VYTAUTO DIDŽIOJO
UNIVERSITETO
ŠVIETIMO
AKADEMIJA

Strategy for the Principal's Transformational Leadership Approach in Strengthening the Character of Indonesian Students

Yulius Rustan Effendi

PGRI Kanjuruhan University, 48 S. Supriadi St., ID-65148 Malang, Indonesia, efenrust@unikama.ac.id

Annotation. This study endorses cultural, humanistic, and nationalistic approaches for principals' transformational leadership, outlining character development across three frameworks. It uses qualitative methods (interviews, observation, document review), analyzed with modified analytic analysis. Findings strongly favor principals adopting these approaches, significantly enhancing student character development. Indonesian principals should prioritize cultural values, spirituality, and nationalism for inclusive, character-nurturing schools.

Keywords: *principal, transformational leadership, cultural values, humanistic, nationalism, students' character, Indonesia.*

Introduction

The advancement of the global era has led to a change in the way of thinking, communicating, and acting (Cook et al., 2016). The change has promoted the independence of individuals in establishing identity and morality (Dami et al., 2022). The progress, in addition to the changes, can cause a problem because it has removed critical human awareness in response to a change (Lovvorn & Chen, 2011). The imbalance between progress and the development of personal moral independence – independence that is not independent – causes the disappearance of critical consciousness in people. As a result of this situation, dehumanization occurs, which affects ethical conflicts (Kasali, 2017). On the level of junior high school education in Indonesia, moral deviation manifests itself in various bad attitudes such as intolerance, student fights, substance use disorders,

promiscuity, bullying, stealing, indiscipline, and immodesty. In addition, other examples include not using ethics and culture in communication, violent and anarchistic acts, loss of work ethic, disrespect for the personal self (free sex, suicide, self-destruction), and loss of awareness of nationalism and patriotism (Endah, 2012; Ministry of Education, 2022).

In response to the problem of moral bias at the junior high school level in Indonesia, the Indonesian Ministry of Education has revitalized education policy by implementing a character-strengthening program. Revitalization of education policy by issuing Government Regulation of the Republic of Indonesia (GR) Number 87 of 2017, for Strengthening Character Education, in Chapter I, Article 1. The Government Regulation (GR) confirms that the character education strengthening program is an educational activity that unites the heart, sense, mind, and body. The educational activity is carried out through the cooperation of the internal components of the school, parents, and the community. The ultimate goal of this educational activity is to form the students' character at the level of the revolutionary national movement.

Otherwise, it is necessary to perform Government Regulations (GR) at the elementary, junior high, and senior high school levels through intensive coordination with parents and society, including the valuable role of the principal. Unfortunately, although the character education strengthening program has run since 2017, its implementation has not achieved optimal school results (Ministry of Education, 2017). This problem occurs because of the weak principal's leadership. There are three essential weaknesses of the principal. The role of the leader through the application of an approach has a positive psychological effect on organizational change and development, especially in improving staff performance, planning, and policy-making for organizational success. These factors can determine the success or failure of an organization in shaping its competitive advantages (Abbas et al., 2020). To begin with, the principal does not try an approach that can transform character values into local cultural and moral values. Regarding the problem of the principal's course, Zubaidi (2011); Bafadal et al. (2019a), and the Ministry of Education (2017) identified the indicators of the weakness of school principals: a) The school principal provides an ideal and incompatible influence with the moral values of the local culture. As a result, teachers and employees are distrustful, sympathetic, and unfaithful in practicing the power of the principal. b) Inspirational and incompatible motivation with individually good relationships does not apply relationship ethics according to local cultural requirements, causing teachers and employees to be uninfluenced to work professionally to achieve the most encouraging results. c) Intellectual stimulation that seems to dictate to followers and judge followers as individuals who inevitably receive encouragement from the leader is culturally unethical. As a result, the desire to innovatively correct classical problems does not work and, on the contrary, causes recent issues. d) Concern for the individual, which is only a form of the leader's responsibility, without concern for the character of the cultured individual, does not bring welfare to the followers and even removes the followers' sympathy for the leader (Koesoema, 2015).

Second, the principal does not implement an approach to transform character values that respects human values (Lickona, 2012; Melé, 2016; Kusumaningrum et al., 2020). Indicators that explain the principal's weaknesses are as follows: a) The principal focuses only on personal praise and power, ignoring the principles of equality, maturity, and personality of the followers. b) These principles tend to show power over the followers, and this tradition has existed since the Suharto regime. c) The principal as a leader and the teachers as followers are not on the same level. There is a limiting hierarchy, so the followers only wait for the principal's orders (top-down leadership system). d) The principal as leader pays less attention to the personal development of the teachers as followers and neglects the welfare of the followers' lives. e) The principal cannot design an academic curriculum that can humanize people with character, so he is not innovative in implementing the 2013 curriculum. f) The character education and strengthening programs do not have a place in the core curriculum, so they do not maintain an achievement goal. g) The principals have not yet integrated character values into the encouraging activities; the school environment does not represent an environment that empowers people with character; less involvement of parents and the community in supporting the character-building of students in schools.

Thirdly, the principal does not implement an approach to transform character values with a nationalist perspective (Wibowo, 2015; Effendi et al., 2020; Minister of Education, Culture, Research, and Technology, 2022). The indicators of the principal's weakness are as follows: a) Giving an ideal influence that is not in line with the values of nationalism and patriotism causes a lack of awareness of followers to combine a national character in the school environment. b) Inspirational motivation that includes discrimination against ethnicity, religion, race, and culture causes followers to be unable to work professionally to achieve general goals. c) Conditioning an intolerant school environment, disrespecting differences, and not being open to all school members. These weaknesses reduce the motivation of followers to work creatively and innovatively to strengthen the students' character. d) The main concerns for individuals are based on ethnic, religious, racial, and class discrimination. If this weakness is not corrected, the school community will lose consciousness of its love for the nation and the state.

Based on several aspects of the weakness of principals in making learning activities effective, including strengthening the character of schools, some previous research findings reinforce the role of effective principals. OECD findings (2008) explain that the relationship between leadership and student learning is mediated by the principal's role in creating a climate for effective teaching and learning. Principals influence teachers' motivation, capacity, and working conditions, which shape instructional practice and student learning. Principal responsibilities should focus on quality teaching, setting goals and implementing quality assessment systems, strategic resource management, and working with parents to shape student behavior. Character.org. (2016) explains that school communities promote core ethical and performance values as the foundation of

good character. Schools need to promote good character in terms of the ethical values to be instilled in students. The ethical values promoted by the school are values that affirm human dignity, individual well-being, the common good, and rights and responsibilities in a democratic society. The findings of Harrison et al. (2016) explain that school principals' policies should adopt a broad understanding of character, including aspects of personal well-being, the ethics of shared life, ethics of shared life, ethics of civic life and social education, and individual emotional control. According to Xhomara's (2018) research findings, transformational leadership builds collegiality in which leaders and employees share the same values and interests. This concept inherently values the role of leaders in creating a humanistic spirit. Leaders have the potential to involve all stakeholders in achieving educational goals. Such a leader's role emphasizes the cultural aspects of the school to work with all school stakeholders.

This study complements the results of previous research and proposes a novel aspect of implementing student character-building programs in schools. The novelty aspect of this research focuses on the leadership role of school principals who use cultural, humanistic, and nationalistic approaches to condition the learning environment and build character more effectively. Based on the existing explanation, it leads to the conclusion that influential leaders can handle efficient performances based on cultural, humanistic, and nationalism dimensions in supporting the implementation of character-strengthening programs in schools. In the context of the latest research, researchers found a transformational leadership model that adopts a unique and specific approach in three schools. The principals take an approach that combines the transformational leadership model with the resources owned by the school in carrying out the leadership role. There are three main aspects to a transformational leadership model. It's an approach that changes the conditions of the school. First, the state junior high schools implement a cultural system. The top school implements an artistic procedure to create a school environment that respects the cultural, moral values, and local traditions of the Manggarai community, called "*lonto leok*" culture.

Otherwise, the principal implements a humanistic approach in Catholic junior high schools. The school principal seeks a humanistic approach to support the excellence of the principal's character as a Catholic nun on the principal's merit, such as: having a direct, humble personality, enjoying others as the image of God, respecting others as family, sacrificing for the benefit of others, and upholding the human rights of others. In addition to the reasons for the superiority of the principal's personality, the principal's humanistic approach refers to a spirit inspired by the spirit of the founding mother of the religious congregation of the Blessed Virgin Mary, who instilled Christian virtue. Christian virtue is related to "enjoying others as the image of God". "Underlying these Christian virtues is found in the text of Scripture: "Hence God created human beings in his image, in the image of God he created them; male and female he created them" (Genesis 1:27 New International Version).

Based on the approach adopted by school principals, this study positions the principal's transformational leadership approach based on cultural, humanistic, and nationalist values to optimize the implementation of student character-strengthening programs in schools. Models of this approach are essential to apply the reasons: First, the behavior of teachers and students has been integrated with local cultural values and norms. Second, religion-based schools have merged with the spirituality of the school's founders as the spirit that drives all work systems in the school environment. Third, schools are based on nationalism because they are by the vision and mission of the foundation managed by the military.

Based on the implementation of the approach by three school principals, the contribution of this study provides an essential reference for school principals in Indonesia, especially as a reference to the role of the principal in optimizing student character-strengthening programs. The formulation of the problem in this study is: What are the reasons for school principals to apply a humanistic approach, nationalism, and local culture in maximizing student character-strengthening programs? In addition, what are the forms of the principal's role in streamlining the teachers' role in shaping the characters of students at school? The objective of writing this article is to analyze and describe the reasons that encourage school principals to apply the approach of cultural values, humanistic, and the spirit of nationalism in streamlining the implementation of student character-strengthening programs in Indonesia. In addition, it analyzes and describes the strategic action steps of school principals in optimizing the student character-strengthening program through an approach based on cultural values, humanism, and the spirit of nationalism.

Based on the role of the principals in strengthening the character of students in schools, this research supports the novelty of knowledge in the field of transformational leadership, which is an approach that is by the cultural richness of education in Indonesia. The foundation of the educational culture applied by school principals in Indonesia is the humanist religious culture, the spirit of nationalism, and the local culture of the Manggara people in eastern Indonesia.

Conceptual Background, Theoretical Framework

Principal Transformational Leadership in Strengthening Students' Character (Context of Indonesian Education Program)

The role of a leader in an organization is critical. The leader's role is to deal with change, and change happens because of the leader's actions toward others, not because of the leader's actions toward others (Colbert et al., 2018). Change occurs because of internal and external factors, and since the organization can only control the internal facets, it

must maximize them. There are many internal factors, but those can be influenced by adopting and implementing the best approach for the organization and individuals. The right manager or leader is a prerequisite for successful implementation (Abbas et al., 2021). Strategic leadership is essential to management studies because of the leader's role in preparing organizations for change. Therefore, the question arises: What is the best leadership strategy to prepare the organization for change? (Abbas et al., 2020). The role of the leader supports the creation of a persuasive relationship with followers. The following aspects of the relationship between leaders and followers manifest as persuasion. Leaders provide opportunities for followers to find meaning and vision in the workplace, participate, and value personal independence by practicing fair treatment, constructive responses, goal development, and personal and organizational growth (Leithwood & Jantzi, 2006).

In the context of educational organizations, Leithwood and Jantzi (2006) explain that a transformational leadership model exercises an effective influence in education, especially to encourage the creation of cooperation that supports learning activities and mentors teachers and students. In the context of strengthening the character of students, Koesoema (2015) and the Ministry of Education (2017) declare that the transformational leadership role of school principals is in the form of: 1) providing an ideal influence on followers to participate well in the organization. Therefore, the followers follow the leader's power to move the organization forward. 2) Motivating and inspiring followers through empathy and optimism, involving followers to think together about better prospects for future character education. The prospects of good character education through the following types of activities: (a) Self-development activities; (b) Classroom activities through the integration of character values into learning, the preparation of discovery tools, the application of character learning, and the evaluation of character learning; (c) Activities in the school environment. (d) Community activities. 3) Provide intellectual stimulation that allows followers to explore innovative, creative ways to correct learning problems. 4) Caring for and respecting individual differences, delegating responsibility, communicating persuasively, and meeting the needs and aspirations of followers. 5) Create cooperation by avoiding a stressful work atmosphere and building followers' confidence in their professional work abilities. 6) Avoid accusing the teacher, but correct the teacher's mistakes. 7) Creating a working atmosphere that makes teachers interested and conscientious in doing their work. 8) To build partnerships between schools, parents, government, and community through an induction program.

Cultural Approach in the Role of the Principal (Indonesian Cultural Context)

The principal leadership behavior has a beneficial effect on school change and development. They are exclusively related to the quality of the work of teachers, the effectiveness of school programs, and student achievement (Leithwood & Doris, 2006). The point of the principal's leadership role is in line with local cultural conditions (Spreitzer et al., 2005).

Culture is a system of thinking, motives, values, morals, norms, social relations, identities, interpretations, and beliefs about human change through human interactions with others and nature (House et al., 1999; Nieto, 2008; Mason, 2013). About the concept of culture, the transformational leadership model developed by Podsakoff et al. (1990); Leithwood & Jantzi (2006); Hofstede (2001) explains that local cultural conditions influence the effectiveness of transformational leaders in leading. Various cultural characteristics of inhumane life need different transformational leadership approaches. The cultural aspects emphasize certain groups' "identity" and "ownership". Mainly related to norms, rituals, values, beliefs, and language. All these aspects support the quality of work. In this manner, diverse cultural characteristics in society need adaptive transformational leadership. Culture can influence concepts, styles, and practices of transformational leadership (Hofstede, 2001).

The principal of junior high school status in Flores, Eastern Indonesia, used a transformational leadership model conceptualized by Podsakoff et al. (1990) and Leithwood & Jantzi (2006 implemented this idea). Using the Manggarai community "*lonto leok*" (sit in a circle) cultural approach (Hofstede, 2001; Effendi et al., 2020b) strengthens principals' application of transformational leadership. However, one of the local wisdoms for the Manggarai people, West Flores, Eastern Indonesia, represents the culture of "*lonto leok*" (sit in a circle). In discovering the history of the Manggarai people, the culture of "*lonto leok*" (sit in a circle) relates to the Manggarai leadership practice, which has existed since the days of the kingdom by a king called "Dalu" (King) (Effendi et al., 2020a). The word "*lonto leok*" consists of two words: *lonto* means sitting, and *leok* means circular. So, the word *lonto leok* implies sitting in a circle in formal meetings and ceremonies (Effendi, 2020b). *Lonto leok* (sitting in a circle) takes the symbol of the traditional house of the Manggarai people (*Mbaru Gendang*) in the shape of a cycle and the sign of farmland (lodok) in the form of a spider's web (Effendi, 2020a). The philosophical meaning of *lonto leok* explains some of the dimensions of teaching inherent in a leader in carrying out leadership roles. Effendi's (2022) research results demonstrated that the dimensions of *lonto leok* culture applied by a Leader in Manggarai are as follows: (1) *Tatong* (encouraging progress and change). (2) *Toing* (teaching how to overcome problems). (3) Titong (giving guidance to perform things responsibly). (4) *Tatang or titing* (strengthening and empowering). (5) *Toto nai bakok* (displaying an expression of partiality). (6) *Bantang cama reje leleng* (participation and cooperation).

The principal's transformational leadership should take a local culture-based approach. First, promote progress in the school based on a collective vision, mission, and goals. To achieve this goal, the principal applies the dimension of teaching "*lonto leok*" in the form of "*tatong*" (encouraging progress and change). Using this dimension, the leader inspires followers to pursue change through optimal work methods and results. This dimension contrasts with the behavior of traditional leaders who tend to maintain the status quo. Second, intellectual stimulation aims to optimize followers' ability to

work. In particular, it provides opportunities for followers to innovate with new ideas in solving learning issues. Then, the principal applied the dimension of teaching *lonto leok* in the term "*toing*" (teaching how to solve problems). Principals offer opportunities for subordinates to find the issues and encourage them to find new ways to overcome difficulties. Third, concern for the individual is consistent with the teachings of the lonto leok dimension in the form of "toto nai bakok" (caring heart). Through this dimension, principals show sincerity in respecting and caring for the needs and dignity of followers. Fourth, the value of practice and skilled work is the application of the dimension of lonto leok teaching in the form of "titong" (guiding how to work responsibly). The principal's presence is a guide and a role model in working. This dimension rejects the behavior of traditional authoritarian leaders who maintain distance between leaders and subordinates. Fifth, high-performance expectations, which is the application of the greatness of Lonto Leok's teaching in the form of "tatang" or "titing" (strengthening and empowering). The principal provides inspirational motivation to encourage subordinates to work more than the target. This dimension opposes the culture of conformity, keeping it in the family and loyalty. Sixth, in the form of "*bantang cama reje leleng*" (cooperation), to develop participatory structures that apply the greatness of lonto leok teaching. The school principal supports participation to achieve a general goal. This dimension is about gender values and opposes individualism and domination of masculine groups in traditional culture.

Humanistic Approaches in the Role of the Principal

Leading thinkers in the chosen field of responsible leadership have constructively debated transformational leadership, which correctly implements a humanistic approach. According to Aktouf and Holford (2009), the basic concept of transformational leadership is inhuman. Transformational leadership behavior focuses only on the fundamental dignity of the leader and glorifies the active leader. The leader achieves power over the followers, is results-oriented, and values them only as followers, not as people. Lawrence & Pirson (2015) explain another opinion that transformational leadership is miraculously significant through the humanistic organizational framework.

Based on the other concepts of the thinkers in leadership, the author supports the thoughts of Lawrence & Pirson (2015) for the following reasons. First, Bass and Steidlmeier (1999) state that a transformational leader tends to provide an ideal influence for followers and the organization. In the context of this idea, the author uses the thought of Riley and Preyer (2010) in the book Philosophy of Education in the Era of Globalization. They explain that reason, experience, or a combination of rationality and empirical knowledge and intuition is a means inherent in every human being to search for knowledge. The result of intuition is the development of a higher understanding. Only humans have this higher understanding. This ability can comprehend the absolute, established, and unique truth. Henri-Louis Bergson (1859–1941) believed that the senses and reason are limited.

Bergson developed a high-level human ability based on the purposes and limitations of the intellect, namely intuition.

Intuition capacity development demands the effort to comprehend an eternal and unique truth. Intuition at this level captures objects directly without going through thought, and this condition is charisma (Agustian, 2003). In this effective way, the influence of the ideal/charisma of a transformational leader of followers does not remove the equality between the leader and followers. On the contrary, emphasized joint efforts between leaders and followers to correct problems have been unrevealed through the senses and reason.

Second, based on the assumption that transformational leaders provide a vision to followers (Bass, 1997), providing a vision to followers is incompatible with humanistic principles. In this context, followers have no freedom to discover the meaning of their vision (Aktouf & Holford, 2009). Besides, Bass (1997) assumes that his thinking is founded on transformational leadership conceptualized by Leithwood & Jantzi (2006), who explains that transformational leaders carry out a vision with followers. This thinking follows the education application in Indonesia, where the school's vision, mission, and goals are not the result of discovering the principal. Instead, the formulation results from joint decisions involving the principal, teachers, parents of students, school committees, government, and the community (Endah, 2012; Ministry of Education, 2017).

Third, the aspects found in transformational leadership behavior, such as; inspirational motivation, ideal influence, and results-oriented, do not contain ethical elements because it is more concerned with the leader's dignity (Aktouf & Holford, 2009). This thinking does not follow the concept of Aristotle's Nicomachean Ethics (Kristjánsson, 2017), which explains that humans do not develop by focusing on attention, but by opening themselves to others. Humans do not achieve their happiness and nobility by wanting to have something but by giving themselves to the collective effort. The purpose of human life is happiness and eudaimonia. When the world needs it, and personal talents can fulfill it, that is where jobs are defended. Then, in implementing education in Indonesia, the school environment is free from practical political influences. The goal is that all school members do not manipulate power for self-interest (Ministry of Education, 2017). Presently, personal consideration and intellectual stimulation appear more human (Aktouf & Holford, 2009), in line with the concept of transformational leadership.

The main explanation is based on the discussion related to the transformational leadership concepts with a humanistic approach by a principal of a Catholic private junior high school. In the beginning, the principal provides the ideal influence on followers to support their moral imagination of followers. The goal is to strengthen emotions, rationality, spirituality, care, and relationships with followers (Waddock, 2016) and provide inspirational motivation to support the profession. Second, inspiring motivations for human and professional dimensions of followers are equally important. Thus, moral imagination explicitly opens the strategic steps of an educational leader's approach by

giving meaning and direction to character development in all components of the school (Waddock, 2016; Fatoni, 2017; Pirson, 2017). Third, providing intellectual stimulation to build a constructive community of followers is directed at the formation of competence and growth of human character (well-being, self-actualization, and self-transcendence of followers) (Leithwood & Jantzi, 2006; Waddock, 2016; Fatoni, 2017). Fourth, sensitivity to individual needs by making a much more meaningful contribution by caring for followers' needs, appreciating followers' potential and uniqueness, and building followers' trust, integrity, harmony, and morality (Leithwood & Jantzi, 2006; Werhane, 2008; Davila, & Elvira, 2012).

Nationalism Approach in Principal Leadership Role (Context of Indonesian Nationalism)

The value of nationalist character is a way of thinking, acting, and behaving that shows loyalty, care, and high respect for the language, physical, social, cultural, economic, and political environment of the nation, and places the country and state in a more critical position than self-interest and groups (Ministry of Education, 2017). Therefore, the direction of the vision and mission of character education is significant in supporting the program to strengthen the national education program. Implementing the character education strengthening program on a national scale supports the new political-pedagogic paradigm of President Joko Widodo, which emphasizes the National Movement for Mental Revolution (NMMR). Implementing this movement in the education world is important by launching a program to strengthen character education gradually, comprehensively, and sustainably (Ministry of Education, 2022).

Observing this national education policy, all school components, including principals, must respond. The transformative steps of principals at National Junior High Schools in optimizing character education strengthening activities are carried out through an approach based on nationalist values: First, give the ideal influence to followers. The presence of the principal must describe the Pancasilaist personality to encourage followers to respect diversity, tolerance in religion, and unity in national culture (Leithwood & Jantzi, 2006; Ministry of Education, 2017). Second, providing inspirational motivation to anticipate and overcome the condition of loss of awareness of loving the nation caused by religious separatist movements, challenging the ideology of Pancasila, and radical Islamic groups against the legitimate government (Leithwood & Jantzi, 2006; Ministry of Education, 2017; Kasali, 2017). Third, intellectual stimulation to develop knowledge of the nation and state in the Pancasila ideology implemented in the education vision and mission. The goal is to create a personality generation through character cultivation. Thus, the hope of forming a 2045 Golden Generation with the character to face competition in the global era can be achieved (Leithwood & Jantzi, 2006; Ministry of Education, 2017; Kasali, 2017). Fourth, respect for individual needs, promote an attitude of respect for individual differences, uphold the values of honesty, love, truth, loyalty, moral consistency,

non-corruption, fairness, respect for the dignity of fellow human beings, individuals who can be imitated in behavior (Leithwood & Jantzi, 2006; Ministry of Education, 2017).

Method

Research Design

The researchers want to find and describe the reasons that encourage principals to use cultural, humanistic, and nationalistic approaches to maximize the implementation of student character development programs. In addition, the researchers want to find and describe the principal's strategic actions in exercising leadership so that teachers and parents are actively involved in shaping students' character. The researcher conducted the research in a government junior high school in West Flores, Eastern Indonesia, and two schools in Malang, East Java, Central Indonesia, namely a Catholic private junior high school and a national private junior high school.

Participants

The research data sources were primary data obtained from key informants in the form of words at oral or verbal language and secondary data in the form of documents as a complement to the primaries (Creswell, 2009; Yin, 2017). The selection of informants used several techniques; first, purposive sampling, selecting informants who master information in-depth, reliable as a valid data source. The participants involved in this research were three principals, three senior teachers, five parents, two school committees, and one school supervisor. Moreover, to obtain information on the concrete actions taken by the principals to strengthen the work of teachers and parents in shaping students' character.

The other is to get information about the practical measures principals take to reinforce the teachers' and parents' work in forming students' characteristics. In addition, the selection of three senior teachers, parents, five representative parents, and a school supervisor aims to obtain information about the principal's actions in motivating and influencing all parties involved in implementing the character-building program. Second, snowball sampling, which continuously seeks information from one informant to another so that the data obtained become more numerous, complete, and in-depth, stops when the data obtained are considered saturated (Miles et al., 2014).

Data Collection

This research collected data through in-depth interviews with principals to obtain first-hand information about why principals use cultural, humanistic, and nationalistic approaches in implementing character education programs in schools. In addition, the researcher sought information about the forms of practical actions taken by principals

in strengthening the performance of teachers and parents, which impacts the formation of students' character. Next, the researcher asked the principal for recommendations regarding senior teachers directly in the principal's program support. Similarly, interviews were conducted with parents to determine the responses of those involved in shaping the students' character. For observational data, the researcher directly observed the principal's activities in motivating and influencing teachers and students at semester meeting moments, morning briefings, and extracurricular assessments. To supplement the data, the researcher conducted a documentation study to analyze the archives of the principal's meetings with teachers, parents, and students, classroom supervision assessment documents, and extracurricular activities. After collecting written and oral data through the snowball sample technique, the researcher conducted data analysis and compiled a research report. (Miles et al., 2014; Creswell, 2012).

Data Analysis

Data analysis is done by compiling activities, dividing data into data units, synthesizing, looking for patterns, and finding meaningful data. Furthermore, the researcher managed to systematically compile reports on the reasons and strategies of principals to adopt approaches that support their leadership role (Cresswell, 2012; Miles et al., 2014). Next, the researcher compiled temporary conclusions based on the available matrix and compiled patterns, topics, or themes according to the study's focus (Yin, 2017). The validity of the data aims to prove the similarity between the collected data and the facts in the study. The data validity was ensured by expanding involvement, accuracy in making observations, and triangulation. The triangulation was conducted in several ways, such as comparing observational data with interview data comparing participant public delivery and private delivery, comparing one's views and the views of others, comparing delivery in interviews and document studies, and comparing facts in the field and theory, and peer examination (Miles et al., 2014; Yin, 2017).

Results

Reasons for the Principal's Approach

Optimizing the implementation of character education in schools and the weakness of the role of the principal are fundamental problems in the academic environment in Indonesia. Therefore, it is crucial to identify the shortcomings of the principal. The goal is to find the correct solution so that it influences significant changes. The principal approach model is described in Figure 1 below.

Figure 1

Reasons for Applying the Principal's Approach
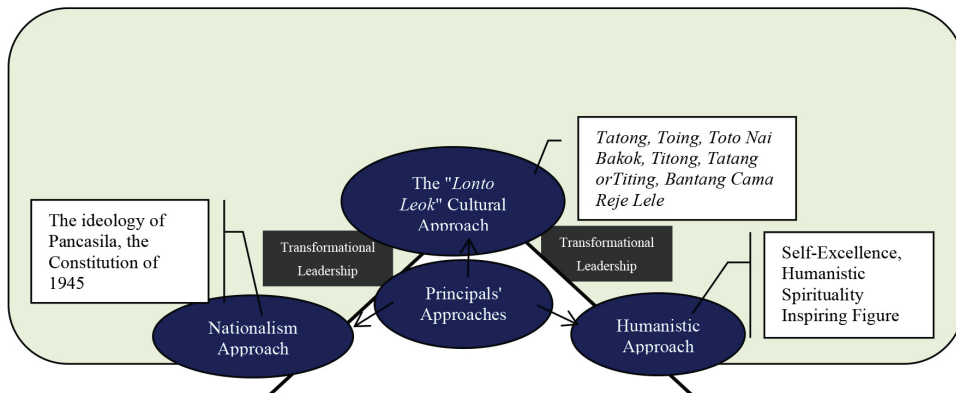
Source: Modified Results From Podsakoff et al. (1990); Hofstede (2001); Ministry of Education (2017)

Figure 1 accurately describes three specific forms of the effective principal's innovative approach to enthusiastically supporting active leadership roles. First, based on cultural practice, the principals apply the lonto leok as a cultural approach at a state junior high school to perform the *lonto leok* cultural value system and norms of the local community influence the work system and lifestyle of followers. "To summarize the results of the interviews and describe the observations made by the following researchers."

> "As a principal, I use a cultural approach to adapt to local cultural norms that integrate with teachers' life practices in the school environment. The cultural values and standards include guidelines that teach good behavior that promotes character development. Principals' good behavior is displayed when they communicate with teachers and students, inviting and influencing them to work together to support character-building programs."

The adoption of the *lonto leok* cultural approach by the principal followed the concept of cultural leadership. One aspect of the emphasis on a local culture-based leadership approach represents the dimension of individualism-collectivism, especially about giving appreciation to individuals and forming solidarity in teamwork. "The local cultural approach shows a form of respect for local customs. Everyone feels accepted and valuable, and willing to work with the principal."

The second is the humanistic approach. In Catholic Private Junior High Schools, the transformational leadership role of the principal is implemented by applying a humanistic approach. Summary of statements and observations of the reasons for implementing the humanistic approach.

> "As a school principal, I need to show respect, and sincerely love, and provide for the needs of teachers and students at school. In addition, demonstrating behavior inspired by the spiritual spirit of the school's founding mother, namely giving freedom and fulfilling the rights of teachers and students, and respecting the privacy of teachers and students as the image of God."

"The essential background for implementing the humanistic approach correctly and affectionately refers to the personal excellence of the practical principle of a nun (moral integrity, wholeness, confirmed self-authenticity). This ethical behavior miraculously appears in the honest attitude of intellectual openness, existentialism in recent experiences, choosing consistency, operational flexibility, social creativity, and constructiveness. Further, it is ethnically based on the peaceful intention, genuine willingness, and active encouragement of the effective principle to live up to the moral values of humanist spirituality from the founding Sister of the Congregation."

The third aspect is the nationalism approach. In junior high schools with general and national status, the nationalist process supports the principal's transformational leadership role and supports the vision and mission of the Foundation that manages schools. This school foundation belongs to the Indonesian Army Military Corps (Military-Kodam V-Brawijaya). The Foundation's commitment is that all its schools must uphold the values of nationalism. Nationalism values must be a core part of the curriculum in schools. The goal is that all school members stay firm with the Unitary State of the Republic of Indonesia. The vision and mission of the school foundation are the primary reason.

"In the summary of the following interview statement, the principal explains.

> I am committed to organizing education with the spirit of nationalism. The nationalist spirit must be applied in the school environment to create harmony in learning and communication among teachers and students of different ethnic, religious, racial, and class backgrounds. The patriotic spirit is necessary for all school members to remain united and form a self-character based on Pancasila as a philosophy of living together."

Student Character Strengthening Activities

To implement a character education strengthening program, the three school principals refer to four primary activities: self-development, class activities, school environment, and activities in the community.

Figure 2 explains the results of interviews and observations related to the strategic steps of the principal by using three approaches in student self-development activities: a) Routine school activities such as: cleaning classrooms and toilets and bearing flags ceremonies. b) Spontaneous activities, such as: orderly throwing garbage, not making noise in class, not doing violence, being polite, not stealing, and dressing modestly. c) Doing exemplary behavior.

Figure 2

The Basis for Strengthening Character Education in Schools
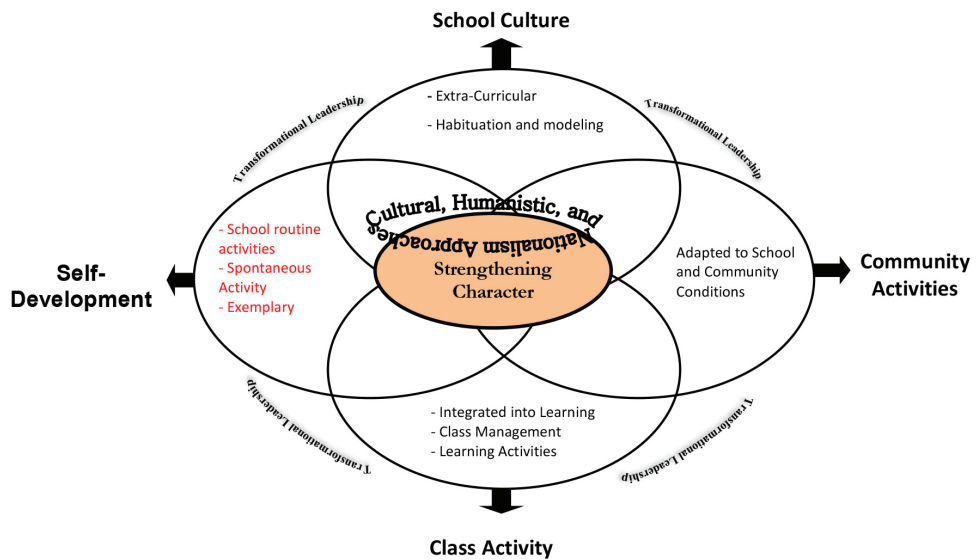
Source: Modified Results From Podsakoff et al. (1990); Hofstede (2001); Ministry of Education (2017); Education (2017)

In addition, class-based activities include: a) Provide knowledge stimulation to teachers to design learning tools that integrate character values in teaching materials. b) Provide inspirational motivation for teachers to carry out class management effectively. c) Carry out the role of a learning leader for adequate teaching supervision according to the conditions of the school culture. Furthermore, school culture-based activities include: a) Extracurricular arranged according to the school program. b) Habituation and modeling of behavior according to school characteristics. The next activity is community-based activities adapted to school and community conditions.

Approaches to Supporting the Principal's Leadership Role

"Based on the findings of the interviews and observations, it is possible to explain the strategic steps of the principal's approach to character-building activities in schools." The principal's strategic steps through the lonto leok cultural approach at a state junior high school in West Flores, East Indonesia. a) Encouraging all school components to work together and apply the *lonto leok* cultural approach as "*bantang cama reje leleng*" (participation and cooperation). This approach aims to invite all teachers and class companion teachers to support students in routine school activities, controlling the students in spontaneous activities such as: b) Encouraging and providing inspirational motivation by giving confidence to teachers to find alternative ways to shape student behavior. Also,

the principal uses the "tatong" approach (encouraging progress and change), where the principal provides inspirational motivation to the teachers so they can exemplify moral behavior, guide and handle student problems with feelings of love and concern, invite students to behave morally well in the school and community environment. The principal provides intellectual stimulation to empower teacher competencies. This stimulation aims to make teachers open to receiving new ideas and practices, optimizing student growth and self-development.

The effective principal typically uses a humanistic approach in private Catholic Junior High Schools. The key reason for the effective use of a humanistic approach where humans are essentially absolute beings and reasonably require intrinsic aspirations to self-actualize. The practical application of the humanistic approach through the following activity models is in the form of successful collaboration with all school components to gently guide and guide student behavior together, accepting a shared commitment by giving suitable examples and role models in behavior, providing an atmosphere of intimacy in communication, necessary self-control so as considered not to get angry quickly with effective teachers, employees, and students, and guiding students with problems with deep affection. As follows, the position of school principals is on the same level as teachers and students. What is more, the principal provides intellectual stimulation related to humanistic values. The specific goal of the motivation is to understand that followers represent human beings, so they need to respect their subjectivity, relations, individuality, and personality.

Thus, the position of the principal is on the same level as that of teachers and students. The principal of the nationalist private middle school applies a nationalist approach to students' self-development activities, such as providing inspirational motivation and intellectual stimulation to develop national consciousness. To implement a nationalist policy, the principal has constructed practical steps to develop students' national consciousness. These steps are building cooperation with teachers and class tutors to require students to attend the flag ceremony every Monday, encouraging daily pickets and class tutors to control students' spontaneous activities, building cooperation between schools and parents to provide examples of tolerant life, respect, and love for people of different religions, living in harmony and peace with others. Thus, intellectual stimulation based on the values of nationalism focuses on respecting differences, loving others regardless of ethnicity, religion, and group, and promoting open communication with fellow Indonesian citizens.

Discussion

Effective Approach in Principal's Leadership Role

Based on local cultural practices, the reason for implementing lonto leok culture in schools is to adjust the value system and cultural norms that affect teachers' and students' work systems and lifestyles. The principal's lonto leok culture approach aims to adapt the concept of leadership in general and the cultural leadership concept that applies to the school's cultural environment. In addition, the principal's local culture-based leadership approach represents the individualism-collectivism dimension to build teachers' confidence and togetherness in teamwork.

The *lonto leok* cultural values applied to the effective principal's innovative approach are as follows: a) Practical application of the "*tatong*" innovative approach employing, progressively expanding, and enhancing the interests of followers, developing followers to work professionally to achieve a collective vision (Bass, 1997; Leithwood & Jantzi, 2006; Effendi et al., 2020a). b) "*toing*" (teach how to correct problems gently). The "*toing*" approach by giving intellectual stimulation to faithful followers. The goal is that followers can find new, more innovative ways to correct complex problems in learning (Bass & Steidlmeier, 1999; Effendi et al., 2020a). c) "*Toto nai bakok*" (caring heart). The "toto nai bakok" approach is through the direct actions of the principal, who respects the needs of followers. Also, the principal appreciated the active participation of followers who have supported the student's-character strengthening program (Leithwood & Jantzi, 2006; Effendi et al., 2020b). d) "*Titong*" (guiding to do something responsibly). The "*titong*" approach is correctly applied through the creative act of giving authority and intellectual freedom to followers in developing professional work (Hofstede, 2001; Effendi et al., 2020b). d) "*Tatang or Titing*" (strengthening and empowering). The responsible principal's corrective action is through the "*tatang or titing*" approach. This approach aims to provide ideal influence and inspirational motivation that encourages followers to follow the effective principal's work behavior. That is scientifically based on the role model of the effective principal in working professionally (Effendi et al., 2020b). e) "*Bantang cama reje leleng*" (active cooperation). The responsible principal's successful adoption of the "*bantang cama reje leleng*" is an innovative approach in the specific form of direct action. Encourage faithful followers to improve rigid cooperation to progressively achieve universal goals (Tapung et al., 2018; Leithwood & Jantzi, 2006).

The reason for the principal to apply a humanistic approach in the school environment is to build the same religious spirit as the founding figure of the school. The principal's application of a humanistic approach aims for teachers and students to practice the spirit of love, kindness, and honesty in the learning environment. In addition, the humanistic leadership approach of the principal aims for each individual to respect each other as beings with equal dignity before God. This inspiring figure (Sister Julie Billiart) naturally

became a kindred spirit who powerfully moved the private schools provided by the Congregation, including the private schools studied. The life motto of dear Sister Julie Billiart divinely inspired this aesthetic appreciation of humanist spirituality (the foundation of the founder of the organized Congregation), which emphasizes the aspect of "to appreciate mortal beings as the sacred image of God sincerely." Sister Julie Billiart's life motto is religiously based on the Bible's contents: "Hence, God produced mortal beings in his image, in the image of God he created them; male and female he created them" (Genesis 1:27 New International Version). Several aspects of growing humanist values that the principal provides in the school environment are a democratic spirit, moral solidarity, social sensitivity, plural fellowship, a growing spirit of tolerance, constructive dialogue, considerable respect for human rights, and respect for moral life.

The aspects of personal excellence that support applying a humanistic approach following Waddock's (2016) thoughts are as follows: a) People who are open to motivating followers to seek a vision as educators have the right to obtain information about school management in a transparent and accountable manner. b) Being supportive, accommodating, empathetic, gentle and kind, democratic, solidarity, social sensitivity, plural fellowship, tolerance, dialogue, respectful for human rights, and respect for life. c) Encouraging participation and autonomy among all members of the work team. d) Upholding justice, love, truth, peace, and the integrity of creation. e) Providing constructive feedback. f) Developing personal goals and growing together, and becoming role models.

The main aspects of personal excellence that sufficiently support the practical application of a humanistic approach correctly following the creative thoughts of Waddock (2016) are as follows: a) Motivating followers to seek a vision as educators. Furthermore, assert the right to obtain information about school management and accountability. b) Being supportive, reasonably accommodating, empathetic, gentle, and specific kind, democratic, moral solidarity, social sensitivity, plural fellowship, social tolerance, constructive dialogue, mutual respect for human rights, and genuine respect for social life. c) Encouraging participation and autonomy among all members of the work team. d) Faithfully upholding moral justice, love, moral truth, democratic peace, and the moral integrity of imaginative creation. e) Knowingly providing constructive feedback. f) Developing personal goals and consistent growth and progressively becoming role models.

The reason for the school principal to apply the spirit of a nationalist approach in the school environment is to maintain unity in diversity of ethnicity, religion, race, and class, the ideology of Pancasila, and the 1945 Constitution (Ministry of Education, 2017). Teachers and students must be aware of the historical values of the birth of the Indonesian nation and support the principle of a nationalist approach. The goal is to enhance a shared vision as contained in the five pillars of Pancasila. The principal's strategic steps are tolerant diversity and humanity in building the image and dignity of the nation. In addition, awareness of the value of culture as Indonesia's national cultural heritage is as

important as building cooperation in the work of citizens, taking consensus to unite the minds and hearts to face the competition in the creative era (Ministry of Education, 2017).

The cultural approach of the *lonto leok* supports the principal's transformational leadership role. Then, *lonto leok* cultural values are mutually agreed upon and embedded in the school environment. These cultural values are norms, beliefs, and customs (Effendi & Sahertian, 2022). The behavior or reactions of followers reinforce the leader's values, ideas, and assumptions. If there is a cultural fit, it will lead to the acceptance and effectiveness of the leader (Leithwood & Jantzi, 2006). Besides, the principal's humanistic approach is under the ownership of self-excellence and the human spirit of an inspiring figure. This background explains that a principal is identified by leadership style and aspects of personality. In particular, it includes awareness of self and others, respect for diversity, have flexibility (Colbert et al., 2018).

A leader's personality traits affect job performance and provide an effective and powerful way of making decisions (Blickle et al., 2015; Byrne et al., 2015). Humanist spirituality becomes the driving spirit of all human energies in the school environment. Of course, the same spirit supports effective, encouraging work in schools in the heart of humanity. This humanist spirituality is a spirituality in the work environment, not a spirituality in a complete belief system (Dierksmeier, 2016). Spirituality in the workplace explores scientifically objective learning activities. The goal is to enhance organizational learning and integrate and develop communities that love fellow humans. Another goal is to serve the needs of others, build mutual commitment, express compassion, find wisdom, and harmony, and oppose all forms of egocentric, sociocentrism, or anthropocentric (Ashmos & Duchon, 2000). Furthermore, another reason for school principals to use the nationalist approach is to build a tolerant Indonesian character, respecting diversity within the scope of the Pancasila Ideology and the 1945 Constitution as the basis of the state (Ministry of Education, 2017).

Strategies for Implementing the Principal's Leadership Approach in Student Character Strengthening Activities

The principal's approach to the execution of self-development activities is through the self-actualization process. Self-actualization in Aristotle's thought includes intellectual and social aspects (Jingna, 2012) in strengthening character and educational development of critical philosophical elements. The implementation is through character learning activities in the classroom, school environment, and the community (Lickona, 2012; Koesoema, 2015). Meanwhile, developing the social aspect through modeling and habituating good moral behavior is necessary to create social aspects through cooperation between schools, parents, and the community. In this context, the principal optimally implements self-development activities. Principals use different approach patterns with the same goal, namely eudaimonia (happiness) oneself (Kristjánsson, 2017). Through practical life (self-respect, and the same, discipline, cooperation, responsibility, and ethical behavior).

Second, implementing the approach based on class activities. To support the class activities, the school principal applies a cultural approach to lonto look in the form of toing (teaching us how to overcome the problem). Also, titong means to guide someone in doing something responsibly (Effendi, 2020a). Implementation of those two shapes is a cultural approach by providing technical assistance steps for character learning to several teachers. So that the contents of learning are worth character and grant freedom, and that is to grow optimism, work, creativity, and innovation. The assistance is also to motivate teachers to translate theoretical learning, work professionally to accomplish a purpose, encourage teachers to guide students with their hearts and love, and develop moral conduct concretely at school and in public (Leithwood & Jantzi, 2006; Effendi, 2020b).

Furthermore, the transformational steps that use the lonto leok cultural approach are also implemented by the principal at a state junior high school in West Flores, East Indonesia. The principals conducted the process by building a shared vision and carrying out tasks professionally and responsibly, stimulating knowledge in teachers so they could do more than from the essential planning (Dix, 2013). The principal also designs character learning (designing tools, models, and understanding assessments) and empowers teachers to become competent transformational instructors so there is satisfaction and trust in the instructor.

The steps of the principal's humanistic approach to Catholic private junior high school are in the following way: a) Designing together character learning tools. b) Implementing character learning measures. c) Sharing practical moral knowledge by parents of students. d) The principle carries out supervision that nuances "pedagogical fraternities." In ways that present learning from sub-subject matter with the same theme is alternately between supervised teachers and supervising principals. The teacher gives all the subject matter, and the principal and the students conclude along with teaching character values. A teacher and the principal jointly presented the sub-subject, asking the students to submit conclusions, along with reflections on the content of character values contained in the material discussion, and applying the principal's humanistic approach in managing the class by building a joint commitment called "bona fide" (meaning with good intentions and trustworthiness). In addressing the classroom, teachers should focus on the attitude of a good cause so that students believe in teachers. Teachers must be able to invite students to listen to teaching, respect friends' thoughts, and have ethical attitudes in asking questions. They also should create a comfortable classroom environment, teach each other with peers (peer tutors), and serve students with love.

Besides, in applying a humanistic approach, a teacher who is a learning facilitator develops a learning model following Stiefel (1975); Westheimer (2011). First, a learning model that aims to provide students with learning independence is applied in this learning model by designing an unstructured learning model. Then, directing students to set the correct learning structure is also designed according to students' thinking. Students can work on the assignment offered, learn in group activities, share knowledge among

students (peer tutors), and give lessons to students to design a learning model based on the problems raised by students. Second, the learning model aims to explore student learning characteristics by encouraging students to find their values contained in the presentation of the material by the students themselves. Third, the learning model aims to form students' interpersonal character through open learning to condition, responding to students' emotions, and encouraging students' interest by asking questions to fulfill student curiosity and avoiding students' mental pressure in learning. Fourth is the learning model, which aims to form a communicative character containing open discussion and respecting students' thinking. Fifth, the learning model aims to shape the social character by giving the teacher responses or feedback in the learning process. Sixth, the learning model aims to condition the learning space and design that places students as learning resources and teachers as facilitators. Seventh, the learning model aims to shape the character of learning skills by designing active, creative, and innovative learning.

In another case, nationalist private junior high schools apply the nationalistic approach in class-based activities through several strategies. First, the school involves teachers and parents of students in designing character learning devices that contain national values. Second, the teacher provides inspirational motivation to the students about national matters, especially patriotism and love for the country. Third, the teacher provides intellectual stimulation for students by starting to learn by singing national songs, stimulating their minds to love their nation and country. Fourth, the teacher encourages students to live a tolerant life, cooperation, helping each other in learning activities. Fifth, the teacher builds a commitment with students to condition a diverse class environment with a Pancasila ideology and is tolerant. Thus, the intellectual stimulation provided by the teacher in class activities aims to direct students to understand the history of the country and the nation, encourage students to accept friends without any differences, respect students with different backgrounds, build a spirit of nationalism, patriotism rooted in the five principles of Pancasila (Ministry of Education, 2017).

The principal's approach model in optimizing class-based activities can change the learning model oriented towards strengthening students' character in schools (Wibowo, 2015). Classrooms have become learning communities supporting academic, moral, personality, and spiritual activities. The approaching model adopted by the principal impacts persuasive communication that has family and fraternal values. The values of kinship and fellowship significantly develop students' personalities. Balancing and respect cause students' character to grow and develop effectively (Sahenk, 2010).

The third aspect is culture-based school activities. According to Zubaidi (2011); Wibowo (2015), positive school culture is related to high student motivation and achievement, collaboration between governments, and teacher behavior. To create a positive school culture, the cultural approach of the principal at a state junior high school in West Flores, East Indonesia, concerns several steps. The first is communicating character values to make all school members, parents, and the community know about it.

The second is encouraging good behavioral habits in teachers. The third is encouraging unified communication based on family and cultural values. Finally, the fourth step is that school rules are flexibly constructed to reduce pressure on teachers and students. The actions of this school principal provide a great opportunity for teachers and students to be creative in finding new ways to create a sophisticated and moral school environment. These steps strongly support the implementation of the teaching dimensions of lonto look in the form of "toing" (teaching how to solve problems) and "bantang cama reje leleng" (cooperation in teaching students) (Effendi et al., 2020a). In this context, the school environment becomes a character learning environment. A school environment is where students receive a warm welcome from teachers with unique personality differences. School is a place to grow a tolerant life, mutual respect, and appreciation of their uniqueness (Sahenk, 2010; Acevedo, 2011).

Furthermore, to build a positive school culture in junior high schools with private status, specifically Catholicism, the principal set various extracurricular activities such as recollections, retreats, spiritual camping, Eucharistic celebrations, and confessing sins. Besides, the principal also provides honest canteens, supports church choirs, and rallies solidarity actions to help friends who cannot afford school fees. Other activities include collecting donations to orphanages, and nursing homes, implementing democratic practices in selecting school organization administrators, conducting the dialog session between schools and parents of students, collaborating with alum associations to finance parents of students who are sick, making donations to the families of students or teachers who died.

The principal's humanistic approach positively impacts forming of a more humane school culture (Aloni, 2011; Koesoema, 2015; Ministry of Education, 2017). The education of human values in schools inspired by the humanistic spirituality of the congregation's founder who runs the school, namely "loving others as the image of God", is to optimize the application of human values in schools. The steps of the humanistic approach adopted by the principal are as follows: (1) implementing the school's strategic plan to organize programmed activities; (2) encouraging the work team to work with their duties and responsibilities; (3) fostering a spirit of cooperation among work teams; (4) creating persuasive communication with all parties; (5) support and participate in every activity implementation; (6) live and cultivate faith values; (7) build self-sensitivity for solidarity and side with others who are in need; (8) promote a democratic spirit to reach an agreement; (9) inviting alums to discuss school development and student conditions; (10) cultivate the values of honesty; (11) conducting a joint evaluation by an agreement to reflect and internalize the meaning of each activity in school (Westheimer, 2011).

In private nationalist junior high schools, the nationalist approach of the school's principal aims to form a conducive school environment to practice the learning of love for the country (nationalist), independence, and cooperation. Thus, the school environment is a forum for the formation of nationalist behavior in students. The steps of the

school principal's nationalist approach to shaping a nationalist school culture are through a process of habituation and exemplary. The other steps are implementing rules in a disciplined manner, thinking ethically, upholding moral values, promoting loyalty, and responsibility, caring, loving national culture (tradition and language), and is committed to maintaining an atmosphere of tolerance for the sake of unity and harmony in life. The nationality of the soul and the power of thought appear in the practice of loving culture, obeying the law, the spirit of sacrifice for the benefit of many people, respecting unity and thwarting narrow primordialism, maintaining unity, making unity more tolerant, creating a spirit of democracy and nationalism (Ministry of Education, 2017).

Based on the existing discussions, in the context of strengthening character education, school culture describes behavior and actions created through mutually agreed-upon conditions in the school environment. These patterns of behavior and ways of acting are social norms, school regulations, and educational policies at the school level. In other words, school culture can condition an internal school program. Of course, it effectively shapes the behavior patterns and ways of thinking of all school community members (Ministry of Education, 2022).

The fourth point is community-based activities. Community-based education is an educational model that involves the community in implementing and managing education (Ministry of Education, 2017). The principal's contribution to a state junior high school in West Flores, East Indonesia, is to build cooperation with the community through the following strategy. Through school and community cooperation, the goal of these activities is to support character education strengthening programs by providing opportunities for students to learn from a cultural environment. for instance: (1) through interaction and dialogue; (2) by empowering students with cultural knowledge through the "*lutur lewe*" (shared house) program; (3) giving authority to the work team, to set up communication with "*tua golo*" (traditional leaders) in cultural studies activities; (4) discussing the activities of visiting traditional houses (*mbaru gendang*) and living with cultural communities (Bass & Steidlmeier, 1999; Effendi et al., 2020). The lonto leok cultural approach adopted by the principal is in the form of "*bantang cama reje leleng*" (cooperation). Through school and community cooperation, the activities aim to support character education strengthening programs by providing opportunities for students to learn from a cultural environment, supporting schools as partners in evaluating school programs, and the community participating in making school policies.

Community-based activities take several forms in junior high schools with private Catholic characteristics. The first is "ad infinitum" (to infinity) activities, meaning that educational activities are not only limited to the school environment but are ongoing with students' families through home visits. This activity is scheduled for every Sunday by the school. The second is building social sensitivity through activities "Amor Vincit Omnia" (love conquers all). This activity is carried out by providing educational scholarships to underprivileged students, free of charge, to live in dormitories prepared by the school).

The third is a collaboration with the police to disperse the dangers of drug use and traffic order. The fourth is a collaboration with medical personnel (doctors, midwives, officials) for student health checks. The fifth is sending greeting cards to every religious holiday celebration. The sixth is inviting parents of students to celebrate religious celebrations at school. The seventh is inviting religious leaders to give religious lectures. The eighth is social service activities in public places. The last is environmental cleaning activities.

To optimize the community-based character-strengthening action program, the school principal implements the steps for the humanistic approach by cooperating with student families in mentoring activities to solve students' problems, collaborating between schools and the community to protect students from the dangers of drugs, traffic safety, and student health, creating a tolerant atmosphere within the school, parents, and district, providing scholarships, and building the natural awareness.

Community-based character education is strengthened at the national public junior high school through collaboration with student families, alums, the police, medical teams, and religious leaders (Ministry of Education, 2017). Besides, the schools manage the students' behavior on conditioning in the community, remind students to have a peace-loving attitude (respect, fellowship in ethnic, religious, linguistic, and cultural diversity), love the environment, act reasonably, and the habit of doing good deeds (Ministry of Education, 2016). The school principal sets the school environment as a forum that balances students' character through collaboration between the school, parents, and the community (Aloni, 2011). Thus, the nationalist approach of the principal can change the function of the school into a forum for empowering student character. Schools are a conducive environment for practicing learning to love, be independent, discipline, have ethical thinking, and uphold the values of diversity within the Unitary State of the Republic of Indonesia (Koesoema, 2015; Ministry of Education, 2017). Based on the discussion, cooperation between schools, families, and communities must be sustainable. So, there is no contradiction or inconsistency (conflict) in applying values when students are in school and the family environment. Creating a conducive atmosphere is essential to strengthening character education for students in schools, families, and communities. This condition is one form of sustainable moral partnership development (Ministry of Education, 2017).

Conclusions

Recent Indonesian research highlights school principals' failures in unifying character values, connecting character transformation with human values, and appreciating diversity, leading to inadequate character-strengthening programs. To address these issues, three principals adopted transformational leadership with cultural approaches, such as "*lonto leok*," humanism, and nationalism, tailored to their schools.

The research explores reasons for adopting these culturally based approaches and practical steps for enhancing student character development. *'Lonto leok'* aligns with a state junior high school's values in West Flores, East Indonesia, while humanism reflects one principal's spiritual background. Nationalism is endorsed to uphold Pancasila ideology and the 1945 Constitutional Law, promoting unity and mutual respect. These approaches complement the principals' roles as transformational leaders and align with Ministry of Education guidelines, encompassing self-development, classroom activities, and community involvement, efficiently executed through 'lonto leok' culture, humanistic qualities, and nationalism-based strategies.

The research encourages Indonesian principals to integrate cultural values into their leadership in a multicultural society. Activating a spiritual spirit fosters mutual respect while rekindling nationalism unites teachers and students, bridging differences in religion, ethnicity, race, and class and promoting character development.

References

Abbas, A., Saud, M., Suhariadi, F., Usman, I., & Ekowati, D. (2020). Positive leadership psychology: Authentic and servant leadership in higher education in Pakistan. *Current Psychology*, 1–11. https://doi.org/10.1007/s12144-020-01051-1

Abbas, A., Ekowati, D., & Suhariadi, F. (2021). Individual psychological distance: a leadership task to assess and cope with invisible change. *Journal of Management Development*, *40*(3), 168–189.

Acevedo, A. (2011). Personalise business ethics and humanistic management: insights from jacques maritain. *Journal of Business Ethics*, *105*(2), 197–219. https://doi.org 10.1007/s10551-011-0959-x

Agustian, A. G. (2003). *The secret to success in building ESQ power*. https://lib.litbang.kemendagri.go.id/index.php?p=show_detail&id=1084

Aktouf, O., & Holford, W. D. (2009). The implications of humanism for business studies. In H. Spitzeck, M. Pirson, W. Amann, S. Khan, & E. von Kimakowitz (Eds.), *Humanism in business*, pp. 101–122. Cambridge University Press.

Aloni, N. (2011). Humanistic education: From theory to practice. In W. Veugelers (Ed.). *Education and humanism: Linking autonomy and humanity* pp. 35–46. Sense Publishers.

Ashmos, D. P., & Duchon, D. (2000). Spirituality at work. *Journal of Management Inquiry*, *9*(2), 134–145. https://doi.org/10.1177/105649260092008

Bafadal, I., Juharyanto, Nurabadi, A., & Gunawan, I. (2019a). The influence of instructional leadership, change leadership, and spiritual leadership applied at schools to teachers' performance quality, *285*, 197–200. https://doi.org/10.2991/icet-18.2018.37

Bass, Bernard M. (1997). Does the transactional-transformational leadership paradigm transcend organizational and national boundaries? *American Psychologist*, *52*(2), 130–139. https://doi.org/ 10.1037/0003-066X.52.2.130

Bass, B. M., & Steidlmeier, P. (1999). Ethics, character, and authentic transformational leadership behavior. *Leadership Quarterly*, *10*(2), 181–218.

Blickle, G., Meurs, J. A., Wihler, A., Ewen, C., Merkl, R., & Missfeld, T. (2015). Extraversion and job performance: How context relevance and bandwidth specificity create a non-linear, positive, and asymptotic relationship. *Journal of Vocational Behavior*, *87*, 80–88. https://doi.org/10.1016/j.jvb.2014.12.009

Byrne, K. A., Silasi-Mansat, C. D., & Worthy, D. A. (2015). Who chokes under pressure? The big five personality traits and decision-making under pressure. *Personality and Individual Differences*, *74*, 22–28. https://doi.org/ 10.1016/j.paid.2014.10.009.

Character.org. (2016). A Framework for school success: Eleven principles of character education. Published and distributed by Character.org.

Colbert, B. A., Nicholson, J., & Kurucz, E. C. (2018). Humanistic leadership for sustainable transformation. *Evolving Leadership for Collective Wellbeing*, 33–47.

Cook, L. A., Smith, W. S., Lan, W. Y., & Carpenter, D. (2016). The development of global competencies and global mindedness through global education experiences. *International Journal of Global Education*, *5*(2), 1–15.

Creswell, J. W. (2012). Research Design. *Qualitative, quantitative, and mixed method approaches*. SAGE Publications, Inc

Effendi, Y. R., Bafadal, I., Sudana, I. N. D., & Arifin, I. (2020a). The principal's transformational leadership approach based on local wisdom in strengthening the character of students. *Malaysian Online Journal of Educational Management* (MOJEM), *8*(4), 24–42.

Effendi, Y. R., Bafadal, I., Sudana, I. N. D., & Arifin, I. (2020b). The principal transformational leadership strategy in developing national policies for strengthening character education in eastern Indonesia. *Italian Journal of Sociology of Education*, *12*(2), 51–78. https://doi.org/10.14658/pupj-ijse-2020-2-3.

Effendi, Y. R., & Sahertian, P. (2022). Principals' transformational leadership in strengthening character education at senior high school level (SMA) in Indonesia. *South African Journal of Education*, *42*(2), 1–11.

Davila, A., & Elvira, M. M. (2012). Humanistic leadership: Lessons from Latin America. *Journal of World Business*, *47*(4), 548–554. https://doi.org/10.1016/j.jwb.2012.01.008

Dierksmeier, C. (2016). What is 'Humanistic' about humanistic management? *Humanist Management Journal*, *1*, 9–32. https://doi.org/ 10.1007/s41463-016-0002-6.

Dix, C. R. (2013). Leadership and learning: The impact of transformational leadership on learning culture within global ministry non-profits [Dissertation of Education Science, Indiana Wesleyan University]. Indian Western University.

Endah, S. (2012). *Implementation of the character education curriculum*. Citra Aji Parama.

Fatoni, A. (2017). The strategy of character education in the globalization era. *International Journal Of Scientific & Technology Research*, *6*(4), 112–114.

Government Regulation (GR). (2017). Concerning Strengthening Character Education. No. 87. https://setkab.go.id/wp content/uploads/2017/09/Perpres_Nomor_87_Tahun_2017.pdf

Harrison, T., Arthur, J., & Burn, E. (2016) Character education: Evaluation handbook for schools. Birmingham: University of Birmingham. https://jubileecentre.ac.uk/handbook.

Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions, and organizations across nations* (2nd ed.). Sage Publications.

Holy Bible. (2011). Genesis 1:27 New International Version (NIV). by Biblica, Inc. https://www.biblegateway.com/passage/?search=Genesis, accessed on July 20, 2019.

Holy Bible. (2011). John 15:4 New International Version (NIV). by Biblica, Inc. https://www.biblegateway.com/passage/?search=John, accessed on July 20, 2019.

House, R. J., Hanges, P. J., Ruiz-Quintanilla, S. A., Dorfman, P. W., Javidan, M., Dickson, M., Gupta, V., & 170 co-authors. (1999). Cultural influences on leadership and organizations: Project GLOBE. In W. Mobley (Ed.), *Advances in global leadership* (pp. 171–234). JAI Press: Greenwich.

Jingna, D. (2012). Application of humanism theory in the teaching approach. *Higher Education of Social Science*, *3*(1), 32–36.

Kasali, R. (2017). *Disruption: Nothing can't be changed before motivation Is not enough*. Gramedia Pustaka Utama.

Koesoema, D. A. (2015). *Character education strategy, mental revolution in educational institutions*. Kanisius.

Kristjánsson, K. (2017). *Aristotelian character education*. Routledge.

Kusumaningrum, D. E., Sumarsono, R. B., & Gunawan, I. (2020). The influence of learning leadership, change leadership, spiritual leadership, school culture, and professional ethics on teacher teaching performance. *Jurnal Manajemen Dan Supervisi Pendidikan*, *4*(3), 198–219. https://doi.org/10.17977/um025v4i32020p198

Lawrence, P. R., & Pirson, M. (2015). Economistic and humanistic narratives of leadership in the age of globality: Toward a renewed Darwinian theory of leadership. *Journal of Business Ethics*, *128*(2), 383–394.

Leithwood, K., & Jantzi, D. (2006). Transformational school leadership for large-scale reform: Effects on students, teachers, and their classroom practices. *School Effectiveness and School Improvement*, *17*, 201–227.

Lickona, T. (2012). *Education for character: Mendidik untuk Membentuk karakter* [Education for Character: Educating to Shape Character]. PT Bumi Aksara.

Linstead, S. (2014). *Henri Bergson* (1859–1941). Oxford Handbooks Online. https://doi.org/10.1093/oxfordhb

Lovvorn, A. S., & Chen, J. S. (2011). Developing a global mindset: The relationship between an international assignment and cultural intelligence. *International Journal of Business and Social Science*, *2*(9), 275–283.

Lukman, Marsigit, Istiyono, Edi, Kartowagiran, B., Retnawati, H., Adi, H. C., & Kistoro, H. P. (2021). Effective teachers' personality in strengthening character education. *International Journal of Evaluation and Research in Education* (IJERE), *10*(2), 512–521.

Mason, M. (2013). Educational inequality and educational quality. *International Journal of Educational Development*. (Online), *34*, 1–2. https://elsevier.com/locate/ijedudev

Melé, D. (2016). Understanding humanistic management. *Humanistic Management Journal*, *1*(1), 33–55. https://doi.org/10.1007/s41463-016-0011-5

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: a methods sourcebook* (3 rd ed.). SAGE Publications, Inc.

Ministry of Education (2017). *Guidelines for strengthening character education for school principals*. Ministry Secretariat.

Ministry of Education (2022). *Decree of the head of the standards, curriculum and assessment agency for education, culture, research, and technology regarding the independent curriculum*. Secretariat of the Ministry of Education.

Minister of Education, Culture, Research, and Technology (2022). *Copy of decree of the Minister of Education, Culture, Research, and Technology of the republic of Indonesia number 56/M/2022 concerning guidelines for implementing curriculum in the framework of learning recovery*. Ministry Secretariat.

Nieto, S. (2008). Chapter 9: Culture and education. *Yearbook of the national society for the study of education*, *107*(1), 127–142. https://doi.org/10.1111/j.1744-7984.2008.00137.x

Pirson, M. (2017). Editorial: welcome to the humanistic management journal. *Humanistic Management Journal*, *1*(1), 1–7.

Podsakoff, P. M., Scott, B., MacKenzie, R. H., Moorman & Richard F. (1990). Transformational leader behaviors and their effects on their followers' trust in the leader, satisfaction, and organizational citizenship behaviors. *Leadership. Quarterly*, *1*, 107–142. https://doi.org/10.1016/1048-9843(90)90009-7

Pont, B., Nusche, D. & Moorman, H. OECD. (2008) Improving school leadership (Vol. 1). http://.sourceoecd.org/education/9789264044678

Riley, Yv., & Preyer, G. (eds.) (2010). *Philosophy of education in the era of globalization*. Routledge Taylor & Francis Group.

Sahenk, S. S. (2010). Characteristics of The Headmasters, Teachers, and Students in an Effective School. *Innovation and Creativity in Education*, *2*(2), 4298–4304. https://doi.org/10.1016/j.sbspro.2010.03.682

Stiefel, R. T. (1975). Towards a more humanistic approach in management education. *Management Education and Development*, *6*(3), 156–165.

Spreitzer, G. M., Kimberly H. P., & Katherine, X. (2005). Traditionality matters: an examination of the effectiveness of transformational leadership in the United States and Taiwan. *Journal of Organizational Behavior*, *26* (3), 205–227. https://doi.org/10.1002/job.315

The Ministry of Education (2017). *Strengthening character education: Training module for principals*. Secretariat Team Strengthening Character Education.

Waddock, S. (2016). Developing humanistic leadership education. *Humanist Management Journal*, *1*, 57–73. https://doi.org/10.1007/s41463-016-0003-5

Werhane, P. H. (2008). Mental models, moral imagination, and system Thinking in the age of globalization. *Journal of Business Ethics*, *78*(3), 463–474. https://doi.org/ 10.1007/s10551-006-9338-4

Westheimer, J. (2011). Practicing democracy. In W. Veugelers (Ed.), *Education and humanism: Linking autonomy and humanity,* pp. 95–103. Sense Publishers.

Wibowo, S. (2015). *Management of character education in schools.* Pustaka Pelajar.

Yin, R. K. (2017). *Case study research and applications: Design and methods.* Sage Publications.

Xhomara, N. (2018). Influence of school leadership style on effective teaching and teacher-student interaction. *Pedagogika / Pedagogy, 132*(4), 42–62.

Zubaidi. (2011). *Conception character education design and application in educational institutions.* Kencana.

Vadovo transformacinės lyderystės strategija Indonezijos vidurinės mokyklos mokinių asmenybei stiprinti

Yulius Rustan Effendi

PGRI Kanjuruhan universitetas, Jl. S. Supriadi g. 48, ID-65148 Malangas, Indonezija, efenrust@unikama.ac.id

Santrauka

Šio tyrimo tikslas – pagrįsti kultūrines, humanistines ir nacionalines prieigas siekiant mokyklos vadovo transformacinio lyderio vaidmens ir aprašyti šio vaidmens atlikimo etapus, remiantis trimis sistemomis, kurios padeda optimizuoti asmenybės ugdymo programas. Šiame tyrime naudojama kokybinė tyrimo metodologija. Atliekama atvejo analizė. Duomenys renkami naudojant giluminio interviu metodą, tyrimo dalyvių stebėjimą ir dokumentų analizę. Duomenys analizuojami taikant modifikuotus analitinės analizės metodus. Pagrįstumas rodo patikimumo, perkeliamumo, priklausomumo, suderinamumo laipsnį.

Tyrimo išvados rodo, kad mokyklos vadovai turi esminių priežasčių taikyti kultūrines, humanistines ir nacionalistines prieigas, kurios padeda jiems atlikti vadovaujamąjį vaidmenį. Be to, transformacinės lyderystės taikymas, remiantis esamomis mokyklų vadovų koncepcijomis, turi praktinį poveikį mokinių asmenybės ugdymo programoms įgyvendinti ir stiprinti.

Esminiai žodžiai: *mokyklos vadovas, transformacinė lyderystė, kultūrinės vertybės, humanizmas, nacionalizmas, mokinių asmenybės, Indonezija.*