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Participatory Leadership Innovation in Preserving Local Culture: Case Study of the Cultural Thursday Program at SDN Tua Nanga, Poto Tano District

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ABSTRACT

Globalization has increasingly eroded local cultural values among younger generations, highlighting the need for primary education institutions to safeguard regional identity. In this context, participatory leadership by school principals plays a crucial role in promoting culturally grounded educational innovation. This study examines how participatory leadership supports cultural preservation through the Kamis Budaya (Cultural Thursday) Program at SDN Tua Nanga, West Sumbawa. Using a qualitative case study design, data were collected through observations, in-depth interviews with principals, teachers, students, and parents, and documentation of cultural activities. Data were analyzed through reduction, display, and conclusion drawing, with validity ensured via triangulation. The findings reveal that participatory leadership significantly contributes to the success of culture-based educational innovation. The principal acts as a facilitator, collaborator, and motivator, actively involving stakeholders in all program stages. The Kamis Budaya Program integrates local language, traditional attire, and folk arts into weekly learning activities, fostering students' cultural pride, collaboration, and character development. However, challenges such as limited resources, weak institutional support, and lack of digital documentation persist. To address these, the school adopted strategies including cultural digitization, community partnerships, and curriculum integration. Overall, participatory leadership proves effective in sustaining local culture while preparing students for global challenges.

Keywords: Participatory Leadership, Cultural Preservation, Local Culture, Cultural Thursday Program.

I. Introduction

In the era of increasingly profound digital transformation, the public bureaucracy in Indonesia faces major challenges in improving the efficiency and responsiveness of administrative services, especially in the field of personnel (Setiawan and Arti, 2024). One of the crucial aspects in the resource management of the state civil apparatus (ASN) is the delivery of information that is fast, accurate, and actionable by employees (Jeveri, 2024). The field of mutation at the West Sumbawa Regency Personnel and Human Resources Development Agency (BKPSDM) is a strategic unit that handles the transfer, promotion, and adjustment of ASN positions, so it requires a communication system that is not only formal but also adaptive to the needs of

the times. In practice, the delivery of information through official letters or written announcements often experiences delays, miscommunication, or does not reach all employees effectively (Zaki et al. 2024). This has an impact on untimely decision-making, delays in the administrative process, and potential employee dissatisfaction with staffing services. In the midst of the limitations of conventional communication systems, the emergence of instant messaging applications such as WhatsApp offers new opportunities to speed up and simplify the delivery of information. WhatsApp has become the dominant communication platform in Indonesia, widely used by the public including civil servants in their daily lives (Amaliadanti et al. 2024). However, the use of WhatsApp as an official communication tool in the public bureaucracy is still not standardized and rarely studied scientifically. Previous studies have highlighted more on the use of WhatsApp in the context of education, health, or communication of private organizations, while studies in the context of local government personnel administration services are still very limited. This literature gap shows the need for in-depth research on how innovations in the implementation of WhatsApp notifications can increase the effectiveness of information delivery in ASN mutation services.

The scientific relevance of this research lies in its contribution to the development of technology adoption theory in the public sector, particularly through the Technology Acceptance Model (TAM) and Diffusion of Innovation Theory approaches. TAM explains that the perception of the ease of use and usability of technology influences the intention of individuals to adopt it. Meanwhile, innovation diffusion theory highlights how a new technology spreads in a social system through communication and decision-making processes. In the context of BKPSDM, the implementation of WhatsApp notifications can be seen as an innovation that has the potential to accelerate the diffusion of information and increase employee participation in the administrative process. Practically, this research provides an empirical basis for regional policymakers to design a more responsive, inclusive, and technology-based communication system that has been familiar with employee use. The main purpose of this study is to evaluate the effectiveness of the application of WhatsApp notifications in the delivery of information on personnel administration services in the field of mutation of BKPSDM West Sumbawa Regency. This study seeks to answer two main questions: (1) To what extent is WhatsApp notifications able to increase the effectiveness of information delivery to ASN? and (2) What are the supporting and inhibiting factors in the implementation of this innovation? By answering these questions, this study is expected to provide a comprehensive understanding of the dynamics of digital communication in local bureaucracies and offer evidence-based recommendations for the development of more adaptive personnel information systems.

II. Literature Review and Hypothesis Development

Participatory leadership is a leadership model that emphasizes the active involvement of all organizational members in the processes of decision-making, planning, and program implementation (Northouse, 2019). In the educational context, this leadership style has been proven effective in fostering collaboration, enhancing teacher motivation, and promoting innovation in teaching and learning (Imaduddin, 2025; Rasyid, 2024). As a participatory leader, the school principal does not merely serve as a decision-maker but acts as a facilitator and collaborator who empowers teachers, students, and parents to contribute to school improvement (Fullan, 2016). In the era of globalization, participatory leadership becomes particularly relevant, as schools face the dual challenge of pursuing academic excellence while maintaining local cultural identity (Khadafie, 2023). The concept of educational innovation refers to systematic efforts to introduce new methods, strategies, or practices to improve learning quality and institutional adaptability (OECD, 2021; Fullan, 2020). According to Khadafie and Zulkieflimansyah (2025), innovation in education is not limited to the use of technology but also involves the development of locally grounded strategies that reflect community values and wisdom. Within this framework, participatory leadership innovation in primary schools can be understood as the principal's ability to foster cross-stakeholder collaboration to achieve sustainable and contextually relevant improvements in education, including cultural preservation (Saripudin et al., 2025).

The preservation of local culture through education has gained increasing importance amid the weakening connection between younger generations and their regional traditions. UNESCO (2019) highlights education as one of the most effective means of transmitting cultural values, symbols, and practices across generations. Local culture functions not only as social heritage but also as a moral and collective identity that strengthens community cohesion (Smith, 2016; Suryana, 2022). In this sense, schools serve as strategic institutions capable of balancing modernization with cultural continuity by integrating local traditions into the curriculum and everyday educational practices (Dwiyama, 2024). The Kamis Budaya (Cultural Thursday) Program at SDN Tua Nanga exemplifies the implementation of participatory leadership innovation in cultural preservation. The program engages principals, teachers, students, parents, and the community in cultural activities such as wearing traditional attire, using local languages, and performing regional arts and folk games. This aligns with Mayasari's (2025) findings that community participation in culturally based education strengthens a sense of belonging and enhances social cohesion. Similarly, Shanty (2025) found that innovations rooted in local culture foster student enthusiasm and enrich contextual learning experiences.

From an educational management perspective, participatory leadership innovation in cultural preservation can be explained through the framework of school-based management, which combines school autonomy with multi-stakeholder collaboration to improve educational quality relevant to local contexts (Mulyasa, 2020). Innovative and participatory school leaders not only facilitate cultural activities but also embed cultural values into character education as part of the holistic learning process (Khadafie, 2023; Fullan, 2020). Consequently, participatory leadership functions as a catalyst for educational innovation grounded in local wisdom and serves as an effective strategy for sustaining cultural resilience in a globalized era. Based on this theoretical and empirical foundation, the study proposes the following hypothesis: Participatory leadership innovation has a positive influence on the effectiveness of local culture preservation in primary schools by enhancing collaboration, creativity, and stakeholder participation. This hypothesis underscores the causal relationship between collective participation and the success of culturally based educational innovations. Participatory leadership not only produces administrative improvements but also stimulates cultural innovation that strengthens students' character, fosters local identity, and deepens community engagement in education. Therefore, developing a participatory and innovative leadership model is a sustainable strategy for primary education institutions to preserve local culture amid global transformation.

III. Research Method

This study employed a qualitative approach with an ethnographic–phenomenological case study design to explore participatory leadership innovation in preserving local culture through the Kamis Budaya Program at SDN Tua Nanga, Poto Tano District, West Sumbawa Regency. The qualitative approach was chosen to enable an in-depth understanding of social and cultural phenomena within their real-life context (Creswell, 2022). The ethnographic perspective examined how Sumbawan local culture is internalized through school activities, while the phenomenological approach captured the lived experiences of principals, teachers, students, parents, and community members. The research site was purposively selected due to its implementation of the Kamis Budaya Program as an educational innovation integrating academic learning with cultural preservation. The study was conducted over four months, beginning with preliminary observation, followed by data collection through participatory observation, in-depth interviews, focus group discussions, and documentation, and ending with data analysis and triangulation to ensure validity and reliability. Approximately 20–30 informants were selected through purposive sampling (Sugiyono, 2021), representing key stakeholders who played strategic roles in program implementation, from leadership and facilitation to participation and community support.

Data collection techniques included participatory observation, in-depth interviews, and documentation. The researcher acted as the primary instrument, supported by interview guides, observation checklists, and documentation formats, all validated through expert review and adapted from prior studies (Patton, 2015; Sugiyono, 2021; Creswell, 2022). Data were analyzed descriptively and inductively using the

interactive model of Miles, Huberman, and Saldaña (2019), involving data reduction, data display, and conclusion drawing/verification. Data reduction involved coding and categorizing information from interviews, observations, and documents to identify key themes such as community participation and cultural preservation. Data display presented findings in narrative and visual formats, including matrices and flowcharts, to illustrate relationships between leadership practices and stakeholder engagement. Finally, conclusions were drawn and verified through triangulation of sources, methods, and time, ensuring the credibility and consistency of findings related to participatory leadership innovation and its role in strengthening local culture within the school context.

IV. Result and Discussion

This research was conducted at SDN Tua Nanga, a public elementary school located in Poto Tano District, West Sumbawa Regency, West Nusa Tenggara, Indonesia. The school serves as a living example of how educational institutions can integrate local cultural preservation into the learning process through the “Thursday Cultural Program” (Program Kamis Budaya), which has been implemented regularly since 2022. With 14 teachers and 165 students, SDN Tua Nanga is situated in a coastal area whose community continues to uphold the traditional Samawa values of cooperation, respect, and adherence to ancestral customs. In this context, the school positions itself not merely as a formal educational institution but also as a socio-cultural space that sustains local cultural identity amid the strong currents of globalization and modernization. The Thursday Cultural Program represents an educational innovation initiated by the school principal in collaboration with teachers and the local community to strengthen students’ character while preserving regional heritage. The program includes a wide range of cultural activities such as traditional dances, folk games, the use of the local Samawa language in daily communication, and the wearing of traditional attire every Thursday. Through these activities, students not only learn about their ancestral culture but also develop an appreciation for values such as cooperation, responsibility, and pride in their local identity. The school principal views culture-based education as an essential component of character formation since traditional cultural values are deeply rooted in moral and ethical lessons that remain relevant in contemporary life.

The research involved multiple participants representing the educational ecosystem of SDN Tua Nanga, including the school principal (1 person), teachers from various subject areas (5 people), students (10 people), parents (4 people), and local cultural figures (2 people) who possess deep knowledge of Samawa traditions and customs. The inclusion of these diverse participants reflects a participatory and collaborative approach, consistent with the principles of participatory leadership that frame this study. Each informant was selected purposively to obtain in-depth insights into their roles, perspectives, and experiences in implementing the Thursday Cultural Program. The principal and teachers provided perspectives on the managerial and pedagogical processes, while students and parents shared their views on the program’s impact on character building and cultural awareness. Meanwhile, the cultural figures offered validation regarding the authenticity of the local values and traditions being taught at school.

Data collection was carried out through participant observation, in-depth interviews, and visual documentation. Observation was used to directly examine how the Thursday Cultural Program was implemented, the nature of interactions between teachers and students, and the level of enthusiasm among school members. In-depth semi-structured interviews were conducted to explore participants’ reflections and perspectives on the program’s effectiveness and the challenges encountered during its implementation. Visual documentation such as photographs and videos served to strengthen empirical findings and provide a tangible portrayal of the program’s dynamics. This methodological triangulation allowed the researcher to obtain comprehensive data, not only through verbal narratives but also through visual and behavioral evidence observed during the activities. The findings of this study illustrate not only the technical implementation of the Thursday Cultural Program but also how participatory leadership fosters collaboration among the school, families, and the wider community in preserving local culture. The program exemplifies a form of education rooted in local wisdom, which effectively strengthens students’ cultural identity while

nurturing positive character traits such as discipline, responsibility, and pride in one's heritage. Amid the pervasive influence of globalization that often erodes traditional values, the educational practices at SDN Tua Nanga demonstrate that cultural preservation can coexist harmoniously with innovative, adaptive, and forward-looking educational approaches.

4.1. Forms of Participatory Leadership Innovation in the Cultural Thursday Program

The research results show that the school principal acts as a collaborative facilitator who mobilizes all school elements in the process of planning, implementing and evaluating the program. Participative leadership innovation is reflected in five main dimensions:

Table 1. Participative Leadership Innovation Form

| No | Dimension of Innovation | Practical Implementation | Impact on the School |
|----|---------------------------------|--|---|
| 1. | Inclusive Planning | The principal involves teachers, the school committee, and cultural figures in designing the Thursday Cultural Program agenda. | A shared sense of ownership and alignment of vision are established. |
| 2. | Multi-Stakeholder Collaboration | The implementation involves art teachers, parents, and local community members. | Community participation increases, and the school culture becomes more vibrant. |
| 3. | Instructional Innovation | Integration of local culture into subjects such as Art, Social Studies, and Civic Education. | Students become more enthusiastic and understand cultural values contextually. |
| 4. | Digital Documentation | Creation of Thursday Cultural Program videos uploaded to the school's YouTube channel. | Local culture is well-documented and widely accessible. |
| 5. | Participatory Evaluation | At the end of each month, joint reflections are held with teachers and students. | Continuous improvement and higher motivation are achieved. |

The table illustrates five key dimensions of innovation implemented at SDN Tua Nanga through the Thursday Cultural Program, each of which demonstrates how participatory leadership fosters collaboration, creativity, and sustainability within the school environment. The first dimension, Inclusive Planning, emphasizes that the principal does not act as a sole decision-maker but rather as a facilitator who engages teachers, the school committee, and cultural figures in designing the program's agenda. This inclusive approach has successfully built a shared sense of ownership among all stakeholders and aligned their visions toward a common goal preserving local culture through education. When all members of the school community feel involved in decision-making, the implementation process becomes more effective and sustainable.

The second dimension, Multi-Stakeholder Collaboration, highlights the active involvement of various parties, including art teachers, parents, and members of the local community. Their collaboration ensures that the Thursday Cultural Program reflects authentic local traditions while providing meaningful learning experiences for students. This collective engagement has significantly enhanced community participation and made the school environment more dynamic, turning the school into a living cultural space rather than merely a place for academic instruction. The third dimension, Instructional Innovation, focuses on integrating local cultural content into several school subjects, such as Art, Social Studies, and Civic Education. Through this integration, students learn about traditional values not only through extracurricular activities but also within the academic curriculum. As a result, students show greater enthusiasm and contextual understanding of cultural values, which contributes to character building and strengthens their cultural identity. This

integration also bridges modern education with local wisdom, ensuring that learning remains both relevant and rooted in community values.

The fourth dimension, Digital Documentation, demonstrates the school's effort to utilize technology as a tool for cultural preservation. By recording Thursday Cultural Program activities and uploading them to the school's YouTube channel, the institution ensures that local cultural expressions are well-documented, preserved, and accessible to a wider audience. This digital innovation not only extends the reach of cultural education but also encourages students to engage creatively with technology in a meaningful way. Finally, the fifth dimension, Participatory Evaluation, reflects the school's commitment to continuous improvement. At the end of each month, teachers and students conduct joint reflections to assess the effectiveness of the program and identify areas for enhancement. This participatory evaluation process fosters a culture of shared learning, accountability, and motivation, ensuring that the program remains adaptive and responsive to the evolving needs of the school community.

4.2. Supporting Factors of Innovation

The Principal's Commitment One of the most significant factors contributing to the success of participatory leadership innovation in the Thursday Cultural Program is the strong commitment demonstrated by the school principal. Based on the interviews and field observations, it was evident that the principal possessed a clear vision of transforming SDN Tua Nanga into a centre for cultural preservation and character education. This vision was not merely rhetorical but translated into concrete actions, such as consistently encouraging collaboration among teachers, initiating cultural programs, and fostering communication with the community. The principal's leadership style was characterized by openness, inclusiveness, and empathy, allowing every member of the school community to feel valued and involved. Teachers expressed that their ideas were always heard and appreciated, which increased their motivation to contribute actively to the program's success. Moreover, the principal maintained transparent communication and often held discussions to evaluate progress and address challenges collectively. This participatory leadership approach created a sense of shared responsibility and belonging among teachers, students, and parents. As a result, the school atmosphere became more dynamic, creative, and conducive to innovation. The principal's vision extended beyond the classroom he viewed education as a means to protect cultural identity while preparing students to face modern challenges. His strong moral commitment and ability to inspire others became the driving force behind the sustainability of the Thursday Cultural Program, ensuring that the initiative was not merely ceremonial but deeply rooted in the school's educational philosophy.

4.3. Enthusiasm of Teachers and Students

The enthusiasm of teachers and students emerged as another crucial factor in sustaining the success of the Thursday Cultural Program. Teachers demonstrated remarkable creativity in integrating local cultural elements into their lessons. For instance, arts and social studies teachers incorporated traditional songs, dances, and local folklore into classroom activities, making learning more engaging and culturally relevant. Such innovative practices helped students connect academic knowledge with their cultural environment, fostering a deeper understanding of their heritage. Teachers viewed the program not as an additional burden but as an opportunity to enhance their pedagogical creativity and strengthen the emotional bonds between themselves and the students. Likewise, students showed exceptional excitement and active participation in various activities such as traditional dances, musical performances, and folk games. Their involvement was not limited to passive observation; instead, they actively practiced and performed with great enthusiasm and pride. This enthusiasm reflected a genuine sense of enjoyment and curiosity toward their own culture, which had been gradually overshadowed by modern entertainment and global influences. The collaboration between teachers and students in preparing weekly cultural events created an atmosphere of teamwork and joy, transforming the school into a vibrant learning community. Moreover, through continuous participation,

students developed key values such as cooperation, discipline, and confidence. In this sense, teacher and student enthusiasm became both a product and a catalyst of participatory leadership demonstrating how shared motivation can sustain educational innovation grounded in cultural identity.

4.4. Support from Parents and the Community

Another vital factor that strengthened the innovation process was the active support from parents and the local community. The findings revealed that parents did not merely observe school activities but participated directly in preparing traditional clothing, local dishes, and materials for cultural performances. This collaboration fostered a strong partnership between home and school, reinforcing the sense of community ownership over the Thursday Cultural Program. Parents expressed pride and gratitude for being involved in an educational initiative that revitalized local traditions while shaping their children's moral and social values. Meanwhile, community leaders and cultural practitioners played an equally important role by providing authentic knowledge and skills related to Samawa arts, such as traditional dance, music, and storytelling. Their participation ensured that the cultural content taught in schools remained genuine and aligned with local customs. This synergy between the school and the wider community bridged the gap between formal education and cultural heritage, turning the school into a miniature reflection of the local society. The involvement of community elders also strengthened intergenerational learning, where cultural wisdom was passed down directly from experienced practitioners to the younger generation. Furthermore, community engagement enhanced the legitimacy of the program, attracting broader support from local stakeholders, including village leaders and education officers. Ultimately, this mutual collaboration between school, parents, and the community demonstrated how participatory leadership can mobilize collective resources for sustainable cultural education.

4.5. Utilization of Technology

The use of digital technology became an innovative support mechanism that significantly expanded the impact and visibility of the Thursday Cultural Program. In a rapidly digitalizing world, the school recognized the potential of technology not as a threat to local culture but as a tool for preservation and dissemination. The principal and teachers-initiated efforts to record cultural performances, traditional games, and student projects in digital formats such as videos and photo archives. These materials were then uploaded to the school's official YouTube channel and social media platforms, allowing the broader public including alumni, parents, and educational observers to access and appreciate the activities. This digital documentation not only functioned as a medium of cultural promotion but also as a valuable educational resource. Teachers used the videos as visual aids in subsequent lessons, enabling students to reflect on their performances and learn continuously from their experiences. Additionally, digital content helped preserve intangible cultural heritage in a format that could be stored, shared, and revisited across generations.

Table 2. Factors Inhibiting Innovation

| Type of Constraint | Description | Impact |
|-----------------------------|--|--|
| Limited Facilities | Traditional musical instruments and traditional attire are not available in sufficient quantity. | Restricts the variety of activities. |
| Limited Implementation Time | The program is conducted only on Thursdays. | Reduces the depth and frequency of cultural learning. |
| Lack of Structural Support | There is no formal regulation from the Department of Education. | The program is at risk of discontinuation during leadership changes. |
| Dominance of Global Culture | Children are more familiar with modern popular culture. | Decreases students' interest in local traditions. |

The table above outlines the main constraints and challenges faced in implementing the Thursday Cultural Program at SDN Tua Nanga. While the initiative has demonstrated remarkable innovation and community engagement, several structural, operational, and sociocultural barriers still hinder its full potential. Each constraint presents a critical insight into how sustainability and institutional support are essential for long-term cultural education programs. The first constraint, Limited Facilities, reflects the school's struggle to provide adequate materials and cultural equipment. Traditional musical instruments and local costumes, which are integral to many cultural performances, are not available in sufficient numbers. This shortage restricts the diversity and frequency of cultural activities, as students often have to take turns or use improvised materials. Such limitations not only reduce the aesthetic quality of performances but also limit students' exposure to authentic cultural experiences. Nevertheless, this situation has encouraged teachers and students to be creative in utilizing available resources, showing the resilience of the school community despite logistical challenges.

The second constraint, Limited Implementation Time, highlights the temporal limitation of the program, which takes place only once a week every Thursday. Although the weekly schedule ensures consistency, the short duration makes it difficult to achieve deep cultural learning. Many activities, such as rehearsing traditional dances, learning local languages, or understanding cultural values, require continuous practice and reflection. Consequently, students may only experience cultural learning at a surface level rather than developing a more profound appreciation and understanding. Extending the program's frequency or integrating cultural elements into regular lessons could address this issue and strengthen the impact of cultural education. The third constraint, Lack of Structural Support, points to an institutional gap. The absence of formal regulations or policies from the Department of Education means that the Thursday Cultural Program relies heavily on the personal initiative and leadership of the school principal. While this demonstrates strong grassroots innovation, it also poses a sustainability risk especially during leadership transitions. If a new principal or policy direction does not prioritize cultural education, the program may lose momentum or even cease entirely. Therefore, formal recognition and policy integration at the district or provincial level are crucial to ensure the program's continuity and scalability.

The fourth and perhaps most complex constraint is the Dominance of Global Culture. Children today are more exposed to modern entertainment, social media trends, and global pop culture than to their own traditional heritage. This exposure has shifted their interests, making local cultural practices seem less attractive or relevant. Such a phenomenon underscores a broader societal challenge in preserving local identity in the digital age. Schools, therefore, play a vital role as cultural mediators, helping students balance global awareness with local rootedness. The Thursday Cultural Program, in this sense, becomes not just a school activity but a form of cultural resistance and identity formation. Those four constraints limited facilities, restricted time, weak institutional support, and the dominance of global culture represent both challenges and opportunities for reflection. Addressing them requires a strategic approach that combines infrastructure improvement, curriculum integration, policy advocacy, and creative engagement with technology. By transforming these challenges into learning opportunities, SDN Tua Nanga can continue to evolve as a model for culturally grounded and future-oriented education.

Table 3. SWOT Analysis of Cultural Thursday Program

| Strengths (S) | Weaknesses (W) |
|---|---|
| Participatory leadership, community support, and culture-based instructional innovation | Limited facilities, time constraints, and lack of formal policy |
| Opportunities (O) | Threats (T) |
| Potential to become a national model, support for digitalization, and promotion of cultural tourism | The influence of globalization and popular culture that diminishes students' interest in local traditions |

The SWOT analysis table provides a comprehensive overview of the internal and external factors influencing the success and sustainability of the Thursday Cultural Program at SDN Tua Nanga. By examining its strengths, weaknesses, opportunities, and threats, we can better understand both the program's potential for growth and the challenges it must address to maintain long-term impact. The strengths (S) of the program

lie primarily in its participatory leadership, community support, and culture-based instructional innovation. The principal's inclusive and collaborative leadership style ensures that all stakeholders teachers, parents, and local cultural figures are actively involved in planning and implementing the program. This approach fosters a strong sense of shared ownership, which in turn increases motivation and commitment among participants. Community support is another significant strength, as parents and local leaders not only contribute materials and expertise but also reinforce the relevance of the school's cultural mission. Meanwhile, the integration of cultural content into classroom instruction represents a pedagogical innovation that enhances learning experiences, making lessons more engaging and relevant to students' cultural backgrounds. Together, these strengths form the foundation for a resilient and meaningful educational initiative.

The program also faces several weaknesses (W) that need strategic attention. These include limited facilities, time constraints, and the absence of formal policy support. The lack of adequate cultural instruments, costumes, and instructional materials restricts the variety and depth of cultural activities that can be offered. Time limitations, since the program is only conducted once a week also hinder the opportunity for students to gain deeper cultural understanding. Furthermore, without a formal policy framework from the local education authorities, the program remains vulnerable to leadership changes or shifting institutional priorities. These weaknesses highlight the importance of institutionalization and resource management to ensure program sustainability. Externally, the program has strong opportunities (O) to expand its impact. Its success at the local level positions it to serve as a national model for integrating cultural education into elementary school curricula. Additionally, digitalization offers new avenues for documenting, promoting, and sharing cultural practices through social media and online platforms, extending the reach of the program beyond the local community. The initiative also aligns with cultural tourism promotion, as it showcases regional heritage that can attract public interest and strengthen local identity. These opportunities, if properly leveraged, could elevate the program's profile and sustainability.

Nonetheless, the program faces threats (T) from broader sociocultural dynamics particularly the influence of globalization and popular culture, which have eroded students' interest in traditional practices. The allure of modern entertainment, digital games, and global media content often overshadows local traditions, posing a long-term risk to cultural continuity. This challenge requires educators to reframe cultural education in ways that resonate with contemporary youth, such as using technology creatively to make traditional arts more accessible and appealing. The SWOT analysis illustrates that while the Thursday Cultural Program has solid internal strengths and promising external opportunities, it must overcome its resource limitations and the pervasive impact of global culture. With continued participatory leadership, community collaboration, and strategic policy support, SDN Tua Nanga has the potential to become a pioneering model of sustainable, culturally grounded education in Indonesia.

V. Conclusion

Based on the findings of this study, it can be concluded that the Thursday Cultural Program at SDN Tua Nanga, Poto Tano District, West Sumbawa Regency, represents a successful model of participatory leadership-based educational innovation that integrates local cultural values into formal education. The program not only revitalizes indigenous traditions but also strengthens students' character formation, fosters collaboration between schools and communities, and contributes to sustainable cultural preservation. The research findings align with global discussions in educational leadership and cultural pedagogy as reported in Scopus-indexed journals, particularly in the areas of transformational leadership, culturally responsive education, and community-based schooling. First, the study confirms that participatory leadership plays a pivotal role in driving innovation in schools. The principal's inclusive and communicative leadership style, which encourages teacher autonomy and community involvement, has created an atmosphere of shared responsibility and creative collaboration. This finding supports the argument by Hallinger (2020) and Fullan (2019) that effective educational leadership in the 21st century must be collaborative, adaptive, and culturally contextualized rather than hierarchical. By fostering a sense of ownership among teachers, students, and

parents, participatory leadership enhances organizational commitment and ensures sustainability beyond the tenure of a single leader.

Second, the study highlights the importance of integrating local culture into classroom instruction, demonstrating that cultural education can be both pedagogically meaningful and contextually relevant. This finding resonates with the works of Gay (2018) and Ladson-Billings (2021), who emphasize culturally responsive pedagogy as an essential strategy for improving student engagement and identity formation. The integration of Samawa cultural practices such as traditional dance, local language use, and folk games, has proven effective in strengthening students' cultural awareness, discipline, and moral development. Through these activities, students not only learn about their heritage but also internalize values of cooperation, respect, and pride in their identity. Third, the results underscore the synergy between schools, families, and communities as a determinant of success in implementing culturally grounded programs. The active participation of parents and cultural figures demonstrates that education thrives when it extends beyond classroom walls, forming a collaborative ecosystem that bridges formal and informal learning.

Moreover, the use of digital technology in documenting and disseminating cultural activities shows how tradition and innovation can coexist harmoniously. By uploading performances and cultural lessons to online platforms, the school not only preserves cultural artifacts but also enhances students' digital literacy. This aligns with findings from UNESCO (2021) and Ng (2022), which stress the role of digital tools in promoting cultural sustainability and 21st-century competencies. However, the study also identifies critical challenges, including limited resources, lack of formal policy support, and the influence of global popular culture that tends to weaken students' attachment to local traditions. These findings reinforce the observations of Banks (2019) and Zhou (2020), who note that globalization poses both threats and opportunities to local cultural education. Addressing these challenges requires systemic policy intervention, curriculum integration, and sustained institutional support. The Thursday Cultural Program demonstrates that participatory leadership grounded in local wisdom can transform schools into agents of cultural preservation and moral education. The program's success suggests that similar approaches could be replicated in other regions to promote contextually relevant, inclusive, and value-oriented education. This study contributes to the growing body of literature on leadership and cultural pedagogy by providing empirical evidence from an Indonesian context, showing that innovation in education does not always require technological sophistication, it begins with community engagement, cultural respect, and shared vision.

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