

## **SITUATIONAL LEADERSHIP OF SCHOOL PRINCIPALS BASED ON LOCAL WISDOM VALUES TO ENHANCE TEACHER PERFORMANCE**

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### **Abstract**

This study aims to analyze the situational leadership of school principals based on local wisdom values bopakot (deliberation), kadangan (mutual cooperation), hormat daulun muntuo (mutual respect), and semangat dangan gari (sense of kinship) in improving teacher performance at SDN 001 Tana Tidung. The main focus of the study is how the principal adapts leadership styles to teachers' characteristics, situational conditions, and local cultural values that serve as the foundation for building teachers' professionalism and work ethic. This research employs a qualitative approach with a case study design, utilizing in-depth interviews, observations, and documentation studies. Data analysis follows an interactive model consisting of data reduction, data display, and conclusion drawing or verification. The findings indicate that the principal implements a flexible leadership model by integrating local values such as bopakot, kadangan, hormat daulun muntuo, and semangat dangan gari. This strategy has a positive impact on enhancing teachers' motivation, discipline, and instructional quality. In conclusion, situational leadership grounded in local wisdom is proven to be effective in strengthening teacher performance while simultaneously preserving the cultural identity of SDN 001 Tana Tidung.

**Keywords:** Situational leadership, school principal, local wisdom, Tana Tidung, teacher performance.

### **Abstrak**

*Penelitian ini bertujuan untuk menganalisis kepemimpinan situasional kepala sekolah berbasis nilai kearifan lokal bopakot (musyawarah), kadangan (gotong royong), hormat daulun muntuo (saling menghormati) dan semangat dangan gari (kekeluargaan) dalam meningkatkan kinerja guru di SDN 001 Tana Tidung. Fokus utama yang diangkat adalah bagaimana kepala sekolah menyesuaikan gaya kepemimpinan dengan karakteristik guru, situasi, dan budaya lokal yang menjadi landasan dalam membangun profesionalisme dan etos kerja guru. Metode penelitian menggunakan pendekatan kualitatif dengan desain studi kasus melalui wawancara mendalam, observasi, dan studi dokumentasi, sedangkan analisis data menggunakan model interaktif yang mencakup reduksi data, penyajian data, dan penarikan kesimpulan atau verifikasi. Hasil penelitian menunjukkan bahwa kepala sekolah menerapkan model kepemimpinan fleksibel dengan mengintegrasikan nilai-nilai lokal seperti bopakot, kadangan, hormat daulun muntuo dan semangat dangan gari. Strategi ini berdampak positif terhadap peningkatan motivasi, disiplin, serta kualitas pembelajaran guru. Kesimpulannya, kepemimpinan situasional berbasis kearifan lokal*

*terbukti efektif dalam memperkuat kinerja guru sekaligus menjaga identitas budaya sekolah SDN 001 Tana Tidung.*

**Kata kunci:** *Kepemimpinan situasional, kepala sekolah, kearifan lokal, Tana Tidung, kinerja guru.*

## **INTRODUCTION**

Education is a crucial aspect in shaping the quality of human resources (Anwar, 2020). Schools, as educational institutions, play a central role in improving the quality of education and developing students' potential. Teacher performance is a key factor in determining the success of the educational process, as teachers are directly responsible for managing classroom learning (Munawir et al., 2022; Masut et al., 2025). Teachers with strong performance are able to create a conducive learning environment and enhance students' learning motivation. Without optimal teacher performance, educational goals are difficult to achieve, even when adequate facilities and infrastructure are available (Hamid, 2020; Ratnasari, 2019). Therefore, improving the quality of teacher performance must be a top priority in all efforts to enhance educational quality.

In Indonesia, one of the major challenges in the education sector is improving teacher performance. Teacher performance refers to the tangible abilities and skills demonstrated by teachers in carrying out their duties as educators (Sulastri et al., 2020; Masut & Sunarni, 2024). Teacher performance is not limited to mastery of subject matter but also includes the ability to design and manage learning, build positive relationships with students, and collaborate with colleagues (Syarafudin & Ikawati, 2020; Juharyanto et al., 2023). Consequently, improving teacher performance is a critical factor that must be addressed in efforts to achieve higher educational quality.

Teacher performance can be assessed through various indicators that serve as benchmarks for evaluating teachers' work outcomes. Piet A. Suhertian (as cited in Ambarita, 2015:105) explains that teacher performance standards are related to the quality of teachers in performing their duties, such as: (1) working with students individually; (2) preparation and lesson planning; (3) utilization of instructional media; and (4) effective leadership from the school principal. In this context, the principal plays an essential role in providing guidance, training, and professional development for teachers, as well as in creating a school climate that supports performance improvement. Effective principal leadership can foster an environment that encourages teacher innovation and creativity in carrying out their professional responsibilities (Yulmasita Bagou & Sukung, 2020; Dwi et al., 2021).

One leadership approach considered relevant to improving teacher performance is situational leadership. The concept of situational leadership refers to a leader's ability to adapt leadership styles to existing situations and conditions, including the characteristics of subordinates, the challenges faced, and the evolving environmental context (Diwiyani & Sarino, 2018). In educational settings, situational leadership can be applied by school principals to address the diverse challenges that arise in efforts to enhance teacher performance.

Situational leadership, first introduced by Paul Hersey and Ken Blanchard in the 1960s, emphasizes that there is no single leadership style that is suitable for all situations (Syarifudin et al., 2023). Instead, effective leadership styles must be aligned with the readiness and competence levels of followers (Khoironi & Hamid, 2020; Syarifudin et al., 2023). In the educational context, principals as leaders must be able to identify the needs and conditions of each teacher in order to determine the most effective leadership strategy. This includes providing more directive guidance to teachers who still require support, as well as delegating greater responsibility to teachers who demonstrate high levels of independence and competence (Bizany, 2024).

The situational leadership approach is particularly relevant in addressing the challenges faced by teachers in schools with diverse characteristics (Arif Wijaya, 2024). Principals need to continuously evaluate the working environment and adjust their leadership styles to enhance teacher motivation and performance. For example, in situations where teachers experience difficulties in implementing innovative instructional methods, principals can adopt a more supportive and participative leadership style by providing training and mentoring (Aisyah & Takdir, 2017). Conversely, when teachers demonstrate strong competence and independence, principals can delegate tasks more extensively and grant them greater autonomy to make decisions aligned with students' needs (Ramadhan et al., 2024; Aisyah & Takdir, 2017). Thus, situational leadership enables principals to create a more dynamic and conducive working environment for improving teacher performance.

SDN 001 Tana Tidung is one of the leading primary schools in Tana Tidung Regency that demonstrates a strong commitment to improving educational quality through adaptive leadership strategies. One of the key strategies implemented at this school is situational leadership grounded in local wisdom, whereby the principal adjusts leadership styles according to the conditions, needs, and individual characteristics of teachers. According to the principal of SDN 001 Tana Tidung, local wisdom values such as *bopakot* (deliberation), *kadangan* (mutual cooperation), *hormat daulun muntuo* (mutual respect), and *semangat dangan gari* (sense of kinship) serve as the main guidelines in determining appropriate leadership actions in various situations. Rather than adopting a rigid leadership approach, the principal considers the social and cultural dynamics within the school environment as a basis for decision making. This approach not only creates a harmonious working atmosphere but also motivates teachers to be more open to professional development initiatives. By integrating situational leadership with local wisdom, the principal has successfully fostered an educational environment conducive to enhancing teacher performance.

This study seeks to contribute to the development of educational leadership theory, particularly in the context of leading primary schools. By exploring the practice of situational leadership grounded in local wisdom values implemented by the principal, this research is expected to provide recommendations for policymakers, school principals, and other stakeholders in improving educational quality through more effective and adaptive leadership strategies (Widiatmaka, 2022). Therefore, this study is relevant in

addressing current educational challenges, where principals are required to be flexible and responsive leaders amid dynamic school environments (Setiyadi & Rosalina, 2021). The application of situational leadership based on local wisdom values such as *bopakot* (deliberation), *kadangan* (mutual cooperation), *hormat daulun muntuo* (mutual respect), and *semangat dangan gari* (sense of kinship) can be a key factor in improving teacher performance, which ultimately contributes to the overall enhancement of educational quality.

## **METHOD**

This study employs a qualitative approach with a case study design, which was selected to explore in depth the phenomenon of situational leadership of the school principal grounded in local wisdom values in improving teacher performance at SDN 001 Tana Tidung. The qualitative approach is considered appropriate as it enables a contextual and holistic understanding of complex social realities within the elementary school environment (Safrudin et al., 2023). The focus of the study is directed toward the school principal and teachers as the main informants who have direct experience with the practice of leadership based on local wisdom values such as *bopakot*, *kadangan*, *hormat daulun muntuo*, and *semangat dangan gari* in enhancing teacher performance at SDN 001 Tana Tidung. The data obtained are expected to provide a comprehensive portrayal of how situational leadership grounded in local wisdom is implemented and how it impacts the improvement of teacher performance.

Data collection techniques were carried out through three primary methods, namely in-depth interviews, direct observation, and documentation studies to obtain rich and diverse information (Nasution, 2017). In depth interviews were conducted with the school principal and teachers to gain an understanding of their experiences, perspectives, and roles within the context of situational leadership. Observations were used to directly examine leadership activities, interactions within the learning process, and the implementation of local wisdom values in the school setting. Documentation studies involved the analysis of school archives, work programs, supervision records, and other relevant documents related to the improvement of teacher performance. Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña (2014), which includes data reduction, data display, and conclusion drawing or verification. Data trustworthiness was ensured through source and method triangulation to enhance the validity and reliability of the research findings (Bogdan & Biklen, 2007).

## **RESULTS AND DISCUSSION**

The following table is presented to provide an initial overview of the general patterns of the research findings related to the implementation of local wisdom in the school principal's leadership practices and its implications for teacher performance at SDN 001 Tana Tidung. The presentation of this table is intended as a conceptual mapping that summarizes the interrelationships among types of local wisdom, the focus of implementation within the school context, the role of the principal's leadership, and the

resulting impacts on teacher performance. Accordingly, this table serves as a descriptive framework that facilitates readers' understanding of the position of each local wisdom value within the structure of the research findings prior to the detailed narrative explanation presented in the results section.

**Table 1.** Local Wisdom, Implementation Focus, and Impact on Teacher Performance.

<b>LOCAL WISDOM</b>	<b>IMPLEMENTATION FOCUS</b>	<b>PRINCIPAL'S LEADERSHIP ROLE</b>	<b>MAIN IMPACT ON TEACHER PERFORMANCE</b>
<b><i>BOPAKOT</i></b> <b>(DELIBERATION)</b>	Participatory decision-making	Situational-democratic	Enhances participation, commitment, and collective responsibility.
<b><i>KADANGAN</i></b> <b>(MUTUAL COOPERATION)</b>	Task collaboration and teamwork	Collaborative-supportive	Improves work effectiveness and professional solidarity.
<b><i>HORMAT DAULUN MUNTUO</i></b> <b>(MUTUAL RESPECT)</b>	Role modeling and relational fairness	Exemplary-ethical	Increases motivation, work ethic, and professionalism
<b><i>SEMANGAT DANGAN GARI</i></b> <b>(FAMILIAL SPIRIT)</b>	Harmonious working relationships	Humanistic-adaptive	Enhances work comfort and teacher loyalty.

### **1. Local Wisdom of *Bopakot* (Deliberation) in Improving Teacher Performance**

The research findings indicate that the local wisdom of *bopakot* is strongly integrated into the principal's situational leadership practices and the teachers' work culture at SDN 001 Tana Tidung. The principal utilizes deliberation as the primary approach in decision-making related to instructional planning, performance evaluation, and school program management. This approach is adapted to the level of readiness and characteristics of teachers, ensuring that deliberation is not merely formalistic but functional and meaningful. Teachers' involvement in this process enhances their sense of ownership over the decisions made. This condition contributes to increased collective responsibility in the implementation of professional duties.

The practice of *bopakot* is not limited to formal forums but also develops through daily interactions as part of the school's organizational culture. The principal consistently opens spaces for informal dialogue as a manifestation of responsive situational leadership. Through this communication pattern, teachers have the opportunity to openly express ideas and instructional challenges. The dialogical process encourages the emergence of contextual and applicable solutions. As a result, decisions become more easily accepted

and implemented, thereby contributing to the improvement of teacher performance quality.

Deliberation also functions as a medium for collective reflection on teachers' performance achievements and challenges. The principal acts as a facilitator who ensures that the reflection process remains objective and constructive. Teachers are encouraged to evaluate their instructional practices and identify their professional development needs. This reflective process fosters a healthy professional learning climate in which teachers feel supported in enhancing their competencies. Its impact is evident in continuous improvements in teacher performance. The communication pattern within bopakot reflects a dialogical and relatively egalitarian working relationship between the principal and teachers. The principal does not position himself or herself as the sole authority but rather as an adaptive leader capable of combining directive and supportive roles. Teachers' opinions are treated as strategic contributions. Such working relationships strengthen trust among school members, which in turn increases teachers' commitment to implementing school programs.

Overall, bopakot serves as a socio cultural foundation for improving teacher performance through the principal's situational leadership. Deliberation strengthens participation, responsibility, and collective commitment. The principal plays a strategic role in orchestrating this process to ensure its effectiveness. Coordination and work effectiveness among teachers improve significantly. These findings affirm the relevance of bopakot in elementary education leadership practices.

## **2. Local Wisdom of *Kadangan* (Mutual Cooperation) in Improving Teacher Performance**

The research findings show that the value of *kadangan* is concretely implemented in teachers' collective work patterns through the principal's situational leadership. The principal consistently instills mutual cooperation as a strategy for improving teacher performance. Teachers assist one another in completing school tasks without rigid role divisions. Leadership approaches are adjusted to teachers' capacities and readiness levels. This working pattern enhances efficiency and productivity among teachers. Collaboration among teachers in developing instructional tools represents a concrete form of *kadangan* implementation. The principal facilitates cooperation by providing collaborative spaces that support the exchange of best practices. Teachers share learning resources, methods, and instructional strategies. This process enriches teachers' pedagogical competencies. Instruction is no longer perceived as an individual responsibility, and the quality of classroom learning improves.

The value of *kadangan* is also reflected in the implementation of school activities beyond classroom instruction. The principal involves teachers according to their respective abilities and conditions. This approach reflects flexible and humanistic situational leadership. Teachers demonstrate a willingness to contribute voluntarily. The spirit of togetherness strengthens teachers' sense of belonging to the school, leading to a

significant increase in teacher participation. In a professional context, mutual cooperation is utilized as a mechanism for resolving instructional problems. Teachers provide feedback and support to one another when facing difficulties. The principal acts as a mediator who ensures that discussions remain constructive. The solutions generated are applicable and contextual. Teachers feel professionally supported, resulting in increased self-confidence and improved performance.

Overall, *kadangan* contributes significantly to improving teacher performance through the principal's situational leadership. The value of mutual cooperation strengthens collaboration, solidarity, and work efficiency. The principal serves as a driver of collective work culture. Workloads are distributed proportionally, and teacher performance develops sustainably.

### **3. Local Wisdom of *Hormat Daulun Muntuo* (Mutual Respect) in Improving Teacher Performance**

The findings indicate that the value of *hormat daulun muntuo* serves as the ethical foundation of teachers' work, systematically developed through the principal's situational leadership at SDN 001 Tana Tidung. The principal consistently instills mutual respect in every form of professional interaction, both between teachers and leadership and among teachers themselves. This value is reflected in respect for differences in age, work experience, background, and pedagogical perspectives. Working relationships are built within a polite, open, and professional atmosphere, creating a sense of psychological safety for teachers. This sense of safety is a crucial prerequisite for sustainable improvements in teacher performance.

The culture of mutual respect fostered by the principal encourages open and constructive professional communication. Teachers feel safe expressing opinions, ideas, and criticisms without psychological pressure. The principal actively manages differing viewpoints in a mature and rational manner. Differences are not perceived as sources of conflict but as part of professional dynamics. This approach minimizes the potential for interpersonal conflict and maintains harmonious working relationships, which positively affect teacher performance. The value of *hormat daulun muntuo* is also strongly reflected in the reciprocal relationship between teachers and the principal. The principal treats teachers fairly, humanely, and with dignity. Teachers' opinions are seriously considered in school decision making processes. This treatment fosters teachers' trust in the principal's leadership, which forms the basis for work loyalty. Consequently, teachers' professional commitment to their duties and responsibilities is strengthened.

Furthermore, mutual respect shapes a professional school culture consistently maintained by the principal. Teachers demonstrate awareness in maintaining appropriate attitudes, language, and ethics in all professional interactions. Norms of politeness and professional ethics are upheld as part of the school's organizational identity. A conducive working environment allows teachers to focus more effectively on instructional tasks. Reduced

relational disturbances enhance work concentration, leading to improvements in the effectiveness and quality of teacher performance.

Overall, the local wisdom of *hormat daulun muntuo* plays a significant role in improving teacher performance through the principal's situational leadership. Mutual respect creates a harmonious, safe, and professional working climate. The principal serves as the primary role model in internalizing this value. Healthy and respectful working relationships strengthen professional collaboration, resulting in consistent and sustainable improvements in teacher performance. These findings underscore the importance of respect as an ethical foundation in educational leadership.

#### **4. Local Wisdom of *Semangat Dangan Gari* (Sense of Kinship) in Improving Teacher Performance**

The findings reveal that *semangat dangan gari* constitutes a core characteristic of the school's organizational culture developed through the principal's situational leadership at SDN 001 Tana Tidung. The principal consciously builds working relationships based on kinship values. The school is positioned not merely as a formal institution but as a socially bonded community. Teachers perceive themselves as part of the school's extended family. A sense of togetherness and social care becomes stronger, creating work comfort that supports improved teacher performance.

Kinship relationships are reflected in social interaction patterns among teachers facilitated by the principal. Communication occurs in a warm, open, and non-rigid manner. The principal encourages a friendly working atmosphere without compromising professionalism. Emotional closeness among teachers develops naturally, strengthening work solidarity in carrying out school tasks. Cooperation becomes more effective, leading to significant improvements in teacher performance. Kinship values also influence teachers' loyalty to the school. The principal fosters a sense of belonging by actively involving teachers in various activities and decision-making processes. Teachers demonstrate a willingness to contribute beyond formal obligations. Additional tasks are accepted as shared responsibilities rather than individual burdens. Teachers' work commitment increases alongside strong emotional bonds with the school, positively impacting the quality of teacher performance.

*Semangat dangan gari* also provides essential emotional support within the work environment, particularly when facing professional pressures and challenges. The principal demonstrates empathetic leadership by understanding teachers' personal and professional conditions. Teachers support one another when encountering difficulties in instruction or administrative tasks. This support reduces work-related stress and enhances teachers' resilience, as they do not feel they are working individually. Consequently, teacher performance stability can be maintained over the long term.

Overall, *semangat dangan gari* makes a substantial contribution to improving teacher performance through the principal's situational leadership. Kinship values strengthen both emotional and professional bonds among school members. Teachers work in a

supportive, comfortable, and meaningful environment. Loyalty and commitment to the school increase significantly, enabling sustainable development of teacher performance. These findings affirm that kinship values are a crucial element of school leadership grounded in local wisdom.

## **DISCUSSION**

The situational leadership of the principal of SDN 001 Tana Tidung demonstrates that leadership effectiveness in the context of Indonesian primary education cannot be separated from the local wisdom embedded within the community. The integration of Hersey and Blanchard's situational leadership theory (Syarifudin et al., 2023) with local cultural values produces a leadership pattern that is socially contextual and relevant. In this context, the principal functions not only as a manager who regulates human resources but also as a cultural figure who maintains social harmony within the school environment (Nurabadi, 2018; Masut & Sunarni, 2024). This finding indicates that effective leadership in Indonesia must integrate cognitive, affective, and cultural dimensions within its managerial processes.

The local wisdom of Tana Tidung serves as an ethical framework that shapes the character of the principal's leadership. Values such as *bopakot* (deliberation), *kadangan* (mutual cooperation), *hormat daulun muntuo* (mutual respect), and *semangat dangan gari* (sense of kinship) function as moral instruments that guide organizational behavior toward togetherness and collective responsibility. From an organizational culture perspective, these values create a shared meaning system that binds school members toward common goals (Bafadal & Arifin, 2020; Masut et al., 2026). When these values are integrated into situational leadership styles, a leadership model emerges that balances formal authority with social empathy. The principal of SDN 001 Tana Tidung leads not merely through structural mechanisms, but also through shared values and emotional sensitivity.

Situational leadership grounded in the local wisdom of Tana Tidung also strengthens the spiritual and moral dimensions of educational leadership practices. Leaders do not motivate teachers solely through instructions or incentives, but through role modeling and value-oriented communication (Luh et al., 2021; Masut, Yunggin, et al., 2025). This approach fosters a strong emotional bond between the principal and teachers. From the perspective of work motivation theory, this finding suggests that affective factors, such as moral recognition and a sense of being valued, exert a stronger influence than external control mechanisms (Bafadal & Nurabadi, 2018). Consequently, the integration of local values within situational leadership generates sustainable intrinsic motivation among teachers.

Furthermore, the implementation of situational leadership based on Tana Tidung's local wisdom contributes to improved teacher performance at SDN 001 Tana Tidung through the formation of a collaborative culture. The principal employs a participating leadership style to encourage teachers' active involvement in decision-making and program planning. This reflects the application of shared leadership principles that enhance

teachers' sense of organizational ownership (Juharyanto et al., 2020; Safitri et al., 2025). When teachers are engaged in managerial processes, a collective spirit emerges that strengthens work effectiveness. Collaboration rooted in cultural values renders professional relationships warmer and more meaningful.

Leadership grounded in Tana Tidung's local values also influences the psychological dynamics of the organizational environment at SDN 001 Tana Tidung. By prioritizing values such as *bopakot* (deliberation), *kadangan* (mutual cooperation), *hormat daulun muntuo* (mutual respect), and *semangat dangan gari* (sense of kinship), the principal creates a psychologically safe atmosphere in which teachers feel free to express ideas without fear (Munawir et al., 2022; Rahmiyanti, 2020). This condition enhances teachers' self-confidence and strengthens psychological empowerment, which is essential for instructional innovation. Thus, local cultural values function not merely as social ornaments, but as psychological variables that support organizational learning.

From a change management perspective, situational leadership based on local wisdom operates as an adaptive strategy in response to social dynamics and national education policy changes. Principals who understand cultural contexts are better able to navigate change without generating value dissonance among teachers (Setiyadi & Rosalina, 2021; Wijaya & Astuti, 2022). Such leadership is transformative in nature, as it combines sensitivity to change with the preservation of values that constitute the school's identity. In the context of SDN 001 Tana Tidung, this approach has proven effective in sustaining school innovation while simultaneously reinforcing local cultural identity.

The challenges faced by principals, such as diverse cultural backgrounds and resistance to change, highlight the importance of reflective leadership (Waedoloh et al., 2022; Widiatmaka, 2022). Leaders must possess metacognitive abilities to reinterpret the meanings of cultural values in ways that remain relevant within multicultural work contexts (Hallinger, 2018; Day & Leithwood, 2007). In this study, the principal of SDN 001 Tana Tidung successfully reoriented values through open dialogue and inclusive collegial supervision. These practices demonstrate that local values can serve as flexible managerial resources rather than static cultural legacies.

The solutions developed by the principal of SDN 001 Tana Tidung through the establishment of cultural forums and collegial supervision reflect humanistic distributed leadership practices. Senior teachers are involved in peer mentoring processes to strengthen professional solidarity and cultivate a mentoring culture within the school (Waedoloh et al., 2022; Wahyuningsih & Trihantoyo, 2021; Widiatmaka, 2022). Consequently, leadership is no longer centralized in the principal alone but distributed across a supportive professional community. This indicates a shift from structural leadership toward community-based leadership (Dami et al., 2022; Supriyanto & Adi, 2018).

Ultimately, this study affirms that situational leadership grounded in the local wisdom of Tana Tidung is not merely a managerial strategy but an ethical paradigm in education.

The principal acts as a moral agent who translates cultural values into modern professional practices. This leadership model is particularly relevant for Indonesia's multicultural school contexts, as it integrates organizational rationality with social spirituality. Therefore, the leadership practices at SDN 001 Tana Tidung can serve as a reference for developing culturally grounded educational leadership models in various regions of Indonesia.

## CONCLUSION

This study concludes that situational leadership exercised by the school principal and integrated with local wisdom values constitutes an effective and contextual approach to improving teacher performance at SDN 001 Tana Tidung. The principal successfully combines the flexibility of Hersey and Blanchard's leadership styles with cultural values such as *bopakot* (deliberation), *kadangan* (mutual cooperation), *hormat daulun muntuo* (mutual respect), and *semangat dangan gari* (sense of kinship). This leadership model fosters an inclusive, collaborative work climate enriched with moral exemplarity. Its impact is evident in improvements in teachers' discipline, responsibility, and intrinsic motivation in enhancing instructional quality at SDN 001 Tana Tidung. The local wisdom values of Tana Tidung function not only as social ethics but also as an epistemological foundation for leadership practices that are adaptive to the socio cultural dynamics of Indonesian primary schools. Accordingly, situational leadership grounded in local wisdom represents a form of reflective leadership that not only adapts to situational demands but also cultivates meaningful values within every managerial action.

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