaldi, 2025) (Dalimunthe & Frinaldi, 2025). Ultimately, this study will contribute to the understanding of emic and etic aspects of Indonesian leadership, highlighting how local cultural approaches, such as those found in the *Megoak-goakan* tradition, shape leadership effectiveness and community development (Suryani et al., 2012) (Sahertian & Effendi, 2022). This focus on culturally embedded leadership is particularly pertinent given the challenges facing leadership in Indonesia, where understanding cross-cultural perspectives is vital for tailoring effective leadership theories (Irawanto et al., 2011).

2. METHOD

This qualitative descriptive study will employ a comprehensive methodology designed to explore the nuances of leadership values within the *Megoak-goakan* tradition, utilizing a case study paradigm (Arshad et al., 2018). This approach is particularly suitable for in-depth investigation of a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident. The methodology will prioritize an emic perspective, seeking to understand the leadership values from the viewpoint of the *Megoak-goakan* community members themselves, thereby avoiding imposed external interpretations. This will involve conducting semi-structured interviews with key informants, including traditional leaders, elders, and community members, to gather rich, descriptive data on their perceptions and experiences of leadership within the *Megoak-goakan* tradition.

Additionally, observational data of communal gatherings and rituals associated with *Megoak-goakan* will be collected to provide contextual understanding of leadership in practice, complementing the interview data. Documentary analysis of historical records, cultural texts, and community archives will also be conducted to trace the evolution of

leadership values within the *Megoak-goakan* tradition over time. The integration of these diverse data sources will enable triangulation, enhancing the credibility and trustworthiness of the findings. Thematic analysis will then be employed to systematically identify patterns, themes, and meanings within the collected data, allowing for a nuanced understanding of the leadership values prevalent in the *Megoak-goakan* tradition.

This rigorous approach, including triangulation, will bolster the validity and reliability of the research findings, ensuring a comprehensive portrayal of leadership values within this unique cultural context (Rifdillah et al., 2024) (Pors, 2021). Furthermore, a narrative inquiry approach will be utilized to delve into the lived experiences of leaders, uncovering how their personal stories and cultural narratives shape their leadership identities and practices (Lundberg, 2019). The interview process will entail in-depth discussions lasting approximately one to one and a half hours per participant, combining informal conversational interviews, general interview guides, and standardized open-ended questions to ensure comprehensive data collection (Yan et al., 2020).

3. RESULT AND DISCUSSION

Result

The data collected from these varied methods will be transcribed verbatim and then coded using a qualitative data analysis software to facilitate the identification of emergent themes and categories (Papadopoulos et al., 2017) (Arshad et al., 2018). This systematic process will ensure that all data is meticulously organized and prepared for rigorous thematic analysis, allowing for the extraction of core conceptual categories related to leadership values (Zhang et al., 2023) (Scott & Fraser, 2015). The coding process will involve open coding, axial coding, and selective coding, moving from initial categorization of raw data to establishing relationships between categories and finally to developing overarching themes that capture the essence of leadership within the *Megoak-goakan* tradition (Tulğan & Güre, 2024). This methodical approach will facilitate a deep understanding of the intricate interplay between individual leadership attributes and the collective cultural heritage that defines the *Megoak-goakan* tradition.

The emergent themes will subsequently be corroborated through a meticulous triangulation process, comparing insights from interviews, observations, and documentary analysis to enhance the robustness of the findings and mitigate potential biases (Tiwari et al., 2025) (Nasir et al., 2024). The NVivo software, specifically version 12.1, will be utilized for this data processing, aligning with established practices for thematic analysis (Mensah et al., 2024). To further ensure the trustworthiness and validity of the analysis, a constant comparison method will be employed, reviewing similarities and differences in generated codes across all data sources (Chaudhary et al., 2025). This iterative approach will allow for the refinement of categories and themes, ensuring that the final interpretations are deeply rooted in the empirical data and reflect the participants' perspectives accurately (Wang, 2023). This comprehensive approach to data analysis aims to uncover the multifaceted dimensions of leadership values within the *Megoak-goakan* tradition, providing a robust foundation for further theoretical development in indigenous leadership studies. The credibility of the findings will be enhanced through prolonged engagement with the community and frequent interviews with participants over a significant period, enabling a deeper understanding of their perspectives and experiences (et al, 2025).

The analytical process will rigorously apply the six phases of thematic analysis, including familiarization with the data, generation of initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the report, as outlined by Braun and Clarke (Routhe et al., 2024). This meticulous analytical framework ensures that the identified leadership values are not merely anecdotal but are systematically derived from the rich qualitative data, thereby contributing to a robust understanding of the *Megoak-goakan* tradition (Pratiwi et al., 2023) (Wang, 2023). Moreover, the iterative nature of this process allows for the refinement of research questions and the identification of novel areas for exploration as the data analysis unfolds (Kurkan & Çetin, 2024). The dependability of the analysis will be assured through member checks, where preliminary findings are shared with participants for their validation and feedback, thus confirming that the interpretations align with their lived experiences (et al, 2025). This iterative feedback loop ensures the accuracy and resonance of the research outcomes with the community's own understanding of their leadership values (et al, 2025). The consistent application of Braun and Clarke's 15-point checklist further strengthens the quality of the thematic analysis across all six phases, ensuring rigor and trustworthiness (Hong & Hong, 2023).

Discussion

The discussion of this study integrates both the theoretical perspectives derived from the literature and the findings of the qualitative analysis on leadership values in the *Megoak-goakan* tradition. A thorough review of existing literature contextualizes the *Megoak-goakan* tradition within broader academic discussions on indigenous leadership, cultural values, and qualitative research methodologies. These works collectively provide the theoretical and comparative foundation to understand how traditional performance arts like *Megoak-goakan* embody and transmit leadership values relevant to both traditional and modern contexts (Götzen et al., 2022).

Previous qualitative descriptive studies have highlighted the importance of ethical leadership, organizational culture, and the integration of local wisdom as key factors influencing community resilience and cohesion (Julianti & Frinaldi, 2025; Habibani & Frinaldi, 2025; Mensah et al., 2024). In this regard, the *Megoak-goakan* tradition can be understood as a localized model of ethical and collective leadership, where cooperation and strategic coordination reflect

shared values of discipline, unity, and moral accountability. These findings correspond with studies emphasizing the significance of traditional values in fostering ethical behavior and social harmony (Kusrianto et al., 2025).

Furthermore, the analysis of prior works demonstrates that indigenous educational practices often serve as vital mechanisms for nurturing leadership qualities and community resilience (Krissandi et al., 2023). Within the *Megoak-goakan* context, leadership is not defined by authority but by the ability to align personal integrity with communal goals, ensuring both cultural preservation and adaptive governance. This mirrors research on how leadership frames and perceptions of effectiveness are shaped by cultural norms and traditional community structures (Teoh, 2017). The literature also identifies authentic leadership as a valuable analytical lens for interpreting traditional leadership dynamics, given its emphasis on self-awareness, moral perspective, and relational transparency (Li & Aziz, 2024).

Authentic leadership theory provides a useful framework to understand how leaders in the *Megoak-goakan* tradition embody sincerity, empathy, and moral integrity while guiding collective action. These dimensions resonate with the community's understanding of effective leadership, where decision-making reflects spiritual depth and ethical commitment rather than individual ambition (Dadich et al., 2024; Obuba, 2023). The alignment between individual authenticity and communal trust reinforces leadership as a socially embedded process rather than a personal attribute. This observation parallels Gram-Hanssen's (2021) perspective that indigenous leadership emphasizes balance between personal responsibility and collective well-being.

From a cultural perspective, the literature indicates that indigenous traditions are dynamic systems of moral and social learning, capable of producing sustainable leadership models grounded in local wisdom (Götzen et al., 2022). The findings of this study confirm that *Megoak-goakan* continues this function by providing experiential leadership education through performative participation, symbolizing coordination, perseverance, and empathy. These insights strengthen the argument that indigenous practices can inform leadership theories beyond the Western paradigm, contributing to a more inclusive understanding of governance and human development (Espinosa & Duque, 2017).

The integration of literature and field findings also reveals that traditional leadership systems operate as decolonized frameworks of governance, emphasizing interdependence, adaptability, and moral stewardship (Buhl et al., 2019). Within this framework, *Megoak-goakan* demonstrates how cultural rituals embody social organization principles, ensuring equitable participation and mutual accountability. This echoes Buolamwini and Gebru's (2018) assertion that ethical frameworks rooted in local experience can counterbalance external systems that often marginalize indigenous epistemologies.

Finally, these insights suggest that the leadership values embedded in *Megoak-goakan* discipline, empathy, resilience, unity, and spiritual balance offer not only a mirror of Balinese cultural identity but also a practical model for contemporary leadership challenges. They invite a reconsideration of leadership as a collective, relational, and ethically grounded process rather than a hierarchical or technocratic one. Such an understanding aligns with global movements toward pluralistic and culturally adaptive leadership models that prioritize sustainability, inclusion, and community well-being (Gram-Hanssen, 2021; Espinosa & Duque, 2017).

In conclusion, this integrated discussion underscores that revitalizing and contextualizing the leadership values of *Megoak-goakan* provides an avenue to bridge indigenous wisdom with modern leadership discourse. Through this synthesis, the tradition stands not only as a repository of heritage but also as an evolving pedagogical space for cultivating leaders who are empathetic, ethical, and community-centered traits increasingly vital in navigating complex global and local challenges.

4. CONCLUSION

This research offers a profound insight into the leadership values embedded within the *Megoak-goakan* tradition, revealing a sophisticated indigenous governance system rooted in an ecocentric approach and traditional knowledge (Espinosa & Duque, 2017). It underscores the significance of cultural humility and community orientation as foundational elements, echoing findings in other Indigenous leadership models (Freeman et al., 2019). Moreover, the study demonstrates how these values manifest in practices that prioritize collective well-being and sustainable resource management, aligning with principles of co-existence and reciprocity observed in other indigenous frameworks (Zhu & Yang, 2024). This research thus contributes to a broader understanding of leadership that moves beyond individualistic, Western-centric models to embrace the relational and collective dimensions inherent in Indigenous leadership (Gram-Hanssen, 2021).

The findings open new avenues for exploring the social process of learning within indigenous communities as they determine their governance structures (Espinosa & Duque, 2017). Future research could delve deeper into how these traditional leadership values adapt to contemporary challenges and integrate with modern governance structures, particularly in contexts of rapid societal change and external influences (Espinosa & Duque, 2017). Further investigations could also explore the impact of digital transformation on *Megoak-goakan* leadership, considering how traditional values are maintained or adapted in the face of evolving communication technologies and the increasing relevance of digital literacy within organizational structures (Kurkan & Çetin, 2024). This includes examining how digital leadership capabilities might enhance the exchange of insights and expertise across diverse domains, fostering innovation while preserving traditional knowledge (Kurkan & Çetin, 2024) (Pratiwi et al., 2023).

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