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# The Role of Traditional Village Institutions in Bali Tourism Governance: A Leadership Based on Tri Hita Karana Model and Organizational Performance

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**Abstract:** This study examines the role of traditional village institutions in tourism governance in Bali, Indonesia, and the mediating role of leadership based on the Tri Hita Karana philosophy in improving tourism organizational performance. The study employs a quantitative research approach using partial least squares structural equation modeling (PLS-SEM) with SmartPLS 3.2. Data were collected through face-to-face and online questionnaires from February to April 2026. The sample comprised 53 respondents, including traditional village administrators, destination managers, and representatives of local tourism organizations in Bali. The analysis included measurement model assessment, structural path analysis, bootstrapping, and mediation testing. The findings indicate that traditional village institutions are significantly associated with Tri Hita Karana-based leadership, tourism governance, and tourism organizational performance. Tri Hita Karana-based leadership is also significantly associated with tourism governance and organizational performance. Furthermore, tourism governance is positively associated with tourism organizational performance. The results suggest that Tri Hita Karana-based leadership mediates the relationships between traditional village institutions and both tourism governance and organizational performance.

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These findings highlight the importance of culturally grounded leadership in strengthening tourism governance and improving organizational outcomes. The study contributes to the literature by positioning traditional village institutions as active participants in tourism governance and integrating institutional theory, culturally grounded leadership, and organizational performance into a unified empirical framework. The findings offer practical insights for tourism managers, local institutions, and policymakers seeking to promote culturally sensitive and sustainable tourism governance.

**Keywords:** traditional village institutions; tourism governance; Tri Hita Karana-based leadership; organizational performance; sustainable tourism; Bali.

# 巴厘岛传统村落机构在旅游治理中的作用：基于“三大和谐”理念的领导力模型与组织绩效

**摘要：**本研究探讨印度尼西亚巴厘岛传统村落机构在旅游治理中的作用，以及基于“三大和谐”（Tri Hita Karana）哲学理念的领导力在提升旅游组织绩效方面所发挥的中介作用。研究采用定量研究方法，运用偏最小二乘结构方程模型（PLS-SEM），并使用SmartPLS 3.2软件进行数据分析。研究数据于2026年2月至4月期间通过面对面问卷调查和在线问卷收集。研究样本包括53名受访者，涵盖巴厘岛传统村落管理人员、旅游目的地管理者以及当地旅游组织代表。数据分析包括测量模型评估、结构路径分析、自助抽样法（Bootstrapping）检验和中介效应检验。研究结果表明，传统村落机构与基于“三大和谐”理念的领导力、旅游治理及旅游组织绩效之间均存在显著的统计关联。基于“三大和谐”理念的领导力与旅游治理和组织绩效也存在显著关联。此外，旅游治理与旅游组织绩效呈正向关联。研究结果进一步表明，基于“三大和谐”理念的领导力在传统村落机构与旅游治理之间，以及传统村落机构与组织绩效之间发挥中介作用。这些发现强调了植根于地方文化价值观的领导力在加强旅游治理和改善组织绩效方面的重要性。本研究的理论贡献在于将传统村落机构视为旅游治理的积极参与主体，并将制度理论、文化价值导向的领导力与组织绩效整合到统一的实证分析框架中。研究结果可为旅游管理者、地方机构及政策制定者提供实践参考，帮助其推动尊重地方文化特色的可持续旅游治理。

**关键词：**传统村落机构；旅游治理；基于“三大和谐”理念的领导力；组织绩效；可持续旅游；巴厘岛。

## 1. Introduction

The tourism is a crucial industry for Cina economy [1], but its governance functions in a unique sociocultural framework. Customary villages have local legitimacy and power in governing territory, norms, assets, and community issues, including tourism [2];[3]. Thus, they are not only the caretakers of tradition but also institutional actors that may influence destination development and tourism-organization performance [4];[5].

The concept of Tri Hita Karana, which emphasises harmony among people, spirituality, and the natural environment, is a crucial foundation of local leadership in Bali [6];[7]. These values can govern collective decision-making, resource management and stakeholder collaboration [8];[9];. The practice of philosophy can be achieved by customary rules, collective action, environmental protection, and spatial management as the research on Balinese tourism villages [10];[11].

However, cultural values and customary legitimacy do not assure good governance and great organisational performance [12];[13]. Customary villages may have competing interests as well as coordination issues with the government and business and have to reconcile local values with the demands of modern tourism [14];[15].

Previous research have mostly focused on community engagement, policy or community-based tourism [16];[17]. However, there is a need for greater elucidation of the mechanisms linking traditional village institutions, leadership based on Tri Hita Karana, tourism governance and organisational performance [8];[18]. This study fills that need by exploring how local leadership translates institutional legitimacy and norms into governance practices and organisational results. It gives an empirical framework to examine the function of traditional villages in Bali's tourism governance [19];[20]. The research problems are formulated as follows:

RQ1: what is the role of Traditional Village Institutions in Bali tourism governance?

RQ2: how does Leadership Based on Tri Hita Karana within customary villages influence tourism organization performance? and

RQ3: how can the conceptual relationship among Traditional Village Institutions, Leadership Based on Tri Hita Karana, and tourism organization performance be explained within a coherent theoretical model?

This paper develops an integrative conceptual model to explain the links among traditional village institutions, Tri Hita Karana-based local leadership, tourism governance, and organisational performance. It integrates institutional theory, Balinese cultural values and organisational performance theory into an integrated analytical framework. Customary villages are considered legitimate institutional actors with structure and decision-making power, and the leadership based on the Tri Hita Karana is seen as an internal process through which cultural values inform governance practices. The strategy is in line with research that emphasises the significance of institutional capacity and collaborative governance in culturally grounded tourist management [2];[21].

The Tourism-organization performance is seen as an outcome that can be measured empirically. Therefore, the study applies Partial Least Squares Structural Equation Modelling (PLS-SEM) to examine the hypothesised direct and indirect interactions among the constructs. Its main contribution is to reframe customary villages as active agents in tourism governance rather than as cultural icons or subaltern figures. The findings are expected to elucidate the institutional and leadership mechanisms linked with company performance and inform tourism planning respecting local values. As PLS-SEM estimates hypothesised correlations and does not, per se, imply causality [22];[23], the results are interpreted according to the study design and data.

The structure of this study is presented as follows. Section 2 discusses the literature review and hypothesis development, while Section 3 provides a detailed explanation of the research method. Section 4 presents the findings. Section 5 discusses the results and highlights their implications. The final section outlines the conclusions, research limitations, and directions for future research.

# 2. Theoretical Background

## *2.1. Traditional Village Institutions and Leadership Based on Tri Hita Karana*

Traditional Village Institutions and Leadership Based on Tri Hita Karana have a mutually reinforcing relationship in community governance and regional development [24];[25]. Traditional Village Institutions provide social legitimacy, organizational structure, and collective norms that form the basis for effective Leadership Based on Tri Hita Karana accepted by the community [26];[27]. In turn, Leadership Based on Tri Hita Karana translates institutional values, rules, and authority into operational decisions that respond to community needs [28];[29]. In the Balinese context, this relationship is even stronger because Leadership Based on Tri Hita Karana is not only administrative but also grounded in customary legitimacy and the Tri Hita Karana values that emphasize harmony among humans, nature, and spirituality [30];[31]. Recent literature shows that Traditional Village Institutions and informal leadership remain highly influential in village governance, including sustaining participation, resolving conflict, and ensuring the continuity of development programs [32];[33]. Therefore, the stronger the Traditional Village Institutions, the greater the likelihood of developing Leadership Based on Tri Hita Karana that is adaptive, legitimate, and oriented toward collective interests [24];[34]. Based on this rationale, this study proposes the hypothesis that Traditional Village Institutions positively affect Leadership Based on Tri Hita Karana based on Tri Hita Karana [28];[35]. Based on the theoretical and empirical studies described above, the proposed hypothesis is as follows:

*H1: Traditional Village Institutions have a positive effect on Leadership Based on Tri Hita Karana*

## *2.2. Traditional Village Institutions and Tourism Governance*

Traditional Village Institutions and tourism governance have a mutually defining relationship in the context of Bali's tourism development [36];[37]. These institutions play a role in integrating spatial governance and supporting local wisdom in tourism management [38];[39]. In turn, effective tourism governance requires clear rules for accountability, balancing stakeholder interests, and collaborative planning to manage environmental risks and policy uncertainty [40];[41]. Recent literature shows that strengthening customary institutions contributes to environmental preservation in

tourism, through customary law and community-based waste management [42];[43]. Therefore, community cognition and participatory governance rooted in customary institutions can advance regenerative tourism outcomes by reinforcing inclusivity, accountability, and cultural legitimacy [44];[45]. Based on the theoretical and empirical studies described above, the proposed hypothesis is as follows:

*H2: Traditional Village Institutions have a positive effect on tourism governance*

### *2.3. Leadership Based on Tri Hita Karana and Tourism Governance*

Leadership Based on Tri Hita Karana plays a strategic role in shaping effective tourism governance [46];[47] . In destination management, Leadership Based on Tri Hita Karana involves not only formal authority but also the ability to build collaboration and trust among stakeholders [48];[49]. Recent literature shows that successful tourism governance is strongly influenced by leadership quality that promotes participation, transparency, accountability, and cross-actor coordination [50];[51]. In community-based tourism contexts, Leadership Based on Tri Hita Karana also directs local resources toward economic, social, and environmental sustainability goals [52];[53]. When local leaders can translate collective values into operational policies, governance becomes more responsive to the needs of both destinations and communities [50];[54]. Therefore, effective Leadership Based on Tri Hita Karana, particularly in adaptive and participatory approaches, enhances tourism governance responsiveness and effectivenes [55], [56] .Based on the theoretical and empirical studies described above, the proposed hypothesis is as follows:

*H3: Leadership Based on Tri Hita Karana has a positive effect on tourism governance*

### *2.4. Tourism Governance and Tourism Organization Performance*

Tourism governance and tourism organizations' performance are closely related because governance determines the direction, coordination, and quality of decision-making in destination management [57];[58]. Good governance promotes role clarity, accountability, transparency, and stakeholder participation, which in turn strengthens the effectiveness of tourism organizations [59];[60]. Conversely, weak governance tends to create policy fragmentation, conflicts of interest, and low organizational responsiveness to market and community dynamics [61];[62]. Recent literature shows that good governance principles in tourism contribute to sustainability, improved organizational performance, and better coordination [63];[64]. In community-based tourism contexts, collaborative governance also strengthens organizational legitimacy and enhances adaptability to environmental change [65];[66]. Therefore, stronger tourism governance leads to higher tourism organization performance [67], [68]. Based on the theoretical and empirical studies described above, the proposed hypothesis is as follows:

*H4: Tourism governance has a positive effect on tourism organization performance*

### *2.5. Traditional Village Institutions and Tourism Organization Performance*

Traditional Village Institutions and tourism organization performance are closely related because customary villages function as sources of social legitimacy, local norm enforcement, and guardians of harmony between tourism activities and community interests [69];[70]. In practice, customary villages not only establish customary rules but also shape organizational stability, inter-stakeholder coordination, and destination management quality [71];[72]. Customary institutions contribute to tourism sustainability through cultural preservation, environmental protection, and stronger inter-organizational collaboration [73];[74]. The presence of customary institutions also helps reduce conflict, maintain compliance, and ensure that tourism-related economic benefits are distributed more fairly at the local level [75];[76]. When Traditional Village Institutions become stronger, tourism organizations tend to have clearer direction, higher legitimacy, and better adaptability to market and social changes [77];[78]. Moreover, leveraging these traditional frameworks facilitates the integration of national development objectives with site-specific resource management strategies, ensuring that rural tourism remains resilient against external market pressures [79], [80]. Based on the theoretical and empirical studies described above, the proposed hypothesis is as follows:

*H5: Traditional Village Institutions have effect on tourism organization performance*

### *2.6. Leadership Based on Tri Hita Karana and Tourism Organization Performance*

Leadership Based on Tri Hita Karana has a strong relationship with tourism organization performance, as local leaders act as coordinators, decision-makers, and those who set strategic direction for the organization [81];[82]. In community-based destination management, leadership quality determines the extent to which the organization can build collaboration, respond to environmental change, and maximize available resources [83];[84]. Recent studies show that participatory, persuasive, and locally rooted leadership contributes positively to the success of tourism village management and the performance of tourism stakeholders [85];[86]. Effective leadership also

strengthens internal communication, increases member commitment, and creates a work climate that is responsive to the needs of tourists and communities [87];[88]. In the context of sustainable tourism, local leaders who can build trust and foster cooperation will help organizations achieve more efficient, innovative, and competitive performance [89];[90]. Therefore, stronger Leadership Based on Tri Hita Karana leads to higher tourism organization performance [91];[92]. Based on the theoretical and empirical studies described above, the proposed hypothesis is as follows:
*H6: Leadership Based on Tri Hita Karana has a positive effect on tourism organization performance*

### *2.7. Mediating Leadership Based on Tri Hita Karana*

Leadership Based on Tri Hita Karana plays a crucial role in bridging Traditional Village Institutions with tourism governance and tourism organization performance [93];. Customary villages provide social legitimacy, collective norms, and institutional structure [94], but their influence becomes effective only when Leadership Based on Tri Hita Karana translates these elements into concrete operational decisions [93]. In the Balinese context, Leadership Based on Tri Hita Karana based on Tri Hita Karana promotes harmony among customary interests, community needs, and destination management demands [95];[96]. Such leadership strengthens coordination, reduces inter-actor conflict, and improves an organization's capacity to respond to changes in the tourism environment [97];[98]. The literature suggests that customary leaders often act as facilitators, mediators, and drivers of collaboration in tourism village development, making leadership quality a decisive factor in governance success and organizational performance [97];[92]. Accordingly, the more effective the Leadership Based on Tri Hita Karana, the greater the likelihood that Traditional Village Institutions will generate participatory tourism governance and better organizational performance[99], [100]. Based on the theoretical and empirical studies described above, the proposed hypothesis is as follows:
*H7: Leadership Based on Tri Hita Karana mediates the effect of Traditional Village Institutions on tourism governance and tourism organization performance*

## 3. Methodology

### *3.1 Research Approach*

This study adopts a positivist approach, as it views reality as objective, measurable, and explainable through empirical evidence and statistical analysis. To test, develop, or refine theory, a deductive approach is considered the most appropriate [101]. [102] state that quantitative methodology enables researchers to collect numerical data suitable for statistical analysis. This exploratory study examines the role of Traditional Village Institutions in Bali's tourism governance through a value-based Leadership Based on Tri Hita Karana mechanism, particularly Tri Hita Karana, and its influence on the performance of tourism organizations in Bali. Empirical exploration of the phenomenon is conducted through survey methods, especially within a cross-sectional design [103]. In line with PLS-SEM literature recommendations, confirmatory factor analysis (CFA) and bootstrapping were applied in the data analysis [104].

### *3.2. Scale Development*

The organised survey was employed to implement the concepts outlined in the study framework. Each element was evaluated via a five-point Likert scale, with 1 representing strong disagreement and 5 indicating strong agreement. The measurement scale was modified based on earlier research in the management field. The assessed variables encompass tourism governance, Leadership Based on Tri Hita Karana, local institutions, and the efficacy of tourism organisations. Before extensive dissemination, the questionnaire underwent pre-testing to verify the lucidity of each question. Appendix 1 delineates the measurement items together with their respective sources. The theoretical basis of this research is illustrated in Figure 1. [102], a research framework illustrates the relationships among independent variables, dependent variables, and potential mediating variables. Such a framework is important because it guides data analysis and the interpretation of research findings.

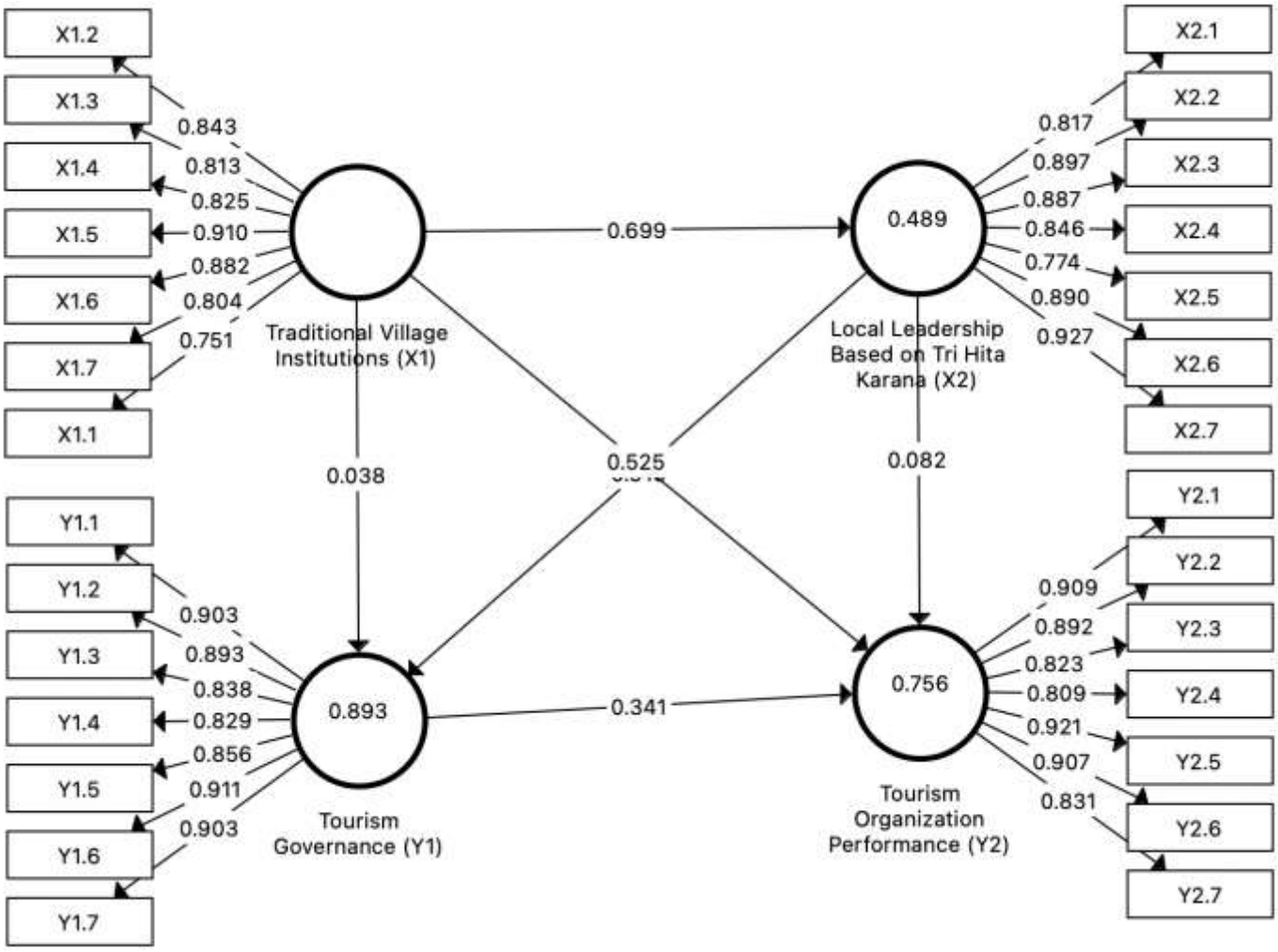



Figure 1: PLS-SEM Algorithm Model Framework Using SmartPLS

### *3.3 Sampling Procedure*

The questionnaire was developed based on the previously developed constructs and adapted to the customary village administrators, destination managers, local tourism organisations, local government representatives, customary or community leaders, and tourism business operators in some tourism areas of Bali. Data were collected February 2026–April 2026. The sampling design was intended to provide proportional representation across various respondent groups. Participation was optional, and data confidentiality and respondents' freedom to withdraw were safeguarded in compliance with the standards of research ethics in Indonesia. Of the 100 questionnaires issued, 53 were returned, a response rate of 53%. The number is the minimum sample size needed. It cannot be less than tha [105].

### *3.4 Respondent Demographics*

The sample characteristics based on gender, age, education level, and location or business field are presented to provide a more detailed overview of the respondents' profile. All of this information is shown in Table 1. This presentation adopts a demographic segmentation approach that is consistent with recent developments in research on Traditional Village Institutions, Leadership Based on Tri Hita Karana, tourism governance, and tourism organization performance in Bali. Accordingly, the description offers a more comprehensive understanding of the respondents' demographic characteristics and facilitates further interpretation of the sample composition.

**Table 1:** Demographic profile of the respondents

| Information | Category | Frequency (n=53) | Percentage (%) |
|---|---|---|---|
| Respondent Type | Local Tourism Organization | 41 | 77,36 |
| | Destination Manager | 6 | 11,32 |
| | Traditional Village Administrators | 4 | 7,55 |
| | Role Combination | 2 | 3,78 |
| Length of Engagement [year] | > 5 | 30 | 56,60 |
| | 3–5 | 12 | 22,64 |
| | < 3 | 11 | 20,75 |
| Level of education | Bachelor degree | 26 | 49,06 |
| | High School / Vocational School | 12 | 22,64 |
| | Diploma | 12 | 22,64 |
| | Diploma and Bachelor's Degree Combination | 3 | 5,66 |
| Monthly Income | Rp 4–8.000.000 | 35 | 66,04 |
| | < Rp 4.000.000 | 16 | 30,19 |
| | > Rp 12.000.000 | 2 | 3,77 |
| Age [year] | 25–35 | 20 | 37,74 |
| | 35–45 | 14 | 26,42 |
| | 45–55 | 9 | 16,98 |
| | < 25 | 6 | 11,32 |
| | > 55 | 2 | 3,77 |
| | Age combination | 2 | 3,77 |

*Source data: Author's work using Exxel*

Table 1 indicates that most respondents came from local tourism organizations (77.36%) and had been involved for more than five years (56.60%). The majority held a bachelor's degree (49.06%) and earned a monthly income of IDR 4,000,000–8,000,000 (66.04%). In terms of age, the largest group was 25–35 years old (37.74%). This profile suggests that the respondents had sufficient experience, an adequate education level, and active involvement in tourism management. Such characteristics support data validity because the respondents' profiles align with the study context, which emphasizes Traditional Village Institutions, Leadership Based on Tri Hita Karana, and tourism governance.

### *3.6 Method of Data Analysis*

The analytical methods were created to guarantee the authenticity, dependability, and strength of the study framework. The mediating influence was assessed with SEM-PLS analysis via SmartPLS software [104]. The evaluations encompassed CFA, examination of inter-construct correlations, multicollinearity evaluation (VIF < 5), reliability assessment (Cronbach's $\alpha > 0.7$; CR > 0.7; AVE > 0.5), validation of predictive relevance ($Q^2 > 0$), common method bias analysis utilising HTMT (< 0.85), and structural model evaluation to determine the significance of path coefficients through bootstrapping with 5,000 subsamples [106]. Consequently, every analytical procedure was formulated to guarantee the validity, trustworthiness, and strength of the study framework.

### *3.7 Bias Control*

This study applies both procedural and statistical controls to account for the potential common method bias (CMB) that is common in organizational behavior studies. During data collection, the respondents were guaranteed confidentiality and that their data would not be shared with third parties without their consent. The unidimensional analysis for CMB indicated that a solitary factor represented 45.07% of the overall variance, falling short of the 50% threshold. Moreover,

the VIF values for the constructions remained beneath 3.5, indicating an absence of substantial common method bias [107]. The endogeneity assessment using the Gaussian copula method produced statistically insignificant results, suggesting that the endogeneity problems in the model were negligible [108].

# 4. Result and Discussion

### *4.1. Measurement Model and CFA Results*

The statistical analysis was performed in phases based on the two-step procedure recommended by [109] to ensure a comprehensive evaluation of the model quality. The initial stage involved a Confirmatory Factor Analysis (CFA) utilising SmartPLS-SEM to assess the measurement model and determine the validity and reliability of the indicators. The following stage analysed the structural connections among the latent constructs for deeper causal understanding. This procedure was finalised prior to the assessment of the structural model and aligns with contemporary PLS-SEM norms [104]. The outcomes of the CFA and its measuring characteristics are encapsulated in Table 2..

**Table 2:** Measurement Model and CFA Results.

| Constructs and the sources the measures | VIF Value | Standardized Loadings | Cronbach's Alpha | rho_A | Composite Reliability | Average Variance Extracted (AVE) |
|---|---|---|---|---|---|---|
| Traditional Village Institutions (X1) | | | 0.926 | 0.931 | 0.941 | 0.695 |
| X1.1 | 2.579 | 0.751 | | | | |
| X1.2 | 3.007 | 0.843 | | | | |
| X1.3 | 2.454 | 0.813 | | | | |
| X1.4 | 2.874 | 0.825 | | | | |
| X1.5 | 3.383 | 0.910 | | | | |
| X1.6 | 3.129 | 0.882 | | | | |
| X1.7 | 2.390 | 0.804 | | | | |
| Leadership Based on Tri Hita Karana (X2) | | | 0.943 | 0.945 | 0.954 | 0.747 |
| X2.1 | 2.515 | 0.817 | | | | |
| X2.2 | 3.856 | 0.897 | | | | |
| X2.3 | 3.081 | 0.887 | | | | |
| X2.4 | 3.291 | 0.846 | | | | |
| X2.5 | 2.718 | 0.774 | | | | |
| X2.6 | 3.781 | 0.890 | | | | |
| X2.7 | 3.155 | 0.927 | | | | |
| Tourism Governance (Y1) | | | 0.950 | 0.950 | 0.959 | 0.769 |
| Y1.1 | 3.403 | 0.903 | | | | |
| Y1.2 | 3.758 | 0.893 | | | | |
| Y1.3 | 2.857 | 0.838 | | | | |
| Y1.4 | 2.531 | 0.829 | | | | |
| Y1.5 | 2.951 | 0.856 | | | | |
| Y1.6 | 3.414 | 0.911 | | | | |
| Y1.7 | 3.604 | 0.903 | | | | |
| Tourism Organization Performance (Y2) | | | 0.947 | 0.948 | 0.957 | 0.760 |
| Y2.1 | 3.457 | 0.909 | | | | |
| Y2.2 | 3.585 | 0.892 | | | | |
| Y2.3 | 2.553 | 0.823 | | | | |
| Y2.4 | 2.905 | 0.809 | | | | |
| Y2.5 | 3.369 | 0.921 | | | | |
| Y2.6 | 3.417 | 0.907 | | | | |
| Y2.7 | 2.869 | 0.831 | | | | |

*Source data: Author's work using SmartPLS*

Table 2 shows that all constructs have strong indicator loadings, all above 0.75, thus meeting convergent validity requirements. The values of Cronbach's alpha, rho_A, and Composite Reliability are also above the minimum threshold of 0.70, indicating high internal consistency. Meanwhile, the AVE values for all constructs exceed 0.50, suggesting adequate construct validity. The indicator VIF values remain within safe limits, indicating no serious multicollinearity issues. Overall, these results confirm that the measurement model meets the validity and reliability criteria recommended in PLS-SEM research [104].

### *4.2 Correlation, Multicollinearity, Reliability*

In the descriptive statistics and standard deviations, zero-order correlation and multicollinearity (VIF), and construct reliability tests were conducted. The PLS-SEM model confirms discriminant validity based on the Fornell-Larcker criterion [104] and the heterotrait-monotrait (HTMT) ratio (<0.90) [110]. Thresholds in line with those currently adopted leave us with distinct constructs, which are not confounded by bias.

Table 3: Correlation, Multicollinearity, Reliability

| Variable | Mean | Standard Dev | X2 | Y1 | Y2 | X1 |
|---|---|---|---|---|---|---|
| Fornell-Larcker Criterion | | | | | | |
| Leadership Based on Tri Hita Karana | 3.849 | 0.787 | 0.864 | | | |
| Tourism Governance | 3.943 | 0.899 | 0.845 | 0.877 | | |
| Tourism Organization Performance | 3.906 | 0.957 | 0.772 | 0.776 | 0.872 | |
| Traditional Village Institutions | 3.830 | 0.771 | 0.799 | 0.680 | 0.815 | 0.834 |
| Heterotrait-Monotrait Ratio | | | | | | |
| Leadership Based on Tri Hita Karana | 3.849 | 0.787 | | | | |
| Tourism Governance | 3.943 | 0.899 | 0.898 | | | |
| Tourism Organization Performance | 3.906 | 0.957 | 0.816 | 0.817 | | |
| Traditional Village Institutions | 3.830 | 0.771 | 0.742 | 0.716 | 0.866 | |

*Source data: Author's work using SmartPLS*

Table 3 shows that all constructs have relatively high mean scores, ranging from 3.830 to 3.943, indicating that respondents generally held positive perceptions of each variable. The moderate standard deviations suggest that response variation remained controlled. The Fornell-Larcker and HTMT results also indicate adequate discriminant validity because the square root of AVE is greater than the inter-construct correlations, and all HTMT ratios remain below the recommended threshold. These findings support that the measurement instrument meets the criteria for construct reliability and validity [111].

### *4.3. Model Predictive Accuracy*

The model predictive accuracy was evaluated with $R^2$ (Coefficient of Determination), $Q^2$ (Predictive Relevance), and $f^2$ (Effect Size). These evaluate the model's capacity to elucidate endogenous variance and forecast out-of-sample, as detailed in the corresponding table. This evaluation adheres to traditional PLS-SEM standards for assessing explanatory strength and predictive effectiveness [104].

Table 4: Model Predictive Accuracy

| Variable | $R^2$ | Adjusted $R^2$ | Q2_predict | RMSE | MAE | Effect Size |
|---|---|---|---|---|---|---|
| Leadership Based on Tri Hita Karana | 0.489 | 0.479 | 0.468 | 0.748 | 0.601 | Medium |
| Tourism Governance | 0.893 | 0.889 | 0.439 | 0.772 | 0.627 | Medium |
| Tourism Organization Performance | 0.756 | 0.741 | 0.645 | 0.615 | 0.479 | Medium |

*Source data: Author's work using SmartPLS*

Table 4 indicates that the model has strong explanatory power. The $R^2$ value for Leadership Based on Tri Hita Karana based on Tri Hita Karana is 0.489, indicating a moderate level of explained variance, whereas tourism governance (0.893) and tourism organization performance (0.756) show high explanatory capability. The adjusted $R^2$ values, which are close to the $R^2$ values, suggest model stability. All

$Q^2$ predict values are above zero, indicating adequate predictive relevance. The low RMSE and MAE values, together with the medium effect-size category, further strengthen the model's predictive quality [111].

Table 5: $f^2$ Evalaution

| Variable | X2 | Y1 | Y2 |
|---|---|---|---|
| Leadership Based on Tri Hita Karana | | 0.249 | 0.303 |
| Tourism Governance | | | 0.251 |
| Traditional Village Institutions | 0.256 | 0.207 | 0.274 |

*Source data: Author's work using SmartPLS*

This table shows that all inter-construct relationships have very strong $f^2$ effect sizes. The influence of Leadership Based on Tri Hita Karana based on Tri Hita Karana on tourism governance and tourism organization performance is large, while Traditional Village Institutions also make highly substantial contributions to Leadership Based on Tri Hita Karana, tourism governance, and organizational performance. These findings confirm that each exogenous construct plays an important role in explaining the variance of the endogenous constructs. Methodologically, the results demonstrate the strength of the study's structural model and support the relevance of the relationships tested among the components [111].

### *4.4 Evaluation of Common Method Bias*

Nonetheless, given that the survey results were self-reported, it is imperative to ensure analytical integrity through thorough CMB assessments [112]. CMB screening utilising Harman's single-factor test, which accounted for 40.07% of variance (below 50%), indicated that CMB posed no hazard. In an additional validity assessment, the latent variable methodology yielded inner VIF values below 3 [113] This signifies the lack of validity issues. The value of 3 signifies the lack of common method bias [107].

### *4.5 Result Testing of Bootstrapping Structural Models*

The structural model was assessed by route analysis employing bootstrapping techniques (5,000 iterations), confirmatory factor analysis, and evaluation of the measurement characteristics as detailed in the subsequent table [114]. In accordance with the latest directives for inference in variance-based SEM, bootstrapping serves as a nonparametric method to assess the statistical significance of path coefficients and other PLS-SEM estimations [115], Subsequently, they align with contemporary trends concerning reporting standards for PLS-SEM and adhere to the conventional rationale of initially constructing hypothesised associations, succeeded by measurement invariance and model fit [116].

Table 6: Results of direct, and indirect/ mediating hypothesis testing [bootstrapping]

| Relationships | Original Sample | Sample Mean | Standard Deviation | T Statistics | P Values | Decision |
|---|---|---|---|---|---|---|
| Direct Effect | | | | | | |
| H1_X1 -> X2 | 0.699 | 0.701 | 0.082 | 8.533 | 0.000*** | Significant |
| H2_X1 -> Y1 | 0.440 | 0.040 | 0.024 | 1.876 | 0.061* | Significant |
| H3_X2 -> Y1 | 0.919 | 0.919 | 0.044 | 2.983 | 0.000*** | Significant |
| H4_Y1 -> Y2 | 0.341 | 0.348 | 0.203 | 1.681 | 0.093* | Significant |
| H5_X1 -> Y2 | 0.525 | 0.521 | 0.125 | 4.210 | 0.000*** | Significant |
| H6_X2 -> Y2 | 0.205 | 0.203 | 0.099 | 2.070 | 0.039** | Significant |
| Indirect Effect | | | | | | |
| H7_X1 -> X2 -> Y1 -> Y2 | 0.642 | 0.644 | 0.078 | 8.268 | 0.000** | Significant |

****sig<0,01 (1%), **sig<0,05 (5%) *sig<0,1(10%), Traditional Village Institutions [X1]; Leadership Based on Tri Hita Karana [X2]; Tourism Governance [Y1]; Tourism Organization Performance [Y2]*
*Source data: Author's work using SmartPLS*

The table 6 bootstrapping results show that most inter-construct relationships are significant and support the proposed hypotheses. Traditional Village Institutions positively affect XI based on X2 ($\beta = 0.699$; $t = 8.533$; $p < 0.01$***), XI on YI ($\beta = 0.040$; $t = 1.876$; $p < 0.010$*), and X2 on YI ($\beta = 0.919$; $t = 2.983$; $p < 0.01$***). Y1 effect on Y2 ($\beta = 0.341$; $t = 1.681$; $p < 0.10$*) and X1 a positive effect on Y2 ($\beta = 0.525$; $t = 4.210$; $p < 0.01$***). X2 also influences Y2 ($\beta = 0.205$; $t = 2.070$; $p < 0.05$**). These findings confirm that institutional mechanisms and Leadership Based on Tri Hita Karana operate through both direct and indirect

paths, making the model suitable for explaining tourism organization performance improvements through serial mediation. Bootstrapping is used in PLS-SEM to assess the significance of path coefficients and mediation effects because it does not require normality assumptions [111]. The serial mediation effect X1 → X2 → Y1 → Y2 is also significant (β = 0.642; t = 8.268; p < 0.01***), showing that Traditional Village Institutions strengthen organizational performance through Leadership Based on Tri Hita Karana and tourism governance as meaningful linking mechanisms [117].

This visualization is consistent with the results of the bootstrapping analysis table presented above and strengthens the conclusion that the study findings demonstrate high robustness and reliability, as shown in the following bootstrapping figure 2.

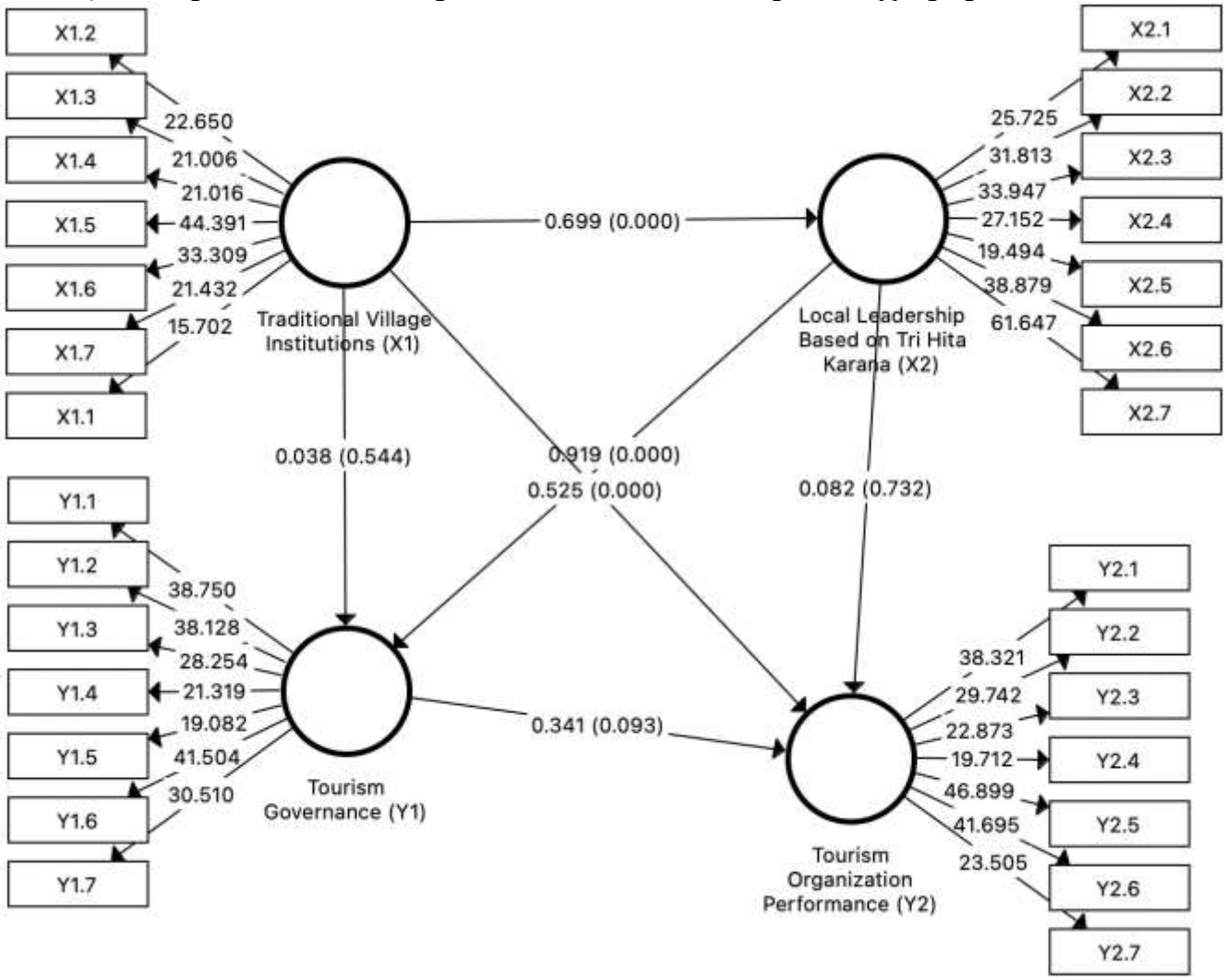



Figure 2: Structural Models [bootstrapping] using SmartPLS

## 5. Discussion

The results show that traditional village institutions are acting as tourism-governance actors, not as guardians of cultural values [118]. The impact on Leadership Based on Tri Hita Karana, governance and the functioning of tourism organisations implies that customary legitimacy might provide shared norms, collective capacity and a base for stakeholder cooperation [119]. This is consistent with the research that places customary villages as regulatory and collaborative actors in the administration of tourism in Bali [2]. Nevertheless, this position can be constrained by overlapping authority and absence of coordination [120].

The Leadership Based on Tri Hita Karana based on Tri Hita Karana links institutional legitimacy with operational decisions [4]. The normative orientation of management on spiritual, social and ecological links is based on the principles of parhyangan, pawongan, and palemahan [121]. These principles can be used by local leaders for community participation, conflict resolution and environmental management to improve tourism governance [4]. Research in Bali similarly emphasises the need for collaboration and adaptive management but the implementation still faces problems of coordination and pressures of tourism development [122].

The effective governance, in contrast, can increase accountability, efficiency and organisational response to market changes and sustainability needs [123]. The performance of tourism organisations, according to [8] is the result of the interaction between Traditional Village Institutions, Leadership Based on Tri Hita Karana based on Tri Hita Karana, and

governance processes, not only the technical capacity of an organization. The findings increase understanding of how cultural legitimacy may promote performance, without presuming that success in an organization alone exhibits sustainable social and environmental outcomes [124].

### *5.1. Theoretical Implications*

These findings build upon studies on institution-based tourism governance by presenting traditional villages as agents who shape legitimacy, collective norms and coordinating capability, not only as goalkeepers of tradition. Leadership Based on Tri Hita Karana based on Tri Hita Karana combines these institutional resources with governance practices through decisions that consider spiritual, social and ecological balance [125]. This perspective emphasises how cultural values can assist collaboration and tourist management, while acknowledging implementation and governance issues.

The findings suggest that, in theory, the performance of tourism organisations should be seen as a consequence of interaction between traditional village institutions, Leadership Based on Tri Hita Karana and governance rather than the internal managerial qualities. The model draws on values-based leadership and institutional theory to describe the tourism context in Bali. Nevertheless, organisational performance per se is not indicative of the accomplishment of sustainable social and environmental results [126].

### *5.2. Managerial implications*

Tourism management and local government need to engage customary villages in destination planning, monitoring and assessment in a formalised manner, with defined authority and coordination procedures [127]. Leadership Based on Tri Hita Karana based on Tri Hita Karana needs to be enhanced by training in participatory leadership, negotiation, conflict resolution and adaptive management [128]. The concepts of parhyangan, pawongan, and palemahan can guide decision making that balances spiritual, social and environmental issues [8]. These concepts should be translated by tourism organisations into accountable governance, community participation, human resource management, and measurable environmental practices [129]. These efforts can assist the functioning of the organization while maintaining the social validity of customary villages [30].

## 6. Conclusion

This research proves that village institutions have a role in Leadership Based on Tri Hita Karana, tourism governance and organisational performance based on Tri Hita Karana. This leadership is a method connecting the legitimacy and norms of customary villages to governance practices and organisational outcomes. Overall, the results suggest that the performance of tourism organisations in Bali is not only affected by managerial capacity, but also by the synergy between customary institutions, Leadership Based on Tri Hita Karana and effective governance. This result is in line with research showing that Tri Hita Karana can serve as the basis for more responsible and inclusive tourist management.

### *6.2. Limitations and directions for further research*

There are some drawbacks in this study. The findings may not be generalised to customary village institution, Tri Hita Karana-based Leadership Based on Tri Hita Karana, tourism governance and organisational performance due to very small sample from just selected tourism destination in Bali. The quantitative cross-sectional methodology also does not reflect the change in relationships among the constructs over time. In addition, government policy assistance, tourist digitalisation and community participation were not incorporated. Future research should increase sample size and geographical coverage, compare diverse regional contexts, and use longitudinal or mixed-method methods. Examining institutional capacity and collaborative governance as mediators or moderators could help in understanding the mechanisms that connect Leadership Based on Tri Hita Karana to organisational success.

## Author Contributions

The partnership among IP, M, R, NA, RLH, NRS, MEE, DHS, M, BMM and AR enabled the investigation, manuscript preparation, and article revisions. They played a crucial role in establishing the study's foundation, elucidating the components of the theoretical framework, and supervising the entire research process. Moreover, they ensured the methodological rigor of the study by providing guidance at every stage of the process. In the final stages, IP, M, R, NA, RLH, NRS, MEE, DHS, M, BMM and AR evaluated the study against the requisite standards, implemented the revisions, and approved the submission.

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## Use of AI tools declaration

The authors independently selected methods, collected data, and performed PLS-SEM statistical analysis and

interpreted the findings in designing, executing, and analyzing this research. We utilised ChatGPT exclusively for refining language, rephrasing, and improving clarity and coherence, ensuring it did not alter the scientific content. The authors assume complete accountability for the utilisation of the data and methodologies, as well as for the manuscript itself.. Independent English language services edited the manuscript professionally to meet the requirements of international journal publication

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# Appendix 1

**Variable Definitions, Indicators, and Research Questions**

| Variablw | Indicator | Code | Research Questions |
|---|---|---|---|
| **Traditional Village Institutions (X1)** Traditional Village Institutions are institutions that carry out customary functions and form part of the original structure of the village, growing from community initiative. In Bali, these institutions play a role in maintaining norms, values, and collective mechanisms in social life and tourism. This definition affirms that Traditional Village Institutions are not merely cultural symbols but institutional actors with regulatory and community-empowering functions [8] | Clarity of awigawig/perarem | X1.1 | Traditional Villages have clear rules (awig-awig/perarem) in managing tourism |
| | Legitimacy of customary authority | X1.2 | Decisions related to tourism are taken collectively and participatively |
| | Cultural values as a basis for decisions | X1.3 | Traditional Villages have recognized authority in destination management |
| | Compliance with customary norms | X1.4 | Coordination between traditional institutions is running effectively |
| | Collective understanding of society | X1.5 | Local cultural values are the basis for tourism decision making |
| | Adaptation to modern tourism | X1.6 | Conflicts in tourism management can be resolved through customary mechanisms |
| | | X1.7 | Local cultural values are the basis for the uniqueness of tourism |
| **Leadership Based on Tri Hita Karana (X2)** Leadership Based on Tri Hita Karana is the ability of individuals or community figures at the local level to influence, guide, and coordinate others toward shared goals. In the context of customary villages and tourism, Leadership Based on Tri Hita Karana is not only based on formal authority but also on social legitimacy, local wisdom, and the ability to build collaboration. Effective leadership encourages participatio Management responsibilities n, resolves conflict, and strengthens the quality of local governance [130]. | Spiritual values in decisions | X2.1 | Traditional leaders prioritize spiritual values in tourism management |
| | Social harmony | X2.2 | Leaders encourage harmony between communities (pawongan) |
| | Environmental concern | X2.3 | Leaders pay attention to environmental sustainability (palemahan) |
| | Exemplary behavior | X2.4 | Leaders become role models in maintaining cultural values |
| | Collective motivation | X2.5 | Leaders are able to integrate traditional values with modern tourism needs |
| | Conflict resolution | X2.6 | Leaders are able to resolve conflicts fairly and wisely |
| | Community participation | X2.7 | Leadership encourages community participation in tourism |
| **Tourism Governance (Y1)** Tourism governance is a system of regulation, coordination, and control in destinations that involves government, communities, and business actors to achieve sustainable tourism. The concept emphasizes participation, transparency, accountability, and stakeholder partnerships so that tourism benefits can be | Transparency of information | Y1.1 | Tourism management is carried out transparently |
| | Management responsibilities | Y1.2 | There is a clear division of roles between stakeholders |
| | Keterlibatan stakeholder | Y1.3 | Collaboration between Traditional Villages, government and business actors is going well |
| | Role clarity | Y1.4 | Decision making is carried out in an accountable manner |
| | Actor synergy | Y1.5 | Tourism-related information is easily accessible to the public |
| | Based on local values | Y1.6 | Tourism policy takes sustainability into account |

| | | | |
|---|---|---|---|
| distributed fairly while maintaining destination sustainability [131] | | Y1.7 | Tourism governance based on local values and culture |
| **Organizational Performance (Y2)** Organizational performance is the collective outcome achieved by an organization over a certain period to realize its goals, reflected in effectiveness, efficiency, service quality, and the achievement of strategic objectives. It does not only represent final results but also the organization's ability to manage resources and adapt to environmental change [132] | Target achievement | Y2.1 | Tourism organizations achieve their set targets |
| | Tourist satisfaction | Y2.2 | The quality of tourism services continues to improve |
| | Tourism product development | Y2.3 | Tourist satisfaction with the destination is quite high |
| | Benefits for society | Y2.4 | Organizations are able to innovate in tourism development |
| | Long-term operations | Y2.5 | Tourism activities provide economic benefits to the community |
| | Organizational harmony | Y2.6 | Tourism operations run sustainably |
| | | Y2.7 | The relationship between stakeholders in the organization runs harmoniously |