

Maximizing School Resources: Collaborative Leadership of Principal based on Local Wisdom Values

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Abstract

School resources are the potential and capital to create an effective organizational climate. Efforts to create effectiveness can be realized through the collaborative leadership style of the principal as a policy maker. This study aimed to describe and analyze the principal collaborative leadership based on local wisdom value by maximizing school resources in building an effective academic culture. This study used a qualitative design with a phenomenological approach. The study was conducted in Purwakarta Regency at 5 State Junior High Schools (SMPN) demographically in urban and rural areas. Research participants were principals, teachers, staff, students, parents, government agencies, and community organizations. Data collection techniques were interviews, observation and documentation. The results of the study showed that local wisdom values namely SilihAsah, SilihAsih, and SilihAsuh or known as SILAS are Sundanese local wisdom values or known as 'kasundaan value' can be a bind the process of organizing educational activities in schools. The actualization of SILAS values is reflected in the behavior of all education stakeholders to develop quality and cultured education processes, namely motivation, responsibility, independence, care, exemplary, praise, equality, protection, and peer approach. Transformation of cultural values in educational practices is a process that is able to present an educational culture that has implications for the development of a harmonious, prosperous and characterized society.

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Introduction

Administration and educational leadership in Indonesia have experienced a shift since the reform era in 1998, from centralization to decentralization. Educational reform provides an opportunity for each region to regulate educational activities in accordance with the conditions and available resources. These conditions require policy makers,

including principals to be more creative and innovative in managing educational activities in schools. There are several aspects that have been decentralized to schools, namely the development of curriculum and learning content, financial control, teachers and staff requirement, school buildings and facilities, and assessment of learning outcomes (Florestal & Cooper, 1997). In addition,

decentralization of education provides opportunities for the community to take part in policy making in schools (Saito, 2001). Urbanovic&Patapas (2012) stated that the main task of principal in implementing school autonomy is to drive all stakeholders (school community). Active community participation as part of the education process encourages them to bring values that develop in the community, such as cultural values that are manifested in the form of local wisdom. Thus, collaborative leadership is very appropriate to be applied in decentralized educational activities.

The collaborative leadership style (Chrislip& Larson, 1994; Hallinger& Heck, 2010; Daw, 2015) is almost the same as the concept of cooperative leadership (Moore, 2003), collective leadership (Friedrich, et.al., 2011; Awadh, 2018), integrative leadership (Crosby & Bryson, 2010; Zhang et al., 2018), and transformative leadership (Abazeed, 2018; Al-Mansoori&Koc, 2019) in its activities, there is collaborative work by involving all relevant parties to think, innovate, and share based on a shared vision and goals that are in accordance with the values, norms and perspectives of the organization and society to create better change. Compared with some other leadership styles, collaborative leadership is more appropriate to be applied to non-profit organizations such as educational organizations (schools) that focus on five things in the leadership process, namely collaborating, listening, influencing, adapting, and describing things more urgently based on internal needs organization (Meyer, 2009).

Leadership is very closely related to values (Roco, 2007). This view is in line with the opinion of Sternberg (2007) who stated that efficient leadership is a synthesis of wisdom, intelligence, and creativity. Wisdom becomes a common good, intelligence to analyze and apply ideas and wisdom, while creativity is an effort to produce new ideas. In addition, Zaccaro (2007) also developed a leadership model based on character, where values play a very important role. Because of the importance of values in leadership, a construction of leadership models

emerges, namely value-based leadership (Fernandez & Hogan, 2002; Copeland, 2018). In value-based leadership there are personal values and social values that are firmly rooted in society such as the value of local wisdom that influences leadership style. This shows that the value of local wisdom derived from the cultural process also influences a change that occurs in an organization that is transformed through a leader (Christensen, Laegreid, Roness&Rovik, 2007).

Effective leadership styles in schools can be influenced by various factors namely, personal competence and experience, school and regional policies, stakeholder wishes, and family backgrounds of students (Dhuey& Smith, 2014). Bulach (2001) stated that principals who fail to identify the cultural values that are developed in schools will face resistance from the school community itself. If the task of a leader is to lead, then it becomes very important for a leader to understand the existence of culture itself, because leadership is a cultural expression (Clear, 2005). Vision and values are the cultural foundation of the school. Therefore, the principal must be able to balance between the vision and values that exist in each individual whether cultural, religious, socio-economic, political and perspective as a medium to inspire and serve their educational needs (Day, 2000). Vision and values shape the mission and goals of the school, instill a spirit for teachers to teach, principals to lead, students to learn, so parents and the community increasingly believe in providing support for schools to achieve mutual success (Deal & Peterson, 1999). Thus, the leadership style of principal has an influence on increasing student achievement (Clear, 2005; Louis, et.al., 2010), teacher motivation, school climate, and interaction with the community around the school environment (Clear, 2005; Nannyonjo, 2017).

Another phenomenon that often occurs in an organization, including schools, is weak leadership. According to Tehreem, et.al. (2013), the impact of weak leadership is the existence of unclear direction and goals. Weak leadership or what is commonly

called ineffective leadership tends to be passive or 'laissez-faire leadership', where leaders who do not show an interest in their responsibilities and duties (Avolio & Bass, 1995; Chaudhry & Javed, 2012). Weak leadership usually tends to be obsessed with personal power and authority, so it is easy to commit narcissistic acts, selfish behavior, abuse of authority, manipulative, intimidating, forcing, and one-way communication (Toor & Ogunlana, 2009). Other characteristics of ineffective leadership or failed leaders, are failures in responding to new technologies, products or services effectively, the inability to clearly identify the organization's vision, failure to implement strategies to progress, weak communication, lack of personal talent, and inability in conducting job analysis of subordinates (Dotlich & Cairo, 2003). The characteristics of ineffective leadership are often found in leadership activities in schools that have an impact on poor learning services and poor quality of schools. Therefore, it is important and becomes a necessity to apply an effective leadership style.

One effective leadership style is collaborative leadership. The results of a study conducted by Chrislip & Larson (1994) on collaborative leadership stated that collaborative leadership is different from other leadership models, where a leader is more focused on the process of collaboration with all stakeholders by maintaining skepticism and frustration, acknowledging the slightest success by team work, helping the team and work relations to solve any difficulties, as well as enforcing basic rules and values that apply to all. In addition, there is also a leadership style that is in line with collaborative leadership, namely cooperative leadership that has a positive impact on the school environment and better school outcomes compared to authoritative school leadership (Al-Safran, Brown & Wiseman, 2014). In an effort to develop student achievement and school outcomes, principals should take an integrated approach by focusing on improving teaching and learning, setting collaborative school vision and goals, and having a deep awareness on external parties involvement in

the processes that take place in schools (Cruickshank, 2017). The collaborative leadership model is very important to create better social value and increase resources. This can be seen by the development of shared values to develop innovation and deeper relationships by all components (Daw, 2015). In a culture of collaboration, all school stakeholders work together effectively to realize the school's goals by uniting a shared vision (Lummis, 2001). Hallinger & Heck (2010) stated that leadership collaboration can create school academic capacity to improve the quality of student learning.

The concept of collaboration has the same meaning with the value of Sundanese local wisdom, known as SILAS, namely *SilihAsah* (stimulating potential), *SilihAsih* (providing affection), *SilihAsuh* (fulfilling the needs). In the Sundanese dictionary the term 'silih' means working with each other (Darpan & Suherman, 2005). According to Suryalaga (2010), SILAS value is a major value that aims to create a harmonious and cultured life order. This is in line with the view that Sundanese people are a group of people who hold strong Sundanese tradition in their social environment as a norm and value of life (Ekadjati, 1995). As a social system, the value of local wisdom is inherent in cultural attitudes in a group of people who participate in influencing the management system, including leadership in schools as a means of value reform (Darmadi, 2018). This study had a Sundanese cultural background which is well known for the values of local wisdom in social life. Based on this conception, the researcher was interested in studying more closely the collaborative leadership practices based on the value of Sundanese local wisdom, namely the SILAS value in optimizing school resources to create an effective school culture. Creating a constructive collaborative culture in schools must be formed through strong trust between leaders, staff, and the community (Waller, 2014).

Research Method

This study used a qualitative design with a phenomenological approach. In phenomenology study, data collection was performed through in-depth interviews, observation and documentation studies. To test the equality of perception between researchers and participants, a focus group discussion (FGD) was conducted to further understand and examine related phenomena that occur based on actual study settings. This study was conducted in Purwakarta Regency, Indonesia, at 5 State Junior High Schools (SMPN) located in urban and rural areas. The basis for selecting locations based on demographic conditions according to the results of preliminary studies that the behavior of people who are located in the rural area still hold strong cultural values, while schools located in urban areas tend to experience shifting of cultural values due to modernization factors. Study participants were Principal, Teachers, Staff, Students, Parents, government agencies, and community organizations. Data were analyzed using the Miles & Huberman iterative, which includes data collection, data display, condensation, and conclusion drawing. The analysis process was carried out on an ongoing basis and required continuous reflection on existing data by asking analytical questions, and making special notes related to phenomena that were seen and experienced directly by researchers (Creswell, 2010). Diaz (2015) stated that in phenomenology studies the most important thing is the ability of the researchers to interpret and analyze data properly and correctly.

Result and Discussion

Implementation of collaborative leadership is an effort to create participatory school conditions. All education stakeholders as stakeholders of education process and results become part of education management. Moral and material support is certainly a necessity for the school, especially the principal as the leader and main driver of school resources. The practice of collaborative leadership is explored through ideas about reciprocal learning,

clarifying values, re-establishing leadership, and constructing collective identity (Woods & Robert, 2018).

The results showed that collaborative leadership in schools is demonstrated by the involvement of all parties in supporting the educational process that is cultured and oriented to the quality of education. Implementation of collaborative leadership is a necessity in the implementation of the learning process as the core of educational activities. Efforts to build the strengthening of education delivery require good leadership skills. Thus, Van Oord (2013) suggested that educational leadership should be a critical and collaborative process. Educational leadership is a complex leadership process. Therefore, collectivity, collaboration and interrelation of all components are needed.

School performance measurement based on Government Regulation (PP) of the Republic of Indonesia number 19 of 2005 on National Education Standards (SNP) which is a reference for organizing education in schools that includes eight standards, namely the content standards, processes, competency of graduates, educators and education staff, facilities and infrastructure, management, financing and valuation. The quality of education services through the optimization of the eight SNPs is an indicator of school performance success that has an impact on the satisfaction of education stakeholders as school customers. The development of excellent learning services as a business core in providing education requires synergy and collaboration of all components. Kaur (2015) stated that school restructuring must be built based on the principle of partnership with parents, supervisors, and non-governmental organizations (NGOs) to ensure success and relevance by strengthening character and morality as the main values of education. Therefore, the process of cultural transformation and the value of local wisdom in educational practices must be an important study of main drivers and policy makers on the administration of education. As stated by Sibaran

(2012), although times have changed and will continue to experience changes, local wisdom has an important role in managing people's lives, if national leaders understand, practice and implement local wisdom to create peace and increase prosperity.

Based on the results of observations and interviews, the involvement of all stakeholders both internal and external parties in supporting the education program that took place at school had been going well. This can be known through various programs such as the socialization of security values, the dangers of drug use and illegal drugs, acts of violence, and other criminal behavior by the police which is held every semester. In addition, the health inspection program also involves medical personnel from the community health center every three months. Every Friday a religious day program is held, where all religious leaders from several religions such as Muslim, Christian, Hindu and Buddhist religious leaders are tasked to provide religious enlightenment in school based on a mandate letter. At the end of each semester, parents and other authorities are invited to gather at the school to discuss the performance and development of educational activities at school and outside school. A whole series of programs which involve various parties to collaborate in supporting the creation of a conducive and effective academic climate cannot be separated from the leadership abilities of the principals. In addition, there are cultural values that bind the life behavior of the community and school members to build togetherness and unity, as manifested through the values of *SilihAsah*, *SilihAsih*, and *SilihAsuh*.

1. *SilihAsah* Value

The findings data showed the implementation of *SilihAsah* values in leadership in schools which indicated the spirit of collaboration, namely motivation, responsibility, and independence.

a. Motivation

Motivation is one form of *SilihAsah* implementation in every school member. Motivation to excel and show attitudes in accordance with regulations, both in terms of

culture, religion and constitution is something that has inspired the spirit of all school elements. Principal, teachers, employees, students and parents have grown motivation in themselves to progress together to create a quality culture in every activity. Motivation is passion. Therefore, the positive motivation is actualized through speech and in the form of concrete actions in daily life, both inside and outside of school. In motivation aspect, the principal plays an important role in the education process to create a conducive climate and positive attitude in fostering encouragement for the success of the long-term learning process. This is in line with the results of a study conducted by Nellitawati (2018) which stated that principal motivation and innovation had a significant influence on the development of professionalism in schools. Meanwhile, the lack of motivation to succeed in the educational process that takes place in schools, families and communities is a trigger for failure in learning (Vero & Puka, 2017).

b. Independence

Independence characteristic instillment, both personal and institutional, is a positive thing. Independence can create creativity and innovation oriented towards the progress of the institution in accordance with the quality standards to be achieved. In creating the independence of institutions (schools) to regulate educational activities, government policy support is needed, but this support should be temporary not for a long time (Ellerman, 2004). The implementation of independence spirit has been transformed in all school residents, including parents and the community. Community involvement through the school committee in contributing advice and other support, one of which is financial in maximizing the value of independence in schools has a strong relationship to improve the quality of education (Kusumaningrum, et.al., 2017).

c. Responsibility

Responsibility is one of the values that is transformed through the *SilihAsah* value. The

school, parents, community and government have the main role to take full responsibility in optimizing educational activities. One of the responsibilities in schools is to create a climate of a cultured educational environment in accordance with the spirit of implementing local wisdom values through implementation of *7 Poe Atikan Purwakarta Istimewa* (Seven Days of Special Purwakarta Education). Instill the value of internalized responsibility in every activity that supports quality improvement, at least four things must be performed, namely attitudes toward the school environment, social activities, education tolerance and the spirit of sharing (Toremén, 2011).

2. Silih Asih Value

Implementation of Silih Asih value through leadership in schools can be seen in praise, care, and exemplary.

a. Praise

Praise has an important role in increasing motivation as well as the need for a work achievement. Praise does not have to be in the form of valuable objects, but also with appreciation and positive verbal expressions. The results of observations and interviews indicated that praise is an entrenched behavior among school residents. This is shown by giving awards to every school member who shows good performance. In addition, the words of the teachers also showed the value of praise to each student in the learning activities, both in the classroom and outside the classroom. The parents also contributed to the school in giving awards to each student who showed achievement. According to the results of the interview, praise for every school member who excels is worth giving. It is also in line with the study results which stated that students who got praise had higher desire to achieve more than who did not (Titsworth, 2000). Ferguson (2013) added that praise can create a positive classroom culture because students feel empowered to reflect, move

to better activities, dare to take risks, grow self-efficacy and become independent learners.

b. Care

Various forms of programs had been carried out which show that care is the actualization of silih asih value. Reminding each other and giving attention to coworkers by complementing each other for strengths and weaknesses is evidence of caring. Principal encourages teachers to develop competencies and teaching skills, teachers pay attention and continue to hone students' talents and interests according to learning needs, employees serve the needs of teachers and students, and fellow students care for peers who need help. This is the spirit of caring that continues to be increased as a shared commitment in order to create a friendly and conducive school climate. Awareness raising reflects trust among all parties. The main elements in building and maintaining care and trust are the activities of listening, dialogue, critical thinking, reflective responses, and wiser relationships regardless of differences in status and background (Noddings, 2012).

c. Exemplary

Exemplary is an important value in character education. The results showed that the exemplary was shown by the Principal to all other school members, especially in terms of time discipline and care for a healthy and clean environment. This habit is directly followed by all school residents including the community around the school environment. In addition, as the main driver of the educational process, the principal is required to be exemplary, both in speech and attitude. This is consistent with the results that principal behavior as an example had an impact on student achievement, teacher welfare, teaching practices, and the health of school organizations (Liebowitz, 2019).

3. Silih Asuh Value

Implementation of Silih Asuh value by all school members and school stakeholders can be seen

in a number of values that are quite dominant, namely equality, protection, and peer approach.

a. Equality

Siliasih values which are manifestations of cultural values that have been understood and actualized in daily activities, especially in the school environment. Fellow school members establish harmonious communication and social relations without any barriers and gaps due to occupational or age factors, although the respect for older people remains upheld. Aside from being a form of wisdom, the actualization of equality also shows a democratic environment. The practice of equality is demonstrated by treatment of principals to teachers, staff, students and parents fairly and democratically, as well as teachers in serving students' learning needs. Learning services are provided with the same treatment for all, regardless of social status background. According to Sahar (2016), equality in the educational process is to treat children fairly and equally regardless of abilities or other differences such as gender, race, social status and competence. In addition, efforts to create equality as part of the education process require a policy that regulates the opportunities for all students to receive services and treatment fairly and equally (Ruitenbergh, 2015).

b. Protection

As a form of *silih asuh* value, the school guarantees a safe and comfortable environment for all. All school members are directly involved in the processes that take place in the school, including outside the school environment to provide a protection for anyone against safety threats and the right to obtain a conducive environment. In addition, parents and the community through government policies in Purwakarta Regency on *7 Poe Atikan* which is one of the efforts in the form of policies to ensure the continuity of an education process that is safe, friendly, healthy and far from violence. One program that is promoted in schools to ensure a safe environment is through a program called

SERAM (Healthy, Child Friendly and Fun). Skovdal (2015) confirmed that schools and teachers as the main actors of education as well as the participation of parents and the government fully responsible for providing protection to every child, especially those vulnerable to violence, and actively contributing to create a safe and conducive environment.

c. Peer Approach

Peer approach is a reflection of *Silih Asuh* value implemented in learning activities in schools. Fellow teachers share knowledge and experiences to support the culture of school. Fellow students also help each other for those who have difficulty in participating the learning activities. This process is referred to in the concept of education administration as a method of peer group learning. According to Wessel (2015), peer group learning method is proved to be effective in helping students' academic and social skills, with carefully arranged and continuously monitored concept. Teaching and learning process with various ages through peer group learning becomes a significant motivator in improving learning activities (Shalom & Luria, 2019)

The results showed that various forms of programs implemented as a reflection of *SILAS* value is a manifestation of Sundanese local wisdom to become value systems in managing the educational process that takes place in schools, families and communities. Henrich (2015) stated that a person's social behavior from the cultural process is more dominant which can be seen in cooperation, fairness, trust, punishment, aggressiveness, morality, and competitiveness. Thus, human behavior will create a cumulative change in the environment and continual adaptation to time changes. These changes form a behavior based on existing culture and then transmitted from generation to the next generation to form cultural complexity as part of human social life (Glenn, 2004). Cultural behavior is a reflection of cultural values as a manifestation of local wisdom in forming a

harmonious and cultured social life. The process of character education in schools is transformed through the dominant learning activities carried out by teachers in schools (Heriyanto, et.al., 2019)

The strengthening of Sundanese local wisdom in the midst of society, as well as in the implementation of education, is inseparable from the foundation of Sundanese cultural philosophy, whether expressed in a babasan (wise expression), advice, song, and or folklore. Sundanese way of life can be explored based on traditional expressions as a form of local wisdom value. This view of life shows human beings as individuals, human beings as a society, humans with nature, humans with God and humans with piety (Kasupardi&Sudrajat, 2016: 82-87). These expressions are: 1) *Ulahgindipikirbelangbayah* (do not be wicked, do not have bad thoughts towards others), 2) *Nyaur kudu diukur, nyabda kudu diungang* (all words must be thought out before spoken, and always control speech), 3) *Diukdinajojodogna, cicingdinakadalina* (must sit in an appropriate place and carry out the duties properly according to the rules), 4) *Ngalengkahjeungtapaknakeupatjeunggerakna* (must move by leaving a trail, hand movements must have results), 5) *Kawasgulajeungpeueut* (living in harmony with each other, never at odds with each other), 6) *Ulahnyieunpucuktigaring* (do not cause hostility), 7) *Leuweungruksak, cai beak, manusabalangsak* (Forests must be protected, water sources must be sustainable, otherwise humans will be miserable), dan 8) *Melakcabejadicabemelakbontengjadibonteng, melak hade jadi hade melak goring jadi goring* (God always keeps His laws, what is planted is the same as what is harvested, good will be rewarded good, bad will be rewarded bad).

The implementation of Sundanese local wisdom values through leadership activities in the educational environment provides a learning process to actualize cultural behavior. Cultural values transformation is a demand to be internalized in everyday life behavior. The transformation process can be carried out through participatory leadership

with friendship strategies (*cumsuis*) (Purwanto, et.al., 2019). Thus, awareness arises until it reaches a habituation process that is in accordance with the order of cultural behavior. This is where the role of local wisdom as a value that can be a bond of one's behavior as a way of life in creating a quality culture of education. Thus, the existence of local wisdom influences a person's lifestyle to socialize and interact with other humans. Robbins (1998) stated that quality culture is a perspective, attitude, values, principles and way of working for all members of the organization so that it gives an impact on the ability to act. Meanwhile, Nurkolis (2003) stated that school culture is a pattern, attitudes, values, norms, and habits that are formed in activities that take place at school. Based on the two views on quality culture, it can be understood that the quality culture implemented in schools is based on attitudes, values, rules, and habits practiced by all school members so that the impact on performance is in accordance with the vision and mission of the school.

Schroder & Kruger (2019) stated that the main challenges and needs of life long learning throughout the world in forming civil society is through social innovation in educational practices. One of the social innovations in schools is through the practice of local wisdom value-based leadership. The results of a study conducted by Ismail, et.al. (2015) on principal leadership through local wisdom values stated that the leadership model based on local wisdom values can improve teacher professional performance. Professional performance that is built in schools is inseparable from the strong and effective principal leadership. The effectiveness of leadership to drive and maximize all school resources, both facilities and infrastructure, finance, human resources, as well as the support of parents, the community and government and non-government institutions which is a great potential in building an effective and productive school climate requires the principal leadership style, specifically the collaborative leadership style. The entire set of leadership processes by driving all available resources aims to serve the learning needs of

students as core business education. A study by Hallinger & Heck (2010) showed that collaborative leadership positively influenced student learning

through increasing school capacity for academic improvement.

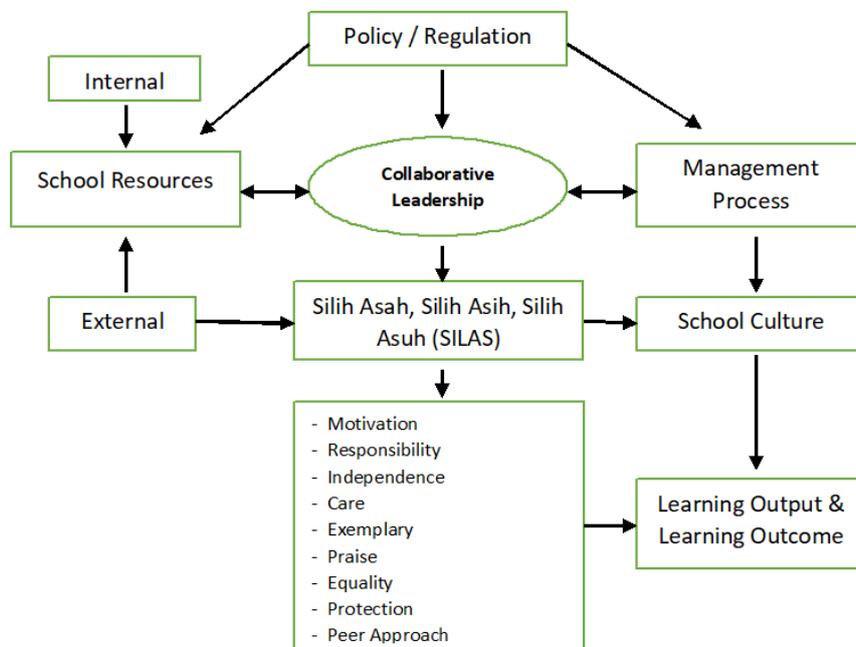


Figure: Collaborative Leadership through Local Wisdom

Conclusion

Schools as a means of value transformation , for example, cultural values requires the support of resources, both material and non material. The availability of support resources will not have a positive influence on organizational development without leadership. Through strengthening the leadership role, existing resources will be driven and maximized to support an effective organizational climate. Effectiveness will be created if the culture of collaboration is able to be transformed into organizational activities. Thus, collaborative leadership becomes one of the effective leadership styles to build a constructive organizational culture. One of leadership values that can be adopted in driving and maximizing the potential of school resources is the local wisdom value-based leadership. Local wisdom that is deeply rooted in the

social life of the community has an important role and also influences the values of organization and leadership in schools.

The results showed that collaborative leadership in schools cannot be separated from local wisdom value of the community through the components of the school community as part of the community itself. The implemented local wisdom values in leadership activities in schools, especially for the principal are SilihAsah, SilihAsih, and SilihAsuh (SILAS). SILAS values implemented in schools are motivation, responsibility, independence, care, exemplary, praise, equality, protection, and peer approach. These values have become a school culture that directly had a positive influence on the quality of learning as the main essence of education services.

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