

Article

Enhancing Human Resource Quality in Lombok Model Schools: A Culture-Based Leadership Approach with *Tioq*, *Tata*, and *Tunaq* Principles

Tanti Sugiarti ^{1,*} , John Tampil Purba ¹  and Rudy Pramono ² ¹ Department of Management, Pelita Harapan University, Tangerang 15811, Indonesia; john.purba@uph.edu² Department of Hospitality and Tourism, Pelita Harapan University, Tangerang 15811, Indonesia; rudy.pramono@uph.edu

* Correspondence: 01627200023@student.uph.edu

Abstract: This research explores the role of culture-based leadership in enhancing the quality of human resources in *Sekolah Penggerak* (model schools) in North Lombok, Indonesia. The study specifically focuses on the cultural wisdom of *Tioq*, *Tata*, and *Tunaq* (3T) inherent to the Sasak community and its integration into the leadership practices of elementary school principals. Employing a qualitative multi-case study approach, the research investigated how 3T influenced the leadership styles and effectiveness of principals in five selected elementary model schools. Data were collected through interviews, observations, and societal outcomes. The research underscores the importance of local cultural values in shaping effective leadership and promoting sustainable educational development. The study contributes to the literature on educational leadership by presenting a new model of leadership that integrates local cultural wisdom. This model can serve as a valuable reference for other regions in Indonesia and similar cultural contexts. The implications suggest that educational leadership development programs should incorporate local cultural values to address contextual challenges and improve the quality of education holistically.

Keywords: local wisdom; leadership; Sasak culture; school development



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1. Introduction

The expanding job duties and responsibilities connected to the evolving role of principals are leading to increased accountability. Therefore, principals must navigate various demands and expectations in different areas of accountability from numerous stakeholders [1]. In this context, there is limited research on the effects of accountability in the work of contemporary principals under intensified conditions. Additionally, globalization has redefined the concepts of school effectiveness and improvement, significantly influencing accountability policies and leadership worldwide [2]. Research in Asia, America, and Europe has reflected the effects of accountability in national and regional policies, shaping leadership practices in the era of globalization.

Effective school leadership is essential for improving education quality, which is defined by the learning process in the school [3]. Educational institutions will struggle to survive and thrive when principals cannot manage resources effectively. Empowerment in education can be fostered through multiple approaches, including collaborative efforts between teachers and administrative support, active involvement in critical decision-making processes, opportunities for shared governance, enhancement of professional status, and the establishment of trust-centered relationships by school leadership [4]. Additionally, good leadership refers to the capacity of leaders to inspire voluntary commitment among followers [5]. This voluntary association requires leaders to include admirable qualities and characteristics, empowering followers to escape from constraints and exercise autonomy. Exemplary leadership focuses on the realization of set objectives that positively affect

material, social, and spiritual dimensions. Good leadership also empowers individuals to successfully achieve personal growth and the advancement of the institution [6]. In this responsibility, principals prioritize the well-being of the entire school and all its stakeholders over personal perspectives, since leadership is connected to values [7]. Meanwhile, Day [8] stated that principals operated with a set of personal and educational values representing moral purpose for school development. This shows that there are dominant values determined by the government and other values that support principals in school leadership [9]. The local values, deeply embedded in the community, are practiced through a long process throughout a country's cultural history [10]. Principals are responsible for the success of the school [11] and obligated to improve teaching quality for program development [12]. Therefore, the successful implementation of educational reforms heavily depends on school leadership [13].

Cultural Influences on Leadership in Indonesia

In the context of national culture, there is a monumental role in distinguishing the culture adopted from the social environment of a country [14]. According to Hofstede, Indonesian culture can be categorized by characteristics such as power distance, uncertainty avoidance, high collectivism, low assertiveness, and low masculinity. Contemporary research by Robert J. House [15] on the ambitious GLOBE shows similar consistency, reporting power distance, uncertainty avoidance, collectivism at both institutional and societal levels, humane orientation, and high future orientation. GLOBE also suggests that Indonesian culture has low perspectives on gender equality and the importance of performance achievement.

Recent studies by Irawanto [16] and Handayani et al. [17] reported similar consistency. Despite the introduction of professional culture, Indonesian employees still value culture, as can be seen from these monumental studies. In this context, individual values still respect the cultural and religious concepts highly regarded in Indonesia [18]. The consistency of key leadership values identified by the GLOBE research is well-founded since national culture is the root of leadership behavior. Charismatic and participative leadership is highly based on prioritizing collective interests, with teamwork-oriented values based on national culture having low uncertainty avoidance. The tendency of leaders to apply a humane orientation is also based on a high appreciation for interpersonal relationships [19].

Today, the role of local wisdom as a step to guard against the entry of global culture has obtained considerable attention. Culture, a part of local wisdom, is defined as a community's way of life, knowledge, and traditions. Local wisdom consists of wise ideas embraced and followed by community members. The concept also refers to a system regulating social, economic, political, cultural, and environmental life for people in certain areas. This kind of wisdom is inscribed in the emblem of the North Lombok Regency, established in Regional Regulation No. 2 of 2011. According to Firdaus [20], *Tioq* means "grow", and refers to the people of North Lombok receiving the blessings of God as a basis for gratitude. *Tata* means "order" and refers to managing life and resources responsibly on behalf of God and future generations, oriented toward shared prosperity and building harmony among people, nature, and God. *Tunaq* means "preserve", and refers to not wasting God-given potentials and resources, including those inherent in people as well as social and natural resources.

This research investigates the impact of culture-based leadership on improving human resource quality in model schools (*Sekolah Penggerak*). The cultural wisdom of *Tioq*, *Tata*, and *Tunaq* (3T) from the Sasak community is examined and incorporated into the leadership practices of elementary principals. A qualitative research method is used with a multi-case study approach. A qualitative method is most suitable for data collection and analysis, assisting practitioners in determining the relationship between school leaders, teachers, students, and parents [21]. A series of interviews and focus group discussions (FGDs) are conducted with 5 key participants as well as triangulations with 19 teachers, school supervisors, stakeholders, and founding fathers of the regency.

2. Literature Review

2.1. Leadership Theories

The term ‘leadership’ is derived from common vocabulary and integrated into the technical context of various disciplines without precise redefinition, leading to ambiguous meanings [22]. The concept is defined from different perspectives, focusing on the aspects of the most interesting phenomenon, and has been characterized based on traits, behaviors, influence, interaction patterns, role relationships, and tasks. School leadership is a complex process where principals influence subordinates to execute and achieve the vision, mission, and tasks, all aimed at ensuring success. This process includes traits such as trust, values, ethics, character, knowledge, and skills. Moreover, leadership is an internal relationship where principals influence others to consciously work towards desired goals. The concept includes designing and achieving performance and making decisions in line with the desires of the leader. In addition, leadership involves distributing arrangements and managing situations in a timely manner. The concept depends on influencing others through direct or indirect communication and modeling students to follow the direction of principals willingly.

Leadership is acknowledged as a highly complex, multi-dimensional phenomenon. Extensive research has shown its significance in a fast-paced, globalized world. Its complexity continues to spark deep discussions and confusion. Bennis [23] highlighted leadership as the most researched but least understood topic among the social sciences, with many studies obtaining minimal conclusions. Meanwhile, different definitions and theories of the concept have been reported. Stogdill [24] described leadership as an influence process aimed at goal achievement, suggesting it is a goal-driven process of influencing groups to reach predetermined objectives. Kouzes and Posner [25] viewed leadership as the art of mobilizing others to struggle for shared aspirations, while Maxwell [26] defined the concept as influence. Despite numerous definitions, no single method is universally accepted, and efforts to identify the traits of an effective leader continue.

Effective leadership is seen as crucial to the success of any society. Recently, a shift in perspective has recognized the importance of human capital and management. Generally, a leader is considered a visionary and strategist, while a manager monitors and controls performance, ensuring order and stability. Some research argues that leaders and managers hold different roles and responsibilities, while others believe the concepts complement each other. Benmira and Agboola [27] conducted research on the historical development of leadership theories and concepts, focusing on four main periods, namely the trait, behavioral, situational, and new leadership eras. The evolution of leadership concepts has led to the development of collaborative and collective practices. In this context, organizational success relies more on distributed leadership than the actions of the people at the top of the hierarchy. Servant leadership, emphasizing the importance of followers, and inclusive leadership, focusing on empowering people to become leaders, have gained prominence. Contemporary theories also include complexity leadership, addressing the modern world through a holistic systems view based on contextual interactions across social systems.

The *Harvard Business Review* January–February 2024 edition featured a new leadership model by Hitendra Wadhwa, combining traditional wisdom and modern scientific discoveries. This focused on five types of energy, namely purpose, wisdom, growth, love, and self-awareness [28]. Generally, leadership theories have evolved from focusing on uniqueness to developing competencies through various programs to enhance entity capacity. Ansley et al. [29] stated that leadership combines the science and art of convincing individuals or groups to act towards desired goals effectively and efficiently, including directing their members towards inherent cultural values. This integrates cultural values and individual characteristics in organizational leadership. The concept is also characterized by the ability to persuade groups to contribute towards achieving specific goals, closely tied to the group contexts [30]. Brown et al. [31] described leadership as an activity including the political and psychological mobilization of people to motivate their members.

2.2. Leadership in Education

Leadership in education has faced criticism for focusing solely on the cognitive outcomes of students [32]. Bush and Glover [33] proposed defining school leadership as an influence process based on clear values and beliefs, aimed at articulating a vision for schools to obtain the commitment of followers and stakeholders towards a better future for schools, students, and stakeholders. With the increasing complexity of educational issues, principals cannot handle diverse problems [34]. School leadership should be understood as a collective phenomenon requiring collective competence to address issues [35,36]. This phenomenon, known as shared leadership, has obtained attention in educational research emphasizing the plural nature of leadership [37]. Pearce and Conger, in Bryman [38], stated that shared leadership can be defined as a dynamic and interactive influence process among individuals within groups, aiming to lead each other toward their goals. Leithwood and Riehl, in Gumus [39], proposed six generalizable claims based on extensive research:

1. Effective school leadership has a substantial impact on students' learning achievements.
2. The main contributors to effective school leadership are principals and teachers.
3. Leadership responsibilities should be shared with other individuals within the school and community.
4. Essential leadership practices are vital in nearly all situations, including establishing direction and fostering personal development
5. Successful school leaders adapt their practices to policy contexts, emphasizing performance accountability and management.
6. Successful school leaders serve diverse students by enhancing quality, equity, and social justice through strong teaching and learning values, as well as creating cohesive communities that appreciate diversity.

The role of leadership in enhancing teacher professionalism is crucial for school management, particularly in improving learning quality [40]. The concept is central to communal life, with principals needing to have high responsibility, mental strength, a deep educational background, and relevant experience. Effective school leadership requires understanding learning processes, providing necessary support, and facilitating quality education improvements. Indonesian Ministry of Education Regulation No. 6 of 2018 describes principals' responsibilities, emphasizing managerial tasks, entrepreneurship development, and supervision to improve school quality based on eight national education standards. The comprehensive role of principals as leaders and managers significantly impacts school quality. Effective principals must embody exemplary behavior, enhancing respect and admiration from the community and its surroundings.

2.3. Local Wisdom and Leadership in Indonesia

Leadership development is significantly influenced by the absorption of local cultural values as wisdom prevalent in certain communities. Geertz, in Harsoyo et al. [41], stated that local values were suitable for application in specific places with particular cultures and became identities distinguishing the concept from other places. Local wisdom is a traditional cultural element related to human and cultural resources, economy, security, as well as law. In this context, the wisdom and local knowledge of the community are acquired through a lengthy process. Fajarini, in Maulidyna [42], stated that knowledge resulted from adapting through a social learning process to the natural and social environments. Therefore, local wisdom and knowledge are tested and contextualized in response to developments and changes. These variables are not static but constantly evolve cumulatively with the community's development. Local wisdom reflects the ideas of community imbued with good values, norms, and customs, often symbolized through myths and rituals [43]. The functions include serving as a marker of the community's identity, acting as a cohesive element among citizens, regardless of religion and beliefs, providing a unique character, altering the mindset and enhancing reciprocal relationships as well as promoting togetherness, appreciation, and a collective mechanism to counteract forces against communal solidarity.

The spread of various religions and beliefs is significantly influenced by local wisdom across the archipelago [44]. Social and historical results have led to the conclusion that Indonesia is among the most multi-ethnic societies. Its rich history provides a background for understanding the various cultures influencing societal practices. An in-depth examination shows that cultural values widespread in society can also be constructed as leadership models for management. Meanwhile, Windiarti in Nwankwo et al. [45] identified differences between styles and cultural groups, showing the interaction between culture and leadership in various contexts. Even though some leadership principles may be universal, distinct cultural influences significantly shape their styles.

Western-origin leadership theories may not be directly applicable to societies heavily influenced by Eastern cultures such as Indonesia. According to Sahertian and Jawas [46], culture is a concept obtained from interests, beliefs, values, and spatial relationships, passed down through generations. Culture includes a value system of a community, including unique ways of acting, beliefs, attitudes, and results of human activities specific to particular groups [47]. The value impacts the concept of excellence in leadership [48] and is deeply connected to human resources. National development and the improvement of human resources are shaped by diverse cultural and ethnic values. Leadership development is directed based on various ethnic, religious, racial, and inter-group considerations. Culture significantly influences leadership, human resource enhancement, and national development. Each regional culture influences the way of thinking and creates distinct characteristics. This cultural uniqueness also shapes the uniqueness of characteristics such as educational leadership in schools.

2.4. *Sekolah Penggerak (Model Schools) in Indonesia*

The Ministry of Education, Culture, Research, and Technology Decree Number 162/M/2021 was issued to develop policies aimed at enhancing and equalizing education quality, initiating the Model Schools Program or *Program Sekolah Penggerak* (PSP), which aims to inspire educational institutions to evolve and enhance the quality of learning, thereby influencing other schools to achieve similar advancements. PSP generally seeks to drive the transformation of educational units to comprehensively improve student learning outcomes in both cognitive and non-cognitive areas. This expected transformation extends beyond individual educational units, fostering an ecosystem of change and collaboration at local and national levels, thereby broadening these improvements. The objectives of PSP include the following:

1. Using Pancasila (the national ideology) Student Profile as a benchmark to improve student competence and character.
2. Enhancing the capacity of school leaders to achieve high-quality learning outcomes.
3. Focusing on quality improvement as a central theme in developing an educational ecosystem.
4. Building a collaborative atmosphere among all stakeholders in education sectors, including schools, local governments, and other government agencies.

Sekolah Penggerak emphasizes holistic, student-centered learning in line with the characteristics of the *Pancasila* Student Profile. This method starts with resilient and excellent human resources, particularly principals and teachers. *Sekolah Penggerak* focuses on the holistic development of student learning outcomes by realizing the *Pancasila* Student Profile [49]. This initiative starts with highly competent human resources, such as school principals and teachers.

The new policy, initiated by the Ministry of Education, Culture, Research, and Technology, leads to transformative changes in the education system to improve its quality. The transformation starts with the designation of *Sekolah Penggerak*, serving as an exemplar and inspiration for others. The schools are places of learning and models for principals and teachers to enhance quality. Teachers play a crucial role in delivering engaging learning activities, with various activities for students. This method focuses on improving critical thinking, collaboration, and creativity skills to develop intelligent and character-driven generations.

The characteristics of these model schools include principals who can develop teachers' skills and direct the learning process toward student-centered methods. Teachers focus on students' needs, understand competency differences, and provide instruction to individual student abilities. Moreover, the schools create students with religious values, faith, critical thinking abilities, empathy, independence, responsibility, and inclusive attitudes that respect cultural and global diversity. *Sekolah Penggerak* includes a proactive community collaborating to create innovations in the learning process to enhance education quality. There are five related interventions: implementation mentoring, human resource strengthening through training, student-centered learning, reflective school-based management, and the application of digitalization to enhance teacher skills through micro-learning and habitual practice. This method commits *Sekolah Penggerak* to design learning experiences in line with interests and needs, aiming to further improve education quality.

3. Method

This research adopted qualitative methods using a multiple case study approach. According to Creswell [50], qualitative methods aim to understand human or social problems by designing a general and complex image presented in words, reporting detailed views of informants, and carrying out investigations in a natural setting. Creswell further states that multiple case studies include the use of more than one issue or case in a single analysis. This method provides a rich understanding of complex phenomena, exploring varying cases and identifying patterns or similarities. The process includes collecting and analyzing various data types, such as interviews, observations, documents, and archival records, to gain a general understanding of the cases and compare the results. Wahyuni [51] stated that a qualitative method, or interpretivism, identifies various realities, since a single phenomenon can only be explained depending on time and place. However, a qualitative multi-case study is particularly effective for deeply exploring complex, real-world phenomena. This method enables a detailed examination of the unique characteristics of each case, offering insights into patterns and contextual influences not detected by other procedures. This is in accordance with the research questions, since these require a nuanced understanding of experiences, behaviors, or processes in specific settings. The multi-case approach also offers flexible exploration of variations across cases, thereby enriching the analysis by outlining contrasts or commonalities. Furthermore, it is used to capture context-specific details essential to the research. Qualitative data, collected through in-depth interviews, observations, or document analysis, provides a detailed description of each case, making it ideal for analyses where the context is crucial for understanding the findings. This approach allows the authors to examine the "how" and "why" of specific outcomes or behaviors, which is often challenging to capture with quantitative methods.

Based on this perspective, quantitative methods, namely surveys and experiments, are more suitable for the testing or measuring of hypotheses and variables across a large sample. Since the research questions are exploratory and focused on understanding complex, context-dependent phenomena, quantitative methods might lack the flexibility needed to capture such details. These methods often require predetermined variables and standardized instruments, which do not conform with the objectives of captured experiences and the detailed perspectives of participants.

According to Priya [52], the primary features of the case study method are as follows:

- (1) A case study functions as a research strategy, method, technique, or means of data collection.
- (2) A case study involves conducting a thorough investigation of the unit of analysis within its natural environment. Research that is separated from its context is not pertinent in case studies.
- (3) Case studies support the use of practical and ethical data collection methods appropriate for the study's objectives. Often, various data collection techniques are employed to ensure a valid and unbiased examination of the phenomenon, such as questionnaires, surveys, in-depth interviews, participant/non-participant obser-

vations, documents (like books, archival records, or audiovisual materials), natural setting dialogues, signs, and physical artifacts.

- (4) The ‘unit of analysis’ may include individuals, families, households, events, or decisions. The following stages of the multiple-case method as outlined by Yin [53] were adopted:
 1. First Stage: developing the research plan. The multiple case study was selected as the most suitable research method.
 2. Second Stage: designing the case study. This stage focused on defining the specific design for the analysis.
 3. Third Stage: preparing for data collection. The case study protocol designed by Yin was adopted. This included a brief overview of the case study, data collection procedures, research question protocols, and expected preliminary results. The informants were purposively selected to conform with the research requirements.
 4. Fourth Stage: collecting evidence and data. In-depth structured interviews and focus group discussions (FGDs) were held with five major informants, all principals of Sekolah Penggerak. Additionally, data triangulation was carried out at this stage. Qualitative research focused on culture-based leadership, enabling triangulation to enhance the credibility and reliability of results from various data sources, methods, or viewpoints. Data were collected from relevant groups, namely school supervisors and teachers, for effective triangulation. This strategy comprised diverse perspectives on leadership practices and cultural norms, reducing the risk of bias from relying on a single group outlook. Data collection was carried out between 2022 to 2024, and processed and coded according to categories, subcategories, and keywords.
 5. Fifth Stage: data analysis with NVivo. An inductive method was used to gather, process, analyze, and draw conclusions from the data.
 6. Sixth/final stage: reporting the case study. The final report was then prepared for validation.

4. Results

The research project adopts a qualitative paradigm using a multiple-case study method. As emphasized by Robson and McCartan [54], a case study may not adhere to a specific system of data analysis. However, Miles and Huberman [55] suggested that qualitative analysis could address the complex network of contextual relationships and connections. The framework highlighted three simultaneous streams of activity: data reduction, data display, and conclusion drawing with verification, aimed at generating, describing, and analyzing data. During the research process, analysis was performed using a constant comparison method. The themes corresponding to each research question were organized under pertinent subheadings (see Table 1).

Table 1. Research questions and emergent themes.

Research Questions (RQs)	Emergent Themes
How does the local wisdom of <i>Tioq</i> , <i>Tata</i> , and <i>Tunaq</i> influence principals’ leadership practices at <i>Sekolah Penggerak</i> in North Lombok?	1. Understanding of <i>Tioq</i>, <i>Tata</i>, and <i>Tunaq</i> (3T) and their implementation by the principals. 2. Challenges in implementing 3T. 3. Support from school supervisors in executing 3T.
How do the principals of <i>Sekolah Penggerak</i> in North Lombok utilize culture-based leadership derived from <i>Tioq</i> , <i>Tata</i> , and <i>Tunaq</i> to develop new leaders in their schools?	1. Dedicated programs to develop new leaders. 2. Challenges in fostering the emergence of new leaders. 3. Support from school supervisors in encouraging the emergence of new leaders.
How can the leadership of principals at <i>Sekolah Penggerak</i> in North Lombok, characterized by the values of <i>Tioq</i> , <i>Tata</i> , and <i>Tunaq</i> , create high-quality education in their schools?	1. Enhancement of human resources within the schools.

This section presents the results of culture-based leadership practices derived from the local wisdom of 3T in *Sekolah Penggerak* in North Lombok. The analysis addresses the questions through data obtained from interviews and FGDs with 24 participants (see Table 2). The following propositions are stated in line with the understanding of the role of leadership based on the values of 3T in improving resource quality.

Table 2. Research participants.

No.	Participants	Number of Participants
1.	Principals	5
2.	Teachers	10
3.	School Supervisors	3
4.	Sasak Culture Expert	2
5.	Stakeholders (Current Regent and Founding Fathers)	2
6.	Education Figures	2
Total		24

Proposition 1: The application of *Tioq* principles enhances leadership quality in *Sekolah Penggerak*. Principals who adopt these values will create an ethical and highly moral educational environment.

Proposition 2: *Tata* is a framework for teacher professional development that can improve teachers' competence and performance. The concept emphasizes orderliness, discipline, and regularity, and provides a solid foundation to implement effective teaching practices.

Proposition 3: *Tunaq* is an inclusive leadership model in schools. It involves equality, unity, and cooperation, creating an inclusive and supportive school climate. Leadership focused on this concept can empower members of the school community, including students, teachers, and staff, to participate in decision-making processes.

Proposition 4: The integration of 3T values in school policies enhances human resource quality. The integration of these values can enhance human resource quality in model schools. Principals who can harmonize these three values in leadership create a conducive environment for the development of the school members.

Proposition 5: Sasak culture-based leadership influences teacher motivation and performance. The concept prioritizes 3T, possessing a positive influence on motivation and performance. Teachers who feel valued and supported in a strong cultural environment are motivated to improve performance and contribute significantly to education.

Proposition 6: The integration of 3T leadership strengthens parental participation and engagement. Leadership based on these values can enhance parental participation and engagement in educational practices in model schools. Principals who implement these practices can build strong relationships with the school community and ensure active parental inclusion in supporting learning success.

4.1. RQ1

4.1.1. Understanding and Implementation of *Tioq*, *Tata*, and *Tunaq* by Principals—Theme 1

The concept of 3T represents a triad of values integral to the identity and leadership practices in North Lombok. *Tioq* means “grow”, referring to the people of North Lombok receiving God's blessings as a basis for gratitude. *Tata* means “order”, meaning, in this context, managing life and resources on behalf of God and future generations, oriented toward shared prosperity as well as building harmony among people, nature, and God. *Tunaq* means “preserve”, and means not wasting God-given potentials and resources, both social and natural resources. The data processing results show the understanding of 3T among principals. All of the key participants recognize 3T as foundational to their identity and leadership method, and 3T is seen as a reflection of the community's identity. The principals use 3T as a guiding principle in leadership practices.

“Tioq” includes nurturing teachers by initially building motivation, and continuously monitoring the concept. As teachers become motivated, a sense of responsibility is developed without direct orders. This self-awareness and motivation are essential to sustain collectively. Motivation is focused on becoming a habit by establishing communication. In the absence of a principal, teachers should understand and carry out duties independently, as stated in the concept of Tata. The concept of “Tunaq” means that the practices established are consistently maintained. This signifies that the good practices in place should continue to be implemented since maintenance is essential. “Tunaq” includes preserving the positive behaviors and attitudes cultivated, ensuring that the beneficial practices are sustained and reinforced in the educational environment. (Principal-KS1)

During his tenure in this school, I observed that he truly exemplifies the values of 3T. This is evident in the way he manages and disciplines the teachers, provides motivation, maintains relationships, and engages in discussions with teachers to make decisions or address issues. He is genuinely a leader who can bring together and support his colleagues. His policy-making skills are commendable, and he also frequently builds relationships with external parties to support the school’s progress. (Teacher-G1)

Inshaallah, 3T values can indeed be applied in the school. “Tioq” means growth and refers to enhancing growth in the school community. Principals work on nurturing a sense of family and togetherness in the school, which helps in delivering lessons effectively. In a Model School, collaboration among the school community is crucial to creating a comfortable learning environment. This environment motivated teachers and students to thrive. Additionally, it is important for the entire school community to actively participate and support the learning process and school programs. We hope that parents, as part of the school community, will also get involved, ensuring that the school’s programs can be successfully implemented. (School Supervisor-P1)

4.1.2. Challenges in Implementing 3T—Theme 2

The implementation of 3T faces several challenges, including varying teacher motivations, balancing policies with diverse characteristics, and securing community support.

Yes, there are indeed many challenges, specifically those related to leadership. One of the primary challenges is understanding the character of each teacher. As leaders, we must be caring and provide support. The challenge lies in understanding these characters and deciding whether policies should adapt to characters. This is a significant challenge. To address this, I offer support through discussions and feedback. We discuss how we can advance the school, how we can provide support, and how we must align our characters with the school’s goals and mission to achieve success. I often say that it is not crucial whether the teachers like me or not, what matters is that they help me in advancing the school. (Principal-KS2)

Therefore, the main challenge here is securing support, both from the community and from education personnel. To gain this support, I use an elaborative method. I do not insist on my own way. Instead, I look at what they want. I consider the needs and desires of the approximately 16 heads here, along with other stakeholders like the committee and community. I then package these into several programs. This is one way I address the aforementioned challenges. Problems are complex, but my principle is to first understand their perspective. I avoid being authoritarian and always use discussion forums. Concerning the implementation, I lead by example. For instance, once we identify our issues and decide on the actions to take, I start by taking action myself. Before asking others to act, I have already started. This is one of my management strategies and ways of motivating others. I prefer not to issue orders but to lead through my actions. (Principal-KS3)

4.1.3. Support from School Supervisors in Executing 3T—Theme 3

Currently, supervision in school is exceptional. Previously, we used to think that supervisors should be more senior individuals, but the government's program of appointing aspiring Model Teachers ("Guru Penggerak") as school supervisors has proven effective. Our supervisors are always ready to assist whenever issues arise at school. They provide tremendous support in helping our colleagues perform better and in resolving problems that we cannot tackle on our own. Additionally, support from the Education and Culture Office has been immensely helpful. Whenever we face issues, they are always prepared to assist. However, the most impactful support comes from supervisors. They offer invaluable feedback and help us address various challenges. The guidance and support from supervisors as leaders are extraordinary and significantly assist us in performing duties and enhancing performance at the school. (Principal-KS4)

The support from our school supervisors is invaluable. Supervisors routinely visit, particularly during training sessions, and often act as the speakers. For instance, when we had difficulties using the GF quiz or the latest education report application, they were ready to assist. They are always present as companions and prepared to help us. Education and Culture personnel provide periodic support and monitor us regularly. (Principal-KS5)

4.2. RQ 2

4.2.1. Dedicated Programs to Develop New Leaders—Theme 1

The strategic method of developing new leaders in school includes providing opportunities for our teachers to develop themselves. This means that whenever there are programs that may benefit teachers and help them grow, I strongly recommend taking advantage of these opportunities. We have had 3 Google Master Trainers and Model Teachers who have shared their skills and knowledge with their teacher colleagues, and one of them was even appointed as a principal. (Principal-KS1)

To promote the development of new leaders, we often organize specific training programs. In these programs, fellow teachers serve as resource persons and speakers, utilizing their competencies to transform spaces into opportunities for sharing knowledge. I frequently seek input from teachers about issues at school and their opinions on these matters, fostering a leadership mindset among them. We treat everyone as partners, for instance, including them in the Model Teachers program. Out of the four participants from our school, two have passed, one has completed the program, and one is currently undergoing training. I encourage everyone, without exception, to participate. While some may progress quickly and others may need more encouragement, there is improvement, including among honorary teachers. For instance, I often empower honorary teachers to ensure they see the value in participating in such programs—not just to hold a title but to enhance their competencies. We will need these competencies, and there will be benefits gained from completing the Model Teachers Program, including leadership training. Despite some challenges, we aim for this program to eventually produce new leaders. (Principal-KS2)

4.2.2. Dissemination of the School Success—Theme 2

I disseminate our work through exhibitions. During these exhibitions, we invite several people, including representatives from the village, the education department, and various principals. This is where we showcase our projects, such as traditional dance performances, P5 programs, and other initiatives. We present our work through videos and images, making our achievements and programs known to everyone present. After the event, we share these displays and their impact, ensuring that our efforts are recognized and appreciated by a broader audience. (Principal-KS3)

As the implementers of PSP funded through BOS Kinerja, we have devised a strategy to maximize the impact of this funding. This program allocates BOS Kinerja funding

to schools that show exceptional improvement in their education reports. As a Model School, we received an initial funding of 80 million rupiah. With this funding, we aim to include more stakeholders to amplify the impact. If we were to utilize the program solely within our school, the benefits would be limited. Therefore, we invite other schools to join our activities. Representatives from other schools, including principals and teachers, participate in our events, receiving refreshments while addressing the challenges they face in their own schools through our collaborative activities. We share best practices that we have implemented, such as teaching modules, ensuring that not only our seven teachers benefit, but also teachers from other schools. We count the number of interested schools and invite them to join us. (Principal-KS4)

4.2.3. Challenges in Improving the Development of New Leaders—Theme 3

Since the inception of PSP, I have selected two individuals capable of succeeding me on the Learning Committee at the school. Among them, I appointed one as the leader. I selected this person because of their ability to develop themselves, share knowledge with peers, and possess leadership qualities that support their colleagues.

As the head of the Learning Committee, they are responsible for conducting weekly reflections. We have a weekly program where specific activities are organized daily for students and teachers to discuss school developments, classroom activities, and various other topics. Although there is no specific program designed to enhance leadership skills, we assign tasks and responsibilities in the form of collaboration and discussion. They report these developments to me. Even though there are no formal reports, their responsibilities and role in leadership have positively impacted the school. (Principal-KS5)

A specific challenge arising from culture is that the local community environment does not fully support us 100%. There are negative voices and occasional disparaging comments, sometimes even posted online, which affect us despite not being here initially. This creates a significant challenge. Additionally, changing the mindset and character of fellow teachers poses a challenge. Some teachers have been in the profession for decades and might view me, for instance, as a newcomer. This perception itself is a challenge. Therefore, we focus on enhancing capacities without emphasizing age or tenure. By reinforcing this method, many teachers become inspired when they see their colleagues making progress. (Principal-KS3)

4.3. RQ 3

Enhancement of Human Resources in the Schools—Theme 1

She has conducted various IHT (In-House Training) activities and discussions aimed at analyzing the challenges faced by teachers. I have also served as a resource person in some of the IHT activities. The activities have become more intense, specifically with PSP. Additionally, the program requires all schools to conduct an in-depth analysis of their education reports, which aligns well with our initiatives. As a Model School, we receive specific funds dedicated to resource development. Mrs. Adeg effectively utilizes school assets and frequently organizes IHT activities, empowering teachers to act as resource persons and share best practices with their colleagues. The results are immediately implemented in the classroom, and this has been the case for the past year in PSP. Through IHT-based activities and assessments, the outcomes of resource development are evident. (School Supervisor-P3)

As a principal of “Sekolah Penggerak”, he focuses on improving education quality, particularly in literacy and numeracy. When he first arrived, the school faced significant challenges in these areas, with many students struggling to read. His goal has been to ensure that at the very least, all students at the primary level can read. This effort balances with the independent curriculum called Kurikulum Merdeka, emphasizing the enhancement of literacy and numeracy skills. From what I observe, specifically in the first grade, there has been notable progress. Previously, we referred to it as “calistung”

(reading, writing, counting). Now, most first, second, and third graders can read. While some students are not yet fully fluent, the majority can read. This shows significant improvement compared to the past. (Teacher-G4-2)

Principals in North Lombok incorporate the values of *Tioq* (grow), *Tata* (order), and *Tunaq* (preserve) into leadership practices. These values are foundational to the identity and method of the community. Principals motivate and support teachers, promoting self-awareness and responsibility. The method enhances a collaborative environment where teachers understand their duties and maintain positive practices even in the absence of a principal. Teachers and supervisors recognize the values as integral to work and school culture. Meanwhile, school supervisors play a crucial role in supporting principals and teachers. This is achieved by providing guidance, feedback, and assistance with educational tools and applications. The inclusion ensures that challenges are addressed promptly and effectively, enhancing school performance. However, principals face challenges in understanding and balancing the diverse characters of teachers, securing community support, and implementing policies. Addressing these challenges involves the provision of support through discussions, understanding perspectives, and leading by example. Principals emphasize collaboration and adaptability, avoiding authoritarian methods to gain broader support.

The model schools implement strategic programs to develop leadership among teachers, promoting participation in training and sharing knowledge. The Model Teachers Program enhances leadership skills and professional growth. These initiatives are inclusive, supporting teachers to enhance competencies and prepare for leadership roles. Schools actively showcase achievements through exhibitions and collaborative programs. These events include stakeholders from various schools, sharing best practices and educational innovations. The impact of initiatives is amplified to support a broader educational community. In addition, principals improve education quality through IHT and PSP, focusing on literacy and numeracy. The initiatives include in-depth analysis of education reports and resource development. Principals effectively use school assets and empower teachers to share best practices, leading to significant improvements in students' reading and numeracy skills. This method is consistent with the independent curriculum known as "Kurikulum Merdeka", emphasizing fundamental educational competencies.

Cultural and societal support can be challenging, with negative perceptions and resistance to change. Principals focus on enhancing capacities regardless of age or tenure, inspiring teachers through progress and positive examples. Meanwhile, leadership roles are assigned through collaborative tasks, promoting reflection and continuous improvement.

4.4. Relationship Between Propositions and Data Results

Proposition 1: The application of *Tioq* principles enhances leadership quality in model schools. The data supports this proposition by showing that the application of *Tioq* significantly enhances the quality of leadership in model schools. Principals who adopt these values create an ethical and highly moral educational environment, as evidenced by the positive feedback from teachers and the school community. Therefore, principals who implement *Tioq* principles effectively motivate teachers and create a collaborative environment that prioritizes self-awareness and responsibility.

Proposition 2: *Tata* is a framework for teacher professional development. The data results are consistent with the proposition that the use of *Tata* as a framework improves teacher competence and performance. *Tata* emphasizes orderliness, discipline, and regularity, providing a solid foundation for effective practices. Principals' efforts in nurturing teacher development through continuous motivation and support reflect the successful application of *Tata* values. The feedback shows that the structured method of *Tata* enables the performance of duties independently and efficiently.

Proposition 3: *Tunaq* is an inclusive leadership model in model schools. The data supports this proposition by showing the creation of an inclusive and supportive school climate by *Tunaq*. The results show that leadership focused on *Tunaq* empowers all members

of the school community, including students, teachers, and staff, to participate in decision-making processes. Principals and teachers report that the model enhances a sense of belonging and collective responsibility, leading to a cohesive and collaborative school environment.

Proposition 4: The integration of *Tioq*, *Tata*, and *Tunaq* values in school policies enhances human resource quality. The data results validate the proposition by showing that integrating 3T values into school policies and practices significantly enhances human resource quality. Principals who harmonize the three values in leadership create a conducive environment for developing the potential of school members. Comprehensive application is seen to improve teacher performance and student outcomes.

Proposition 5: Sasak culture-based leadership influences teacher motivation and performance. The data corroborates the proposition that Sasak's culture-based leadership influences motivation and performance. Teachers feel valued and supported in a strong cultural environment to improve performance and contribute significantly to education. The results show that principals' culturally informed leadership practices enhance a supportive atmosphere.

Proposition 6: The integration of *Tioq*, *Tata*, and *Tunaq* leadership strengthens parental participation and engagement in model schools. The data supports the proposition by showing that leadership based on 3T values enhances parental participation and engagement in educational practices. Principals who implement these values build strong relationships with the school community, ensuring active parental participation in supporting student learning success. The results show the positive impact of leadership practices on improving a collaborative relationship between schools and parents.

5. Discussion

The *Tioq*, *Tata*, and *Tunaq* (3T) approach to inclusive culture-based leadership presents a unique and promising model for educational leadership in schools, proving that the integration of local cultural values into the managerial process offers wide-reaching benefits. This approach improves the quality of education, fostering general development and thereby empowering principals, teachers, and students alike to cultivate strong character and leadership skills. By ensuring school management is focused on the 3T principles, these institutions can generate a sustainable, high-achieving learning climate beyond academic success, nurturing a cohesive and resilient community. The 3T approach is closely associated with several related culture-based leadership theories, such as:

1. **Culturally Responsive Leadership Theory:** The *Tioq*, *Tata*, and *Tunaq* approach aligns closely with Culturally Responsive Leadership (CRL) which prioritizes integrating students' cultural backgrounds into school policies, pedagogy, and leadership [56]. The CRL literature suggests that when leaders and educators actively acknowledge and value students' cultural contexts, students experience a stronger sense of belonging and engagement, leading to improved academic and social outcomes. This approach, which has gained traction in diverse educational settings, emphasizes the role of school leaders in bridging cultural gaps and fostering inclusive school environments. In the case of the 3T approach, North Lombok's specific cultural values—embodied in *Tioq* (grow), *Tata* (order), and *Tunaq* (preserve)—are purposefully incorporated into daily school practices, fostering a school culture where respect, discipline, and unity are emphasized. Such an approach resonates with the tenets of CRL, affirming that culturally embedded leadership can be a transformative force in creating inclusive, supportive, and academically enriching school environments.
2. **Transformational and Inclusive Leadership Models:** The 3T approach shares key aspects with transformational and inclusive leadership models. Transformational leadership, as outlined by Bass [57] and further developed by Leithwood and Sun [58] in the educational context, is characterized by the leader's ability to inspire and motivate others toward a shared vision. Transformational leaders effectively align personal aspirations with organizational objectives by fostering individualized con-

sideration [59]. As a result, employees gain confidence in achieving their targets and engage in innovative practices that enhance overall organizational performance. When applied with a cultural lens, transformational leadership encourages leaders to be culturally aware and respectful, inspiring individuals within the organization to bring their identities into their roles. The 3T approach embodies this concept by promoting respect for cultural values, creating a solid community that unites individuals through shared values. This unity contributes to high academic standards and creates a supportive, values-oriented environment, particularly beneficial in diverse cultural settings. Moreover, inclusive leadership, which focuses on providing equitable opportunities for all members, supports the 3T approach's emphasis on togetherness or growth together (*Tioq*) and order (*Tata*), fostering an inclusive climate where every individual's contribution is respected. Through this blend of transformational and inclusive leadership, school leaders following the 3T approach can build academic success and a sense of unity and belonging within the school.

3. Social Identity Theory and Community-Centric Leadership: The *Tioq*, *Tata*, and *Tunaq* approach also aligns well with social identity theory [60], which posits that people's self-concepts are strongly tied to their group identities. In schools, when leaders adopt a community-centric approach that embraces cultural values, it reinforces a positive social identity within the school community. Students and staff feel more connected and motivated as their cultural backgrounds are acknowledged and valued, which, in turn, enhances school cohesion. Within the 3T framework, school leaders in North Lombok cultivate a sense of community by embedding local values into school life, thus strengthening cultural identity and pride among students, teachers, and staff. This community-centric leadership style can be compelling in educational settings, where fostering a sense of belonging and pride in cultural heritage positively impacts students' engagement and academic outcomes. By tapping into social identity theory, the discussion can highlight the 3T approach's potential to unify students and staff, creating a shared school identity that enhances motivation and collaboration.

In order to incorporate the current related literature into the analyses of the 3T approach, it was ensured that the results were in line with the previously mentioned theories and recent research outlining the role of culture-based leadership in education. This integration deepened the analysis, focusing on the relevance of the 3T approach in contemporary research.

The 3T approach conforms with CRL as it embeds the cultural values of North Lombok—*Tioq*, *Tata*, and *Tunaq*—into school management practices, similar to the incorporation of student cultural identities. Related research on CRL states that culturally responsive leaders bridge certain gaps, fostering inclusive and cohesive environments, evident in the 3T framework regarding respect, discipline, and unity. Furthermore, the placement of 3T in CRL focuses on how culturally embedded leadership transforms schools into supportive, inclusive spaces that go beyond academic success to nurture personal and social development.

The model shares transformational and inclusive qualities, fostering a conducive community through cultural respect and shared values. This is in line with research by Bass, who reviewed the impact of transformational leadership in diverse settings. The 3T approach unites stakeholders under a culturally coherent vision promoting academic and social success. This conformity with transformational and inclusive models positions 3T as a general leadership approach that raises academic standards, building a resilient community where everyone feels valued and motivated.

The 3T framework resonates with SIT, as it reinforces a positive social identity in the school community by embedding local values. The approach is similar to the finding by Tajfel and Turner, who stated that community-oriented leadership improved cohesion and academic outcomes. This community-centric aspect of the 3T approach outlines the transformative potential of culturally integrated leadership, where fostering pride in cultural heritage positively impacts student engagement and motivation.

Moreover, based on the research conducted, it was found that the integration of local cultural values into school leadership practices has a significant positive impact. This finding leads to the proposal of a new theory, which can be termed **inclusive culture-based leadership with the Tioq, Tata, and Tunaq (3T) method**. This new proposed theory is a leadership approach that emphasizes the integration of local cultural values of “growing”, “ordering”, and “preserving” in all aspects of school management. This approach encourages leaders to adopt principles of inclusivity, transparency, collaboration, and collective growth to achieve holistic educational success. The main components of the new theories are as follows:

1. Recognition and Appreciation of Local Cultural Values

By recognizing and appreciating local cultural values, schools can enhance educational practices, contributing to the preservation and promotion of cultural heritage. This method helps to develop a strong, culturally aware foundation for students to become respectful and responsible societal members. Additionally, the 3T concept is embedded in the administrative processes, decision-making, and policy development. School leaders actively incorporate these values when planning and implementing programs, ensuring the cultural heritage of the community is respected and maintained. They serve as daily guidelines for interactive behavior in the school environment. Therefore, staff and students are allowed to include the values in daily actions, promoting mutual respect and cooperation.

2. Inclusivity and Transparency

The 3T concept focuses on transparency in every aspect of school operations. As a result, decisions and actions taken by leaders tend to be clear, open, and accessible to all stakeholders, supporting trust and accountability. Inclusive leadership ensures that all voices are heard and valued, and in this context, principals actively seek input from a diverse range of stakeholders, including teachers, students, parents, and community members.

3. Collaboration and Joint-development

This concept enhances collaboration among teachers, students, and the surrounding community. It ensures that all parties work towards common educational goals, generating a cohesive and supportive environment. The principals create an environment conducive to professional and personal growth for teachers and staff through Learning Communities (*Komunitas Belajar*), training programs, assignments, and motivational initiatives.

4. Improvement in Education Quality

Improvement in education quality is a multifaceted process that requires enhancing teacher and student capabilities. Competence and confidence were elevated through dedicated programs such as Information Technology (IT) training and Model Teachers, directly impacting education quality. Therefore, students benefitted from improved academic abilities and the development of positive character traits, including a sense of responsibility, and tolerance. This comprehensive method improved the educational experience, preparing students for academic success and as responsible, empathetic members of society.

5. Development of Student Character and Leadership

The development of student character and leadership is a crucial aspect of an all-inclusive education. The programs based on the 3T concept produced strong, responsible leaders, promoting active participation in maintaining and enhancing the school environment. These experiences led to the development of a deep sense of responsibility, capability, and commitment. Students also gained practical leadership skills and appreciated the importance of preserving the environment to become well-equipped for future challenges through the programs.

6. School Achievement Improvement

School achievement improvement is a multifaceted process influenced by the effective implementation of cultural values and the development of supportive learning

environments. The schools that successfully integrated the 3T concept gained recognition, becoming exemplary models for others. The improvement of a green and comfortable learning environment significantly enhanced the motivation and enthusiasm of students, leading to better academic performance. These elements contributed to a comprehensive method of improving academic achievements, benefiting students, teachers, and the wider educational community.

Culture-based leadership has a pivotal impact on sustainable educational growth by aligning school settings with shared values, fostering a sense of community, and inspiring dedication to educational objectives over the long term. In addition, 3T approaches may contribute to the following educational improvements, such as:

1. Creating a unified vision: Leaders who use culture as a foundation develop a purpose and direction that resonates deeply with educators, students, and community members.
2. Boosting community involvement: When school leaders incorporate cultural practices, families and local communities feel more connected to the school. This trust creates a supportive environment where parents, community figures, and local organizations engage more actively in educational programs, helping to create a solid basis for lasting improvements.
3. Improving teacher satisfaction and retention: Culture-based leadership promotes a supportive environment that acknowledges teachers' cultural backgrounds, fostering respect and inclusivity. By embracing culturally responsive practices, leaders enhance teachers' sense of value and belonging, resulting in higher job satisfaction, retention, and dedication to sustained student success.
4. Increasing student engagement and inclusion: Leaders create an environment where students feel a greater sense of identity and belonging by weaving cultural practices into school policies and curricula. When learning is culturally relevant, it becomes more engaging for students, leading to improved motivation and academic performance and ultimately contributing to lasting enhancements in education.
5. Implementing flexible and culturally sensitive policies: Culture-based leaders emphasize policies adaptable to the school community's specific cultural needs. This flexibility enables strategies that evolve with changing needs while staying focused on long-term objectives, supporting sustainable improvement through continuous adaptation.
6. Fostering ethical and inclusive values: Leaders who embrace cultural values build an inclusive school atmosphere that celebrates diversity. This inclusiveness promotes social cohesion and models respect, helping students carry these values forward. Thus, leaders ultimately nurture a respectful, ethically grounded culture that supports continuous growth.

6. Conclusions

The inclusive culture-based leadership with *Tioq*, *Tata*, and *Tunaq* approach demonstrates that integrating local cultural values into school leadership not only improves the quality of education but also develops strong characters and leadership in all resources aspects such as principals, teachers, and students. Schools managed based on the 3T principles can create a better, sustainable, and high-achieving learning climate. By adopting inclusive culture-based leadership with the *Tioq*, *Tata*, and *Tunaq* approach, school leaders can create a holistic and inclusive educational ecosystem that not only enhances academic outcomes but also builds strong characters and leadership abilities in *Sekolah Penggerak*. The proposed theory has the potential to be a model for implementation in various regions with adjustments to relevant local cultural values.

The diverse applicability of the 3T approach could serve as a scalable model for culture-based leadership in other regions. However, the adaptation of this model to different cultural contexts requires a nuanced understanding of local values and customs. Future research should explore ways to identify and integrate regional cultural principles similar to the adaptation of the 3T model in various educational environments. This adaptability ensures relevance and effectiveness across diverse cultural landscapes. By

designing a flexible framework grounded in local values, the 3T model could become a widely applicable standard for inclusive, culture-based educational leadership.

While the findings highlight the effectiveness of the *Tioq*, *Tata*, and *Tunaq* approach in North Lombok, the study acknowledges certain limitations that future research can address to refine and validate this model. First, the geographical scope of the study is limited to the North Lombok Regency, which may limit the generalizability of the findings to other regions with different cultural and educational contexts. Expanding this research to include multiple regions would allow for comparative analysis, helping determine whether similar cultural values exist in other communities and how they might be adapted within the 3T framework. Additionally, the study's reliance on qualitative data through interviews and observations introduces an element of subjectivity. Quantitative methods, such as surveys with a larger sample size or mixed-method approaches, could add robustness to the findings and provide a more comprehensive understanding of the 3T model's impact on educational outcomes. A mixed-method approach would strengthen the validity of the findings and highlight additional factors that contribute to the success of culture-based leadership models.

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