

An Exploration of Visionary Leadership Behaviours in Indonesia: The Values of Local Minangkabau Wisdom

Merika Setiawati^{1*}, Ali Imron², Bambang Budi Wiyono², Burhanuddin²

¹Doctoral Program, Education Management Department, Universitas Negeri Malang Indonesia, ² Education Management Department, Faculty of Education, Universitas Negeri Malang, Indonesia

E-mail addresses: merika.1701329@students.um.ac.id¹, ali.imron.fip@um.ac.id², bambang.budi.fip@um.ac.id³, burhanuddin.fip@um.ac.id⁴

*corresponding author

This research seeks to describe how the values of local Minangkabau wisdom influence local school principals. These values are predicted to increase the visionary leadership capacity of a principal. This study uses a qualitative approach through a multi-case design to explore the phenomenon of visionary leadership behaviours in the values of principals with local Minangkabau wisdom found in junior high schools in Indonesia. Data were gathered through deep interviews, observation, and documentation. These were followed by the process of data analysis involving condensation, presentation, and conclusion. The results show that the values of Minangkabau's culture strongly characterise the principal's behaviour in building change through religious values, harmony, and togetherness. The integration of these three values is based on the vision of an organisation and in doing so strengthens the school culture.

Keywords: *Cultural Values, Minangkabau, Leadership, Visionaries, Principals, Religious, Harmony, Togetherness.*



Introduction

Several studies (Hallinger & Kantamara, 2000; Burhanuddin, 2019) show that organisational leaders influence cultural values through a process of internalisation with guidance, for example, motivating and influencing members' behaviour. The cultural values in organisations influence the behaviour of leaders which impacts the decisions made as well as the actions of the members. These cultural values and traditions can change human attitudes and behaviour in different ways (Walker & Hallinger, 2015). Effective leaders use values to enact change. Key values include motivational inspiration, intellectual stimulation, and individual consideration. Each of these values have different influences depending upon the context and the culture that the individuals in each organisation interact with. If we want cultural values to be maintained, we need to encourage each individual to participate in teamwork and contribute to the achievement of organisational goals. This is where the complexity of leadership comes to the fore (Zhou et al., 2018). Future-focused leaders are expected to not only motivate followers but also, direct the behaviour of their members, and to build their confidence (Kirkpatrick & Locke, 1996).

Visionary leaders focus on accentuating the values of the organisation as a means to attract followers. Inherent in the vision of the organisation are the values and culture of the organisation. Contributing to the values and the culture are the behaviours and actions of the people (Berson et al., 2001). Given that values and culture emanate from the people, the emphasis for leadership is more on fostering their values, beliefs, and attitudes which then contributes to the vision and building of the organisation for the future (Conger & Kanungo, 1987). This strong exploration of the role of vision and leadership is a combination of a visionary (ie. The school leader) that reflects optimism and instils confidence in the future.

Leadership has a strong correlation with the preservation of cultural values to effectively achieve the organisation's goals. The cultural values need to be managed and developed properly to enable success for the organisation (Burhanuddin & Sunarni, 2017). Generally, followers see their leaders as hard workers who are tireless and dare to take risks in realising the vision of their organisation (Berson et al., 2001). The willingness of followers to follow their leader is based more on high trust in leadership (Yukl, 2012) which is generated through exemplary behaviour. Obtaining trust can increase followers' dedication, commitment, and focus their attention on shared goals (Conger et al., 2000).

Visionary leaders in organisations, especially in education will provide their own processes to realise the achievement of school development. This is achieved by instilling the values that prevail in society, namely the value of local wisdom in the Minangkabau's culture which is famous for the philosophy of Adat Basandi Syarak Syarak Basandi Kitabullah. Minangkabau custom is based on the teachings of Islamic religion adhering to the Al-Qur'an and the Hadith. These values are used as the basis for a safe, peaceful, virtuous and noble society. These values

are also a provision for Minang people in carrying out their lives both individually and in society; especially in the educational environment in the context of the industrial revolution 4.0. At this juncture, where the role of humans is largely replaced by sophisticated tools and technology, potential fear of job security arises which results in weakness in the application of these cultural values in the educational environment. This ultimately has an impact on the erosion of these values in society. It is hoped that through visionary leadership the values of local Minangkabau wisdom can be preserved and that it can encourage every school member to participate and contribute to achieving school goals.

As noted above, the principal's leadership strength is very important in developing and fostering the culture that exists in schools (Day et al., 2008; Hardy, 2010; Mitchell & Sackney, 2016). From other studies (Rahayu, 2017) the importance of paying attention to culture in the context of achieving educational goals by focusing on local wisdom first is very important in maintaining the internal culture of the school. In general, it can also support students from sliding into moral decline as they encounter unsavoury viewpoints and ideology for exposure from internet usage. This has been accentuated as a result of the impact of globalisation. It can be concluded that the strong organisational culture of schools is influential and is characterised by high leadership effectiveness in implementing its leadership values.

Although the Indonesian government has issued a policy on Headmaster's Standard No. 13/2007, it is still found that the principal's function is not yet optimal in supporting the importance of change in schools. Data presented by the Tanoto Foundation in collaboration with the Ministry of Education and Culture, found that of the 112 schools considered only 32 percent of school principals operated school-based management effectively (Waspada, 2020). There are three main reasons for the failure to implement leadership in schools which has been explained in studies by Lunenberg & Ornstein (2004); Pincus (2017) and Ardiawan (2018). Firstly, the principal has not found the right pattern for optimising programs in schools as a result of experiencing ambiguity in planning, implementation and evaluation. Secondly, the suboptimal use of local cultural values that are relevant to the vision and mission of the school is often overlooked even though the local cultural character has inspired students' behaviour (as a result of the influence of the family and local community). Thirdly, principals regard change as an objective not as a process, so motivational and exemplary behaviours are not effectively implemented.

The above will have an impact on the achievement of educational goals. Therefore, it is important to have an exploration of visionary leadership behaviour based on local Minangkabau wisdom in an effort to preserve Indonesian culture and identity. Thus, researchers are interested in researching this topic to gain information and in-depth understanding of visionary leadership behaviour based on local Minangkabau wisdom in Indonesia.



Culture and Organisation

Cultural values are an essential factor for the practice of effective leadership behaviours, however, the interaction of traditional cultural influences with educational change is a severe challenge for a school principal (Walker & Hallinger, 2015). As noted earlier the practice of effective leadership behaviour is very dependent on values, vision, empowerment, participation, skills, and trust (Conger et al., 2000; Yukl, 2012). The success of an organisation depends very much on its strong leadership qualities. But there are also many studies of good but ineffective organisations under poor leadership (Cross, Ernst, & Pasmore, 2013).

Organisations that function dynamically can make it more effective both in the process of, and in the interaction between members so that they occur according to agreed terms for achieving their organisational goals (Zhang & Lee, 2013). Organisational culture is seen as a valuable avenue and is imitated by followers as a new phenomenon in organisations (Lin et al., 2018). Culture is an intangible force whose existence is as a belief, motivation, behaviour, and communication style that influences the interaction of the thoughts and feelings of members in the organisation (Zhang & Lee, 2013). This is a force that moves, gives direction and meaning to people in the organisation. Without culture, it is difficult to survive in the midst of change (Bregenzer et al., 2019). Cultural involvement in school organisations dramatically affects the performance and commitment of organisations in carrying out changes both from the students and the other personnel that exist in school organisations. In their study, Clugston, Howell, and Dorfman (2000) concluded that changes affect the beliefs and commitments of individuals in shaping organisational culture.

Research on cultural factors related to the achievement of educational goals (Ylimaki & Brunderman, 2019) found that increasing the leadership capacity of principals amid cultural diversity in society, by developing John Dewey's democratic values, highly contributed to school development. Because education and culture are inseparable, the essence of education is in civilisation through the acculturation of systems of thought, values, morals, norms, social relations and human beliefs. These continue to change as a result of the interaction between humans and their environment. Therefore, strengthening leadership behaviours based on cultural values is interpreted as an educational activity that unites the heart, mind and body through the development of cultural values in achieving educational goals.

Minangkabau's Cultural Values

Culture is taken from the Sangskerta language, where culture can be interpreted as matters relating to reason, taste, intention, work and creation produced by humans so that it becomes the basis for all forms of behaviour (Koentjaraningrat, 2010; Suparlan, 2007). Minangkabau is one of hundreds of cultures in Indonesia. Etymologically, Minangkabau comes from the word

Menon Khabu which means the base land, the land of origin (Manggis, 1971) where they live work.

The Minangkabau region is dominantly inhabited by the Minangkabau's tribe themselves, however there are also Chinese, Batak, and Javanese ethnic descendants. With the increasingly heterogeneous population inhabiting the Minangkabau region, the Minangkabau culture is maintained through the preservation of and implementation of cultural values during daily life, such as in government systems, livelihood systems, religion, and social systems. Minangkabau culture consists of the ideals, codes of conduct, and symbols contained in the community (Syahmunir, 2006). This is so that the Minangkabau culture can regulate its people through the rules, norms and values that are inherent in social life using the Minangkabau cultural tradition and in accordance with the consensus of the Satie Marapalam agreement in 1840. The meaning of customary existence has been united with religion and tradition. The implication of religion and the words of the custom are given through fatwas, gurindam, petatah-petitih which are stipulations represented from nature. The existence of adat has been integrated with religion. An example of this is that the indigenous Minang people must not be separated from religion. If that happens then the world has scorched the afterlife. Such tenets have made Minangkabau famous for its religion and strong traditions (Nasroen, 1971).

The words adat or gurindam gives meaning if the Minang people carry out their thoughts and feelings/intellect (or in the Minang language "raso pareso") in regulating and managing the customs that are conveyed by word of mouth. To this day it still remains in practice. Customary provisions in Minangkabau are governed by the philosophy contained in nature. These provisions are divided into four customary divisions (Nasroen, 1971; Navis, 1984; Mas'oe'd, 2004) namely:

(1) *adat nan sabana adat*; This is an absolute provision, outlined by God that applies anytime, anywhere. As the customary fatwa says "tantang sakik agiah ubek, tantang barih makan pahek, tantang ukua mako dikarek," which means to put something according to its place and solve the problem according to the existing rules;

(2) *adat nan diadatkan*; is a provision based on the fact that there are differences in each circumstance/tradition which are determined to be law, usually this concerns customs, in accordance with the adat fatwa "rasan aia ka aia, rasan minyak ka minyak, buayo gadang dilautan, gadang garundang dikubangan" means that everything that exists will adjust to its nature and circumstances;

(3) *adat nan teradatkan*; is a provision based on the word consensus and must be in accordance with the higher adat provisions. There are two basic principles in this "adat nan teradatkan" that is "cupak nan duo" and "kato nan ampek", "cupak" in the general sense are the same as measuring instruments, "cupak" is divided into two parts. The first "usak cupak" (original)

means that something must be in accordance with the flow and proper. The second "artificial cupak" means the provisions of something based on consensus, can be relaxed and can be increased, lowered and raised according to the will of the times. Then "kato nan ampek" is further divided into four parts:

- (a) kato pusako, in accordance with the fatwa of ancestral heritage which is used as the basis and guidelines in life, the customary fatwa "kalauik riak maampeh, kapulau baguo batu, kok mangauik iyo sabana kameh, kok mancancang iyo bana putuih";
 - (b) kato mufakat, which is a decision based on the suitability of understanding through deliberation and on the flow and proper. The customary fatwa "kok bulek lah buliah di golongan, kok picak lah buliah dilayangkan" which means the searching for consensus must be accepted based on the agreement then the decision can be taken;
 - (c) kato dahulu kato batapati, that is, the provisions must be based on principles and beliefs, the customary fatwa "kok ilia karantau ikia, kamudiak ka padang sibusuak, kok bajanji biaso mungkia, titiann biaso lapuak, musuah dek urang minang" which means inviting us to be more aware that something undesirable that is related to promises; and
 - (d) kato kamudian kato bacari has two meanings here based on the meaning of the merits of one's behaviour. If it is deemed good behaviour something must be adapted to the place and condition (situation) and if it is deemed bad, the reason is to break away from something that has been adjusted in advance or the words made up are not in accordance with the truth/false. The customary fatwa "kok duduaknyo lah bapisah, kok tagaknyo lah bapaliang, mancaliek jo suduik mato, bajalan dirusuak labuah" means something that is not as restrictive or disagreeable anymore.
- (4) *adat istiadat*: is a custom that applies to community groups in Minangkabau.

The customary fatwa is "lain lubuk lain ikannya, lain ladang lain belalang" meaning that the habits between one region and another in Minangkabau are different and that is fine as long as it does not conflict with customary provisions. Examples of activities such as ceremonies going down, regulating how to dress, descending ceremonies baby shower and so on. This means that customs can change. The deeper meaning of Minangkabau cultural values is a philosophy that contains moral values and dimensions of teaching that affect others.

The results of studies by Stark (2013), Hastuti (2015) and dan Sulastri (2018) explained that the moral values in Minangkabau culture are (1) religious values in the form of faith and devotion to the creator, (2) the value of harmony in the form of adaptability, sharp thinking and sincerity, and (3) the value of togetherness in the form of tolerance, cooperation, unity, and democracy.

Given growth of globalisation and the infusion of cultures, this study seeks to understand how the local Minangkabau wisdom influences local school principals. The results of this study will

help inform educational authorities on creating policy and procedures to foster the ongoing development of Minangkabau wisdom within their associated communities.

Methods

This study uses a qualitative approach, commonly called a naturalistic research (Bogdan & Biklen, 1998). This qualitative research method relies on the post-positivism paradigm and is used to investigate natural phenomena or objects where the researcher is the key instrument. This research uses a multi-case study design. From this model, the researcher wants to get an idea of the process of the principal's visionary leadership practices from local Minangkabau wisdom. The three research settings are junior high school with one of the West Sumatera Provinces of Indonesia. They are SMP Negeri 1, MTsN and SMP IT Iqra in Solok City. These settings were chosen because they are still richly influenced by Minangkabau values.

Data is sourced from both people and school based documentation. Data is gained from the interviewees including the role of each of the participants, namely principals, teachers, community/parents, and students. School documentation data sources include artefacts such as pictures, photos, notes, or writings. This research is designed to obtain multi-source data from key informants in schools. The principals chosen for the study illustrate real-life visionary leadership practices based on local Minangkabau wisdom.

Researchers used three key data collection techniques: interviews, participant observation and documentary analysis. Interviews are used to understand a respondent's point of view in terms of interpretation of people, events, organisational activities, feelings, motivation, and recognition of the influence of such (Sonhadji, 2012). The use of participant observation aimed to again a deep understanding and familiarity with a certain group of individuals, their values, belief, and way of life. An important aspect of this observation activity is the level of researcher involvement with people involved in the observation activity (Creswell, 2009). This observation is used to complete, and test data supplied by informants during the interview process, which may or may not be comprehensive. In this study, researchers conducted passive participation observations; that is, researchers conducted data retrieval without participating in activities or interacting with observed people.

Finally, documentary analysis was used to give voice and meaning around a particular topics raised. Analysing documents incorporated coding content into themes similar to how focus group or interview transcripts are analysed. The types of documents raised and discussed during the interviews and observations included school profiles, strategic plans, supervision formats and school manuals/handbooks for parents, school performance programs, excellent activities, class rules, school activity plans, and others related to the research focus.

Data were analysed through a process of data condensation, presentation, and forming conclusions (Miles, Huberman & Sadana, 2014). At the stage of condensation, the aim is to sharpen, focus, discard and organise data so that conclusions can be drawn and verified correctly. In the data presentation stage, researchers find meaningful patterns to formulate a logical sequence. In the final stage, conclusions are drawn where researchers find and explain patterns about the events that occur. Data validity is tested based on credibility, dependability, and confirmability (Creswell, 2009).

Discussion of Findings

This study highlighted that Minangkabau cultural values, as a local culture in the West Sumatra region in Indonesia, are still applied because the majority of the population continues to uphold cultural norms and values inherited from their ancestors thousands of years ago. Like the work of Clamer, 2019 and Eshariyani, et al , 2019 the study found that to maintain cultural values in the midst of society, while at the same time forming a human moral identity, it is necessary to prioritise the preservation of traditional norms and values for the next generation; especially in the school environment. This emanated in the form of inculcation of character values, role models and others through the leadership of the principal. Overall, the study revealed three key findings:

1. *Minangkabau Cultural Values in Visionary Leadership in Schools*

Among the supporting factors that cause the Minang community to uphold their values of life that are harmonious and peaceful, are that they are inspired by the presence of a leader, including those in the education sector. Even since the time when the kingdom with a king (panghulu) was carrying out their role, society has always been guided by the culture of the Minangkabau; be it the thoughts, hearts, or actions of the people they lead. This study found that these values also inspired the visionary leadership of the principals in bringing about change in schools. Those values are:

a) **The Religious Values:** namely the values of faith and devotion, where before building relationships with fellow humans, it is necessary to build relationships with the creator. If this has been well established, it is believed that relations with humans are expected to run smoothly. Likewise, in carrying out activities, all must lead to a relationship with the creator. In the Indonesian schools in this study, before the teaching and learning activities begin, activities are undertaken to highlight the relationship with the creator. The activities followed the *Minangkabau* cultural philosophy. Principals believed that learning must prioritise religious values and should be part of the school culture. Its implementation in daily life informs the meaning of all existing legal sources that come from the Qur'an. At all schools, the commencement of the teaching and learning activities began with

the reading of the Qur'an. The teacher directly plays a role in correcting recitation and encouraging proper reading of the Qur'an as performed by students. Habituation of reading and bringing the Qur'an to school is mandatory, and if it is found that students do not carry the Qur'an, then they are in violation of this rule.

In carrying out daily activities in Minangkabau, the existing ideology states that the Minangkabau theology is based on the divinity shown by the strength of strong faith and piety; both in social relations and various fields of life that are no exception in the educational life at school. As supported by Javaid et al., 2018, this study highlighted that when leaders carried out work informed by religious values, it not only made work more effective but also more productive. Relationships were more positive with the school community, thereby making organisational commitment and performance stronger. The meaning of work is also determined by the level of religiosity of a leader (Yaseen & ElRefae, 2019). When the leader has a close relationship with their God, their attitude and behaviour will tend to be consistent with religious rules and regulations (Hayati & Caniago, 2012). Through demonstrating their relationship with God, principals were more able to reflect their attitude towards subordinates and also towards the various fields of work they undertook.

b) The value of harmony: namely the values of balance and fairness in living together in a school environment. Principals in this study depicted these values in the form of adjustment and understanding of the surrounding environment and by following the Minangkabau philosophy, *sakali aia gadang sakali tapian barubah, dima bumi dipijak disitu langik dijunjuang*). In translation, this refers to the ability of a school principal to adjust to the environment. The adaptability of a leader in a school environment in this study was seen from how they embraced inviting school members to implementing agreed-upon rules so that what has become a decision has the support of all the school community. Predominately, these were school rules that promoted equality and mutual respect, were flexible, supported a school climate conducive to learning, and demonstrated hard work in the form of discipline and responsibility. Following the Minangkabau cultural values *barakik rakik ka hulu, baranang ranang ka tapian, basakik sakik dahulu, basanang sanang kamudian*; (which means the importance of forming teamwork in achieving that goal) there was a seriousness that principals pursued through the spirit of fairness together.

Harmony was seen in principals carrying out their role the form making an effort to influence school residents with the sole purpose of working together for achieving the success of school goals. It was also seen in their ability to adapt to changes in the school environment both internally and externally. Whether or not a school is

good reflects the performance of a school principal. This is because the principal is a role model for all school members (Annesi, 2020). The need for effort and hard work in school development is to enable resilience in facing challenges, particularly in the development of science and technology. The schools in this study, through their principal's leadership, became organisations that are open to change and can develop the capacity of school residents to adjust to these changes. This supports the view of Rahman & Mohd Deris, 2019, who state that it is necessary to support cooperation, direction input from all school members formed through the values, attitudes, perceptions, and commitments of its members.

C) The values of togetherness: namely the existence of tolerance values in the *Minangkabau* language values, (ie *barek samo dipikua ringan samo dijinjang*) and democratic values (ie *bulek aia dek pambuluah bulek kato dek mufakaik*) within the *Minangkabau* culture. Principals in this study implemented these values in the form of equal opportunity in issuing opinions, respecting differences of opinion, accepting the results of joint decisions and mutual respect. In *Minangkabau* culture, mutual respect is known as "*Kato nan ampek*" which is how to behave to people older than themselves, how to behave towards peers and how to act to those younger than us. In a school environment characterised by the brotherhood (people following the values of local *Minangkabau* wisdom), the values demonstrate respect for differences, collaborative decision making, and by mutual agreement. Principals enacted the democratic values through the fostering of togetherness and developed guidelines to support the "life" of both the community and in the school environment. This resonates with fostering a sense of unity, mutual assistance and empathy (Kim et al., 2019); and with these values forming the characters of students (Syafitri et al., 2019). Schools built with a sense of togetherness accompanied by a strong commitment produced above average results.

2. Strengthening the Minangkabau Cultural Values Through Visionary Leadership Behaviour in Schools

This study found that the visionary leadership values of school principals from the *Minangkabau* culture can be developed from implementing the three values above and will be able to strengthen the culture within the school environment. While efforts to strengthen these values are carried out continuously in schools in Indonesia, this study offers a way forward. This can be in the form of increasing principal collaboration and networking. Principals in the study who collaborated regularly and discussed how, starting from the vision, mission, goals, and program in the school structure, their leadership skills influenced the growth of the school. Furthermore, these principals increased the propagation of the values of local *Minangkabau* wisdom through electronic media, magazine pamphlets and invitations posted on the walls of the school. Furthermore, visualisations of these values in the school culture by the principal (in

being a *role model*.) resulted in teachers, employees, students' parents, and surrounding communities adopting these values. As a result, all the people contributed to the positive change in the school both internally and externally, ultimately affecting the success of the school.

3. Visionary Leadership Strategies for School Principals in Strengthening Minangkabau Cultural Values in Schools

The failure of a leader to implement leadership strategies has a negative impact on the organisation they lead. This study found that leadership behaviour contributed significantly to change efforts in schools from the quality of teachers to the effectiveness of school programs to student achievement. Furthermore, the study found that the capability a school principal's leadership is closely related to local cultural values. The more the leader adapted to the local cultural environment the greater the results of the school. The principals in describing their practice and professional values actually used a common visionary leadership behavioural approach which is fostered by the cultural values. This studied illuminated four key leadership behaviours:

- 1. Creating and Forming a Vision:** The principals strongly encouraged changes in the programs and initiatives that lead to improvement within their school through focusing on the vision, mission, and future goals. Through shared vision and intellectual stimulation, the development of principals' participation to form collaborative plans was critical to success. This was seen through building collegial relationships to unite various ideas of new hope for the key goals of the school. Moreover, to have clear hopes and goals so that they can be achieved through vision, mission, goals, and programs together, was a priority for these principals. Visionary leaders with Minangkabau values will develop their potential to guide followers to always go according to their vision so that performance can develop; this determines the quality of a leader (Madugu & Manaf, 2019).

For schools in Indonesia, the vision is reflected in the Minangkabau cultural values that colour the mission, goals, and programs. These are based on "adat basandi syara 'syara' basandi kitabullah". These are the norms that exist in life whether in the community or schools and are sourced from the Qur'an 'an and hadith. For dreams and ideals to be appropriately realised, visionary leaders need to build these dreams by inculcating them into the vision. To achieve them, they need the support of an expert team as expressed by Kotter & Cohen (2002). Principals in this study formed teams from within the group. This expert team, consisting of people with deep cultural values, who have a good reputation and are influential in pushing for the change process, can create mature decisions for the school. This team worked hard

to create a vision, empower people to take action and develop new strategies to help build the culture of the school.

- 2. The Fostering of the Vision:** Principals believed developing key strategies to implement the vision was an important component in promulgating the cultural values. They felt that the direction of policy change can be more transparent and could motivate members to act in the desired direction. It also made it easier to coordinate the actions of members from different backgrounds. Based on this, a clear and detailed vision statement was needed (hence number 1 above). By developing strong strategies and gaining commitments from all members of the school, the fostering of a vision was carried out in consensus and openly with the school community. It is the vision that influences the direction of school development by following the *Minangkabau* cultural values, (ie *Bulek Aia Dek Pambuluh Bulek Kato Dek Mufakat*) to realise the agreed progress. Principals were adamant that followers (community members) must unite to know it. Developing a vision is one step, implementing strategies to realise the vision has the propensity to push the school in the direction of transformation. This required a capable principal who can connect the goals with the vision and be able to motivate members in taking action. Like other studies, the vision while important for all people to know and understand, it is the principal who guides the desired future and the steps needed to realise the change itself (Ates et al., 2018; Schilling, 2018).
- 3. Communicating the Vision:** Principals in this study believed that once the vision statement has been agreed to then for the desired changes to go well, the vision needed to be communicated to all layers within the school community. The purpose of which is for all members to adopt the commitment of the vision. Schools in Indonesia communicate through meetings, discussions, and slogans in the school environment. The dimensions of *Minangkabau's* cultural value, (in this case, *dimana bumi dipijak, disitu langik dijunjuang*), purports that if it has become policy, it needs to be supported and empowered to accelerate the realisation of change. By communicating the vision, principals felt they were better able to foster a sense of togetherness towards the betterment of the school (Kearney et al., 2019), and how effective their visionary leadership was, lied in how well they could communicate the vision (Stam et al., 2014). Success or failure of leadership to communicate, at its core, lies in how to successfully motivate followers (Venus et al., 2019) so that the substance of the vision can be realised, and the behaviour of followers can be managed collectively.
- 4. The Implementation of the Vision;** This study found that principals placed an importance on translating the vision through concrete action, as a way for them to realise change in the school. It motivated teachers to act, foster trust, develop

initiatives, create ideas, encouraged positive cooperation between schools, parents, and the community. It's this dimension of Minangkabau culture, (*barek samo dipikua, lightly samo in jinjiang*) that needs strong cooperation in every element in the school. In addition, this study highlighted that building collaboration in understanding changes, in-group/organisational dynamics is more relevant because it will foster a sense of shared responsibility and accelerate the implementation of change. Yukl (2012) provides a benchmark to expedite the implementation of vision to measure organisational progress, including equating perceptions of the urgency of change, communicating vision, and form a coalition team. The same thing was also expressed by Sarwono et al., (2020) where the presence of visionary leaders in the implementation of school programs is as an inspiration and increases the participation of school members. In doing so accelerates the emergence of strength and credibility of the leader to bring about positive change.

Conclusion

In conclusion, the findings of this study note that the principal is a role model in realising change in the school and their role is enhanced when taking into account the prevailing cultural values. Through *Minangkabau's* cultural values, the presence of a leader can guide their school community through providing motivating and inspiring their community members to inculcate the values as they work together in achieving common goals.

The adherence to the values of local wisdom is one of the dominating strategies in improving leadership in both small and large organisations, where a successful leader learns from their mistakes. Have a strong determination to always learn, a high commitment to want to change, build themselves to be the best, and become a model for others are ingredients these principals have.

To be able to carry out effective leadership, principals require a strong vision to guide the life of their community. Through their leadership, guided by the influence of the values of local Minangkabau wisdom, principals provide inspiration for those around them including their teachers, staff, students, and people who are involved in running the school. Moreover, effective leadership provides improvements in school development both in terms of input, output, and other management processes that lead to the formation of a culture that synergises with the vision values. Further research is expected to examine the leadership efforts in maintaining the vision of the school organisation.

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