

Principal's Transformational Leadership In Strengthening Character Education Based On Teaching Values And Dimensions Lonto Leok, Manggarai Community, West Flores – Indonesia

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Abstraction: *This study describes the application of the local cultural values "lonto leok" of the Manggarai community that have not been conceptualized by the Indonesian Ministry of National Education, as a standard for the main values of character in schools. We also describe the behavior of transformational leadership developed by Podsakoff, et al., Leithwood and Jantzi, which has been implemented by principals, through an approach dimensions of teaching lonto leok Manggarai community, which has some similarities concept with dimensions of traditional leadership developed by Hofstede. This study used a qualitative approach, case study design at SMPN 1 Komodo, Labuan Bajo, West Manggarai, West Flores-Indonesia in 2018,. Data was collected through in-depth interviews, participant observation, and documentation. Data analysis using modified analytical analysis methods. Data validity is checked based on the degree of credibility, transferability, dependability, and confirmability. The results of the study explained, that the local cultural values "lonto leok" of the Manggarai community were very effective in shaping the character of students, and implementation of transformational leadership of the principal, which is supported by the teaching dimensional approach lonto leok Manggarai community, it is very effective in optimizing character education strengthening programs in schools.*

Keywords: *transformational leadership, principals, strengthening character education, character values and the dimensions of teaching lonto leok*

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I. Introduction

The national character education strengthening program has been implemented by the Ministry of Education and Culture of the Republic of Indonesia, as a continuation of the character education program that has been implemented since 2010. The Indonesian government revitalized the national education policy through the Government Regulation of the Republic of Indonesia number 87 of 2017, on Strengthening Character Education, chapter I, article 1 which emphasized, that "character education strengthening programs are pedagogical activities that unite the heart, taste, mind and body and implemented through cooperation between the internal components of the school, parents, and the community along with the drive to form mentally through the National Movement for Mental Revolution". This Government Regulation must be implemented at the school level through intensive coordination with all school components, including the important role of school principals.

Even though the Indonesian government has revitalized national education policies, the character education strengthening program has not been implemented optimally in schools. There are several reasons for the failure to implement a character education strengthening program in schools, explained in Kleden's study (1987); Musana (2011); Zamroni (2011) Zubaidi (2011); Wibowo (2015); Ardiawan, (2018). **First**, the standard of the main character values set by the Government of Indonesia applies universally, and based on national culture, but is not rooted in local cultural values. This is reasonable, because Indonesia has a national culture or the culture of unity, but unity in culture is not an easy thing, and if cultures are united, then it follows the pattern of cultural unity which? Base on national culture as the standard of the main values of character is political policy, not the right education policy. Therefore, the use of local cultural values in character education is very relevant to the vision, mission, goals and uniqueness of the school. In addition, the character values of local culture have inspired the behavior of local students. **Second**, the principal has not found a pattern of relevant approaches to optimize the implementation of strengthening character education program. As a result, experience

ambiguity in planning, implementation, and evaluation of activities; the school does not yet have guidelines for implementing character education strengthening programs; there is no uniformity in the preparation of learning device models and character learning steps by the teachers in the class.

Through the light of the latest research, we found the Komodo 1 Junior High School, Labuan Bajo, West Manggarai Regency, West Flores - Indonesia, has used the local cultural values "lonto leok" as the main character values. The Lonto leok values of the Manggarai community are very effective to be applied in schools, because the lonto leok values have become the norm, and values are integrated into the lives of students, both in school, family, and society (Sutam 2014; Tapung, et al., 2018). In addition, we find the practice of principals' leadership that unites transformational leadership models with dimensions of local cultural teaching. At this level culture can influence leadership concepts, styles, and practices more effectively (Bass & Avolio, 1994; Hofstede, 1993; Gerstner & Day, 1994; Hofstede, 2001; House & Aditya, 1997). This perspective is called a culture-specific approach, where a leader must be able to adapt to the cultural environment. Therefore, to optimize the strengthening program of character education in Junior High Schools, State 1 Komodo, West Manggarai, West Flores - Indonesia, principals use the transformational leadership approach developed by Podsakoff, et al., (1990); Leithwood & Jantzi (1999), namely; articulating the vision; provide intellectual stimulation; offers individual support; describe professional practices and values; shows high performance expectations; and develop structures to encourage participation in school decisions. While the dimensions of the local culture that supports the principal's transformational leadership role is the lonto leok teaching dimension. The teaching dimension of lonto leok is considered to have similarities with cross-cultural transformational leadership patterns (Den Hartog et al., 1999). The teaching dimension of lonto leok is considered to have similarities to the patterns of cross-cultural transformational leadership (Den Hartog et al., 1999). In addition, the dimension of teaching lonto leok has similarities and incompatibility of concepts with cultural dimensions developed by Hofstede (2001) which explain the distance of power, individuality, and traditional collectivity.

Thus, the contribution of our research is to position the values of the lonto leok of the Manggarai community, West Flores - Indonesia, as the main values of character in the school. In addition, this study is used as a guide for the principals in implementing the transformational leadership approach based on the lonto leok teaching dimensions at school. The results of this study, at the micro scale is used as input for the Office of Education, Youth and Sports in Manggarai Regency, East Manggarai Regency, and West Manggarai Regency, in order to make the Junior High School, School 1 Komodo, Labuan Bajo, West Manggarai, West Flores - Indonesia, as a model/referral school for other secondary schools, in using the lonto leok values as the main values of character in school. On a macro scale, this research can be used as a recommendation for the Indonesian National Directorate of Education and Culture, both at elementary school and secondary schools levels, so that every school in Indonesia is given space to explore and use local wisdom values as a standard of the main values of character, and encourage all principals to apply the transformational leadership approach based on the dimensions of local cultural teaching.

II. Literature Review

Education, Culture and Character

Education and culture cannot be distinguished, because the essence of education is civilization or acculturation (Dewey, 1944; Obanya, 2005). Culture is a system of thinking, motives, values, morals, norms, social relationships, identities, interpretations, and human beliefs that constantly change and result from human interaction with fellow human beings and the natural environment (House et al., 1999; Nieto, 2008; Mason, 2013; Kementerian Pendidikan dan Kebudayaan, 2016). Education is a planned effort to develop the potential of thinking, values, morals, social relations, and beliefs of students, which are inherited and used for survival in the current and future (Lickona, 1996; UNESCO, 2012). Character is the basic existence of a person's personality which is formed from the results of the internalization of virtues, as a basis for thinking, behaving, and acting (CEP, 2002).

If humans live in a particular social and cultural environment, the development of individual character can only be done in certain social and cultural environments (Bruner, 1966; Nieto, 2008). Thus, the task of education as a cultural mission, must be able to process; cultural heritage; helping students to take on social roles and taught to perform that role; combining various identities of students into a broader cultural scope; students must develop and or maintain cultural competence; students must develop a critical, consciousness with which to challenge the status quo of the social order, and become a source of social innovation (Ladson-Billings, 1992c; Tilaar, 2005). At the level of strengthening character education, Bruner (1966); Kruger & Tomasello, (1996); Kementerian Pendidikan dan Kebudayaan, (2010); explained, that the strengthening of a culture-based character education is very important, in form; (1) the robustness of the personal to the influence of outside culture, (2) the intelligence to manage the values of outside culture, (3) intelligence integrating outside cultural values into indigenous culture, (4) the intelligence to filter their own culture and foreign culture, which is not in accordance with the values of the culture and the nation character of that is dignified, and (5) the ability to follow

the direction of cultural development in line with technological progress. Based on the idea that there is, then strengthening character education based on cultural values is defined as educational activities that unite hearts, taste, mind and body through the development of cultural values to shape the character of the students.

Lonto Leok Values From The Manggarai Community, West Flores–Indonesia

The wisdom and cultural artifacts that are still alive in the habits of the Manggarai people are the lonto leok culture. Lonto leok is a cultural heritage that is valuable for the life of the Manggarai community. Literally, the word lonto leok consists of two words, namely lonto means sitting, and leok means circular. Thus the word lonto leok means the form of sitting in a circle in joint meetings and in various traditional ceremonies (Verheijen, 1967; Bhawuk, 2008). Lonto leok (sitting in a circle) is symbolized from the traditional house of the Manggarai people (Mbaru Gendang) in the form of a circle, and forms of agricultural land (lodok) in the form of spider nests (Dagur, 1997; Erb, 2005; Sutam, 2014).

The deeper meaning of Lonto Leok is a philosophy of life that contains moral values and dimensions of teaching that influence others. Research results of Dagur (1997); Toda (1999); Erb (2005); Janggur (2010); Nggoro (2013); Sutam (2014); Tapung, et al. (2018), explains, that the moral values contained in Leonto Leok are; (1) democracy, in the form of participation to give and receive every thought and openness to accept the decision together;(2) unity, to unite differences and strengthen the relationship of lineages from one generation to the next; (3) peace, respecting others, and avoiding conflict; (4) love, which is based on Christian love; (5) justice, especially in the distribution of agricultural land (lingko) fairly; (6) honesty, which emphasizes the similarity between words and deeds; (7) hard work, in order to fulfill a decent life, and be able to finance children's education; and (8) friendliness, in communicating with others, without creating differences. In addition, the teaching dimension lonto leok supports the behavior of a leader to influence others, namely; (1) *tatong* (encouraging progress and change), (2) *toing* (teaching how to overcome problems), (3) *titong* (giving guidance for doing things responsibly), (4) *tatang or titing* (strengthening and empowering), (5) *toto nai bakok* (showing an expression of partiality), (6) *bantang cama reje lelung* (participation and cooperation).

Transformational Leadership Principals Based Teaching Dimension Lonto Leok

Speaking of leadership in the field of education is a major concern in many of the study the researchers. Leadership behavior has implications for efforts to create change and progress of the school, which are assessed based on the quality of the work of the teacher, the effectiveness of the school program, and the quality of student achievement (Leithwood & Jantzi, 1999). But it cannot be denied, the effectiveness of the principal's leadership, has to do with the condition of the local culture but there is no denying that the effectiveness of the principal's leadership has to do with the conditions of local cultural values. Spreitzer, et al. (2005) explained, that cultural values play an important role to assess the transformational leadership and leadership effectiveness. Bass (1997) believes, that transformational leadership is considered good if applied in a cross-cultural sphere, because different cultural characteristics in the social life of the community, requires a different leadership behavioral approaches. Den Hartog et al., (1999) research explains, there are similarities transformational leadership patterns in cross-cultural studies. That is, the culture can influence the concept, style, and practice of leadership (Bass, 1998; Hofstede, 1984; Gerstner & Day, 1994; Hofstede, 2001; House & Aditya, 1997). This perspective, called a culture-specific approach, where leaders must adapt to the cultural environment. That is, certain transformational leadership behaviors can be compared in a cross-cultural studies.

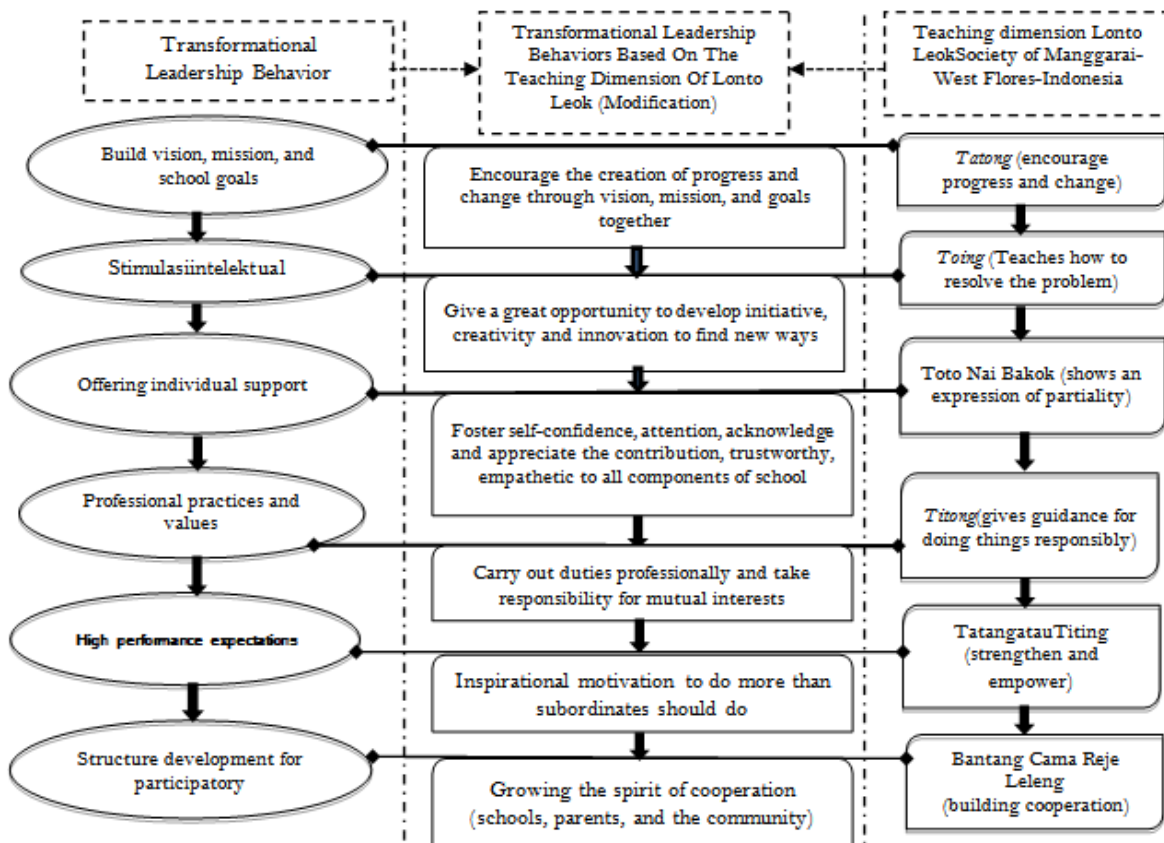
In the context of our research, especially in optimizing the implementation of character education strengthening programs, principals used the transformational leadership behavioral approach developed by Podsakoff, et al., (1990); Leithwood & Jantzi, 1999), such as; articulating the vision; provide intellectual stimulation; offering individual support (responsive to personal needs through the provision of humane treatment), offering intellectual stimulation (thinking of old problems in new ways); describe professional practices and values; shows high-performance expectations; and develop structures to encourage participation in school decisions. The effectiveness of the principal's transformational leadership behavior is supported through a cultural dimension approach, namely distance of power, uncertainty, and individuality-collectivity developed by Hofstede (2001). The dimensions of this culture, have in common and incompatibility with cultural dimensions contained in the teaching lonto leok, which is applied by the principal (Jung, et al., 1995; Hofstede, 2001; Sutam, 2014, Tapung, et al., 2018) . In figure 1, below describes the principal's transformational leadership behavior developed by Podsakoff, et al. (1990); Leithwood & Jantzi, 1999; Bass & Riggio, 2006), are supported through the dimensions of the teaching lonto leok of the Manggarai people

First, build the vision, mission, and goals of the school. This action was achieved, through the dimensional approach of teaching lonto leok in the form of "tatong" (encouraging progress and change). This means, that principals need to encourage progress and change in schools, based on their vision, mission and shared goals in the future (Bass, & Avolio, 1990; Leithwood & Jantzi, 1999; Spreitzer, et al., 2005). In this context, the dimension of teaching lonto leok opposes the behavior of traditional leaders that tends to maintain the status quo (Hofstede, 1993). **Second**, intellectual stimulation. The characteristics of the leader, applied in

conjunction with the lonto leok teaching dimension approach, in the form of "toing" (teaches how to resolve the problem). In this context, the principals provide an opportunity for subordinates to develop creativity and innovation in addressing an old problem in a new ways (Bass & Avolio, 1994; Bass, 1998). A leader must have extensive knowledge, to empower subordinates. Lonto leok teaching dimension to this action, offers the openness to accept new thoughts. **Third**, offer individual support. The behavior of this leader, in accordance with the teaching dimension of lonto leok, in the form of "toto nai bakok" (showing an expression of partiality). That is, the presence of leaders foster self-confidence, attention, acknowledges, and appreciate the contribution, can be trusted by subordinates, and pay attention to the needs of subordinates (personal and family) (Podsakoff, et al., 1990; Leithwood & Jantzi, 1999; Spreitzer, et al., 2005; Sutam, 2014; Tapung, et al., 2018).

Fourth, professional practices and values. The dimension of teaching lonto leok that supports the practice of this leadership is "titong" (providing guidance for doing things responsibly). That is, the presence of leaders becomes a guide, and role models for subordinates. Through the dimension of Lonto Leok's teaching, it rejects traditional authoritarian behavior and keeps the distance between leaders and subordinates (Hofstede, 1984; Den Hartog, 1999; Leithwood & Jantzi, 1999; Spreitzer, et al., 2005; Sutam, 2014). Therefore, leaders need to have moral maturity and moral enhancement of followers (Kuhnert & Lewis, 1987; Burns, 1978). **Fifth**, high-performance expectations. The dimension of teaching lonto leok that supports leadership behavior is "tatang or titing" (strengthening and empowering). That is, leaders provide inspirational motivation to encourage subordinates to do more than what subordinates should do (Yammarino, et al., 1998; Sutam, 2014). The dimension of teaching lonto leok at this level opposes the culture of conformity, nepotism and loyalty. **Sixth**, the development of structures for participation. The teaching dimension of lonto leok in accordance with this leadership behavior is "bantang cama reje leleng" (cooperation). That is, the presence of leaders revives togetherness, participation to achieve common goals (Leithwood & Jantzi, 1999). The dimensions of lonto leok teaching at this level, to emphasize gender bias and oppose individualism and domination of the masculine in the traditional leadership (Hofstede, 1984).

Figure 1. the framework of transformational leadership behavior, based on teaching values of lonto leok, manggarai community, flores barat - indonesia.



Source: modified results from; Podsakoff, et al., (1990), Leithwood & Jantzi (1999); Hofstede (2001); Sutam, (2014); Tapung, et al., (2018), and interviews with thinkers / activists of culture

III. Methodology

Research Design

This study uses descriptive analytic qualitative research design, to obtain in-depth and holistic information related to the process, determination, lonto leok values as a standard of the main values of character, formulation of vision, mission, goals, and strengthening programs for character education in schools, and the principal's transformational leadership approach is strengthened through the lonto leok teaching dimension approach (Higgs & Grace, 2009; Miles, et al., 2014).

Sources of Data

Sources of data collected in the form of words and actions of people who are observed and interviewed, the rest are non-human data including documents and photographs (Higgs & Grace, 2009; Miles, et al., 2014). Through purposive sampling technique, and snowball technique (Snowball Technique) (Altheide & Johnson, 2000; Cresswell, 2009; Miles, et al., 2014), it was determined that the key informants were divided into several groups, namely: (1) the indigenous elders traditional elders and cultural thinkers / activists, which spread in Manggarai Regency, East Manggarai Regency, and West Manggarai Regency. Conditions for the election of indigenous elders, namely; 65-80 years old, understanding the broad and profound culture of lonto leok, is often invited by the Regency Government to provide materials for lonto leok, staying in traditional houses (mbaru gendang) and still actively leading traditional rituals. Election requirements for cultural thinkers / activists, namely; 65-80 years old, has held the post of indigenous elders, have a broad and deep knowledge of the culture lonto leok, often invited by the local district government to provide materials about the culture lonto leok. (2) school components directly involved, namely; headmaster, vice principal, coordinator of curriculum work team, coordinator of student affairs work team, coordinator of community relations work team coordinator, 3 senior teachers representing grade VII, VIII and IX teachers, 3 class caregivers, 1 teacher guidance and counseling , 2 religious teachers, 1 teacher in the area of arts and culture, 1 teacher developing interests and talents, and 3 people representing students in class VII, VIII, IX. (3) Representing the District Education Office (school supervisor and head of the secondary education sub-sector) as monitors. (4) 3 staff members of the school committee, and 3 people from the parents' side of the student, because it is related to participation in supporting the school program

Data Collection Techniques

Data collection techniques are directed at the natural setting through in-depth interviews, participant observation, domination studies, to examine and understand the processes of attitudes, views, feelings, and behavior in a coherent, detailed, and holistic manner (Denzin and Lincoln, 2000; Cresswell, 2009; Miles, et al., 2014).

Analysis and Validity of Data

Data were analyzed using a modified induction analysis techniques (Miles, et al., 2014). Furthermore, the validity of the data measured by the degree of credibility, transferability, dependability, and confirmability. Credibility techniques are carried out through the following stages. *First*, extension of participation (4 months from January to April 2019, from the time of research in 2018). *Second*, perseverance /regularity of observation. *Third*, triangulation, such as; (a) source triangulation, carried out by: (1) comparing the observed data with data from interviews; (2) comparing what people are saying in public what he says in private; (3) comparing what people are saying about the situation of research in what he says all the time; (4) comparing the situation and perspective of someone with different opinions with the views of others; (5) comparing the results of interviews with the contents of a document related. (b) triangulation method, carried out by checking the degree of trust in the findings of research results based on several data sources with the same method. (c) Triangulation of theories, namely comparing the facts of findings with one or more theories as an explanation of the appeal. *Fourth*, peer examination through discussions with colleagues. *Fifth*, negative case analysis, by collecting cases that are not in accordance with the patterns and trends of information that have been collected and used as comparative material. *Sixth*, checking members, to check whether the data recorded and interpreted by the researcher are appropriate and the truth is recognized by key informants. *Transferability*, through careful research reports and reference to the focus of the study. Dependability, in the form of checking or evaluating the accuracy of the researcher by the dissertation promoter in conceptualizing data constantly. *Confirmability*, carried out through testing by the dissertation promoter to assess research results, mainly relates to the description of research findings and discussion of research results (Denzin & Lincoln, 2000; Altheide, & Johnson, 2000; Creswell, 2009; Miles, et al., 2014)

IV. Results

Based on data collection obtained from key informants, the findings of the data are presented as follows.

Discovery of The First Focus

Based on data collection from three indigenous elders as key informants, it was explained that lonto leok is one of the cultural heritages of the Manggarai community, since the first until now, it is still used in the activities of cultural institutions, government institutions, social institutions, and used in the field of education in 2016. Lonto leok which means "sitting in a circle" takes the symbol of a traditional house (mbaru gendang), and farmland (Lodok) in the form of a spider's nest. In leok lonto activities, discuss the various themes in accordance with the needs of each group.

Figure 2. Symbol of Lonto Leok (Mbaru Gendang and Lodok)

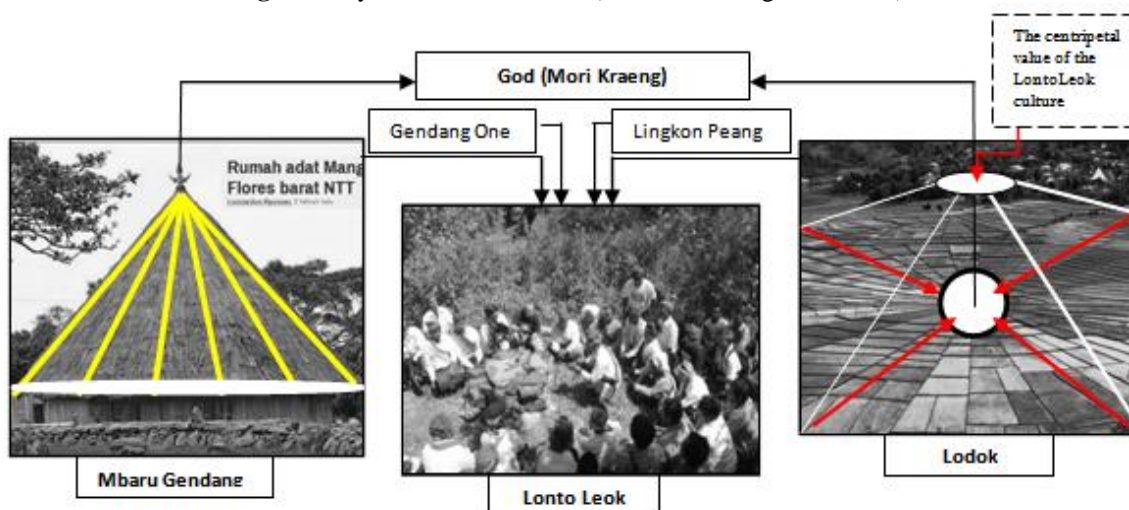


Photo Source : West Manggarai District Tourism Office

Figure 2, explains that the culture of lonto leok (sitting in a circle) is based on the life philosophy of the Manggarai people, symbolized by; (1) traditional house (mba gedang) in the form of a circle that leads to a peak forming a cone. This symbol gives the sense that the entire plan of human activities on the earth, culminating in the worship of the Supreme Being (Mori Kraeng); (2) agricultural land (lodok) in the form of a spider's nest. This symbol means the unity of human life on earth always moves towards the center of life (centripetal), namely the Supreme Being (Mori Kraeng).

The cultural symbol of lonto leok inspires the life of the Manggarai community who idealize the harmony of life together and spiritual depth to obtain salvation after death. The manifestation of life harmony is shown through several moral actions, such as; (a) democracy, prioritizing speaking rights for all participants and ready to accept joint decisions; (b) unity, striving to resolve problems without conflict; (c) peace, by prioritizing life safe, peaceful and peaceful; (d) love, which is inspired by the values of Christian love; (e) fair, in the distribution of agricultural land, and other interests; (f) honest, in words and deeds; (g) hard work, for the welfare of life; (h) hospitality, accepting others regardless of differences. In the field of education, the moral aspects of lonto leok are used as the standard of values to the students character. These character values are school branding. This school branding is reinforced through idiomatic words called "goet" as a binders, activator, and unifying mind, hearts, and actions. The following is a comparison table of the values of the main characters of Indonesian national education and the values of the character of lonto leok, of the Manggarai community.

Table 1. Comparison of the national main character values and the Leonto leok character values

Values of the National Main Character	Lonto Leok's Character Values
Religious Religious Sub-Value: peace of mind, tolerance, firm stance, self-confidence, cooperation, rejecting immoral behavior and violence, friendship, sincerity, not imposing the will, loving the environment, protecting the small and marginalized	<ul style="list-style-type: none"> • Democracy Democratic Sub-Value: respect others, be humble, and respect differences. Go'et (idioms): -. <i>bantang cama reje leleng</i> -. <i>nai ca anggi, tuka ca leleng</i>
Nationalist Nationalist Sub-Value: the appreciation of the nation's culture, willing to sacrifice, excel, and excel, love the country, protect	<ul style="list-style-type: none"> • Unity Unity Sub-Value: family, solidarity and integrity. Go'et (idioms):

the environment, obey the law, discipline, respect the diversity of cultures, ethnicities, and religions	- <i>ca natas bate labar, ca uma bate duat; ca wae teku, agu ca mbaru bate kaeng</i>
Mandiri Independent sub-value: work ethic (hard work), strong hardiness, fighting the power, professional, creative, courage, and a lifelong learner.	- <i>ipung ca tiwu neka woleng wintuk; teu ca ambong neka woleng lako</i> • Peace Peace Sub-Value: friendship, and mutual love. Go'et (idioms): - <i>ema agu anak neka woleng bantang</i> - <i>ase agu kae neka woleng tae</i>
Mutual cooperation Mutual Cooperation Sub-value: cooperation, inclusiveness, commitment to joint decisions, consensus building, help, solidarity, empathy, anti-discrimination, anti-violence, and voluntary attitude.	• Love Love Sub-value: religious attitude, solidarity, culture, and ecological spirit. Go'et (idioms): - <i>mohas agu momang hae ata</i> - <i>eme naheng koen di ca (ng) ata, pati koe agu ase kae.</i> - <i>neka acu ngong hae ata, neka kode ngong hae woe</i> - <i>eme naheng koen di ca (ng) ata, pati koe agu ase kae</i> • Justice Justice Sub-Value; fair treatment, respect for the rights of others. Go'et (idioms): - <i>eme de ata de ata muing, neka daku ngong data</i> - <i>hese etas cama langkas, lonto was cama radak</i> • Honesty Honesty Sub-Value; honest, don't lie. Go'et (idioms): - <i>eng eme eng, toe eme toe</i> • Hard work Hard Work Sub-Value: sacrificial attitude, discipline, fighting spirit, and responsibility of Go'et (idioms): - <i>dempul wuku tela toni – dari walis, runcung dureng</i> - <i>neka mejeng hese – neka ngonde holes</i> • Friendliness Hospitality Sub-Value: accept other people without any difference. Go'et (idioms): - <i>Reis/ris, ruis, raes, raos</i>

Source: (1) Kementerian Pendidikan dan Kebudayaan RI (2017); (2) previous researchers: Dagur (1997); Erb (2005); Janggur (2010); Nggoro (2013); Sutam (2014); Tapung, et. al., (2018);(3) the summary results of interviews with indigenous elders (Appendix 2), and components of the school (appendix 4)

Discovery of The Second Focus

In the second discovery, we collected data from three thinkers/cultural activists, school components involved, the school supervisors, heads of secondary education affairs, and of the community groups (parents of students, and school committees). Based on the information obtained, it was found that the schools surveyed had implemented the lonto leok value as the basis for strengthening the character education of students. The success of the school in implementing the value of the lonto leok is supported by the principal's transformational leadership strategic steps which are reinforced by the lonto leok teaching dimension approach.

Planning Phase

One of the supporting factors that causes Manggarai people to uphold the values of a harmonious, peaceful, and spiritual life, that is because they are inspired by the presence of a leader. Since the era of the kingdom, where a King (Dalu) in his role has always made teaching in the culture of Lonto Leok as a guideline. The dimension of teaching in the lonto leok culture is a guide that binds the mind, heart and actions of the people led by a King (Dalu). Likewise with the traditional/cultural leader called Tua Golo/Tua Gendang (Indigenous Elders), in directing the head of the clen (tua panga) and other members of the tribe, always using the teaching dimension of lonto leok as a teaching that unites all members of the tribe. The dimension of teaching lonto leok, until now, is still used by every Manggarai person who is entrusted as a leader in various social institutions, including in the education sector. Thus it can be said that the dimension of teaching lonto leok is a dimension of transformative leadership values, because it is not limited by time, practiced in various spheres of life, and adapts to the background of ethnicity, religion, race, class and culture of the people who use it.

Lonto leok activities in the course of time, practiced in some schools in Manggarai, including Junior High School 1 Komodo, Labuan Bajo, West Manggarai, West Flores - Indonesia. Regarding the character education strengthening program, the school principal carries out the steps of the lonto leok activity for planning activities as follows. (a) Building a network of collaboration between schools, government, parents of students, school committees, and traditional leaders. In the lonto leok meeting, the school principal gave an opportunity to 2 traditional leaders to present material on the values of the lonto leok of the Manggarai people. In the following discussion, the discussion participants determined the values of the lonto leok character which were used as the standard character values in the school. (b) The principal formed a special team consisting of; 3 senior teachers representing the school, one person traditional leaders, one person from the government (education department

of youth and sports), two people representing parents of students to formulate a vision, mission, and goals of character education. (c) The principal assigns to each work team to design a lonto leok-based character strengthening program that includes; (1) self-development activities; (2) class activities; (3) school environment; and (4) society. Overall, the steps of the principal in the planning stage are in the form of; (1) involving various stakeholders to explore and determine the values lonto leok as the main character values of the school; (2) as agents of change in revising the formulation of the vision, mission, and objectives of the character education strengthening program; (3) cooperate in teams to develop character education strengthening programs. The following is a table of comparisons of the steps of principals in general in Indonesia, and the steps of the Leok-based school principal that we found.

Table 2. Comparison of the steps of principals in general in Indonesia and the steps of the lonto leok teaching-based school principal in the Komodo 1 Junior High School, Labuan Bajo, West Mangarai, West Flores - Indonesia

Steps of the Principal in the Planning Phase		
Steps of the principal	Steps of principals in general in Indonesia	The steps of the principal are based on teaching the values of Leok
Involving all components of the school to establish the main character values of the school in accordance with the vision, mission, and goals of the school	- Not yet determined the standard character values that are typical for schools - Does not involve parents, the community, and stakeholders	- Set the standard character values based on the Leonto Leok values - Involve various parties (principals, teachers, employees, parents, government, traditional elders, thinkers / cultural activists, and the community)
Formulation of the school vision, mission, and goals	The formulation of the school's vision, mission, and objectives is not contextual and has no character	Formulate the school's vision, mission, and objectives that are contextual and characterized
Character strengthening program	Combined with school activities, and difficult to distinguish between school activities and character strengthening activities	compile special programs for character strengthening

Source: modified results from; Ministry of Education and Culture, 2016; summary results of interviews with school components

Implementation Phase

Usually, in the lonto leok activity, discussion leaders give teachings that contain character values. The meaning of teaching in the form of invitation, encouragement, enlightenment, criticism, and input to be practiced. In conveying teachings, supported by philosophical words in the form of go'et (idiomatic), the aim is to move thoughts, hearts, intentions, and actions together. While in the implementation of activities at school, the principal gives practical teachings lonto leok to move the same thoughts, hearts, intentions and actions in teachers, employees, parents and stakeholders to fight for the progress of the school. Overall, the contents of the dimension of teaching lonto leok that support the effectiveness of the role of the principal in optimizing the character education strengthening program are presented in table 3 below. Referring to the six-point dimensions of teaching lonto leok presented in table 3, then in optimizing reinforcement program of character education in schools, strategic steps principals are as follows.

Table 3. The six-point the teaching lonto leok dimensions which applied by the principal

Teaching Dimensions of Lonto Leok	Symbolic language (Go'et/idioms)	The contents of the lonto leok lesson which were given by the principal
<i>Tatong</i> (encouraging progress and change)	<i>anggom taung; nipu riwu, ongko do</i> (unification /togetherness for progress)	Inviting, encouraging all school components to work together in order to achieve progress, in accordance with the vision, mission and common goals
<i>Toing</i> (teach how to solve problems)	<i>lewing nggombek, kebor léwé</i> (wide pot, long dipper, meaning having the breadth and depth of knowledge)	Inviting and giving flexibility to teachers, employees use their competencies to solve old problems in new ways
<i>Toto Nai Bakok</i> (shows an expression of partiality)	<i>neho waé nggéreng ati agu nain</i> (as clear as water, heart, and feeling)	Honestly and sincerely, respecting subordinates' work, practicing actions that make subordinates believe, admire, be liked by subordinates, and pay attention to the needs of subordinates. Such leaders have personal charisma.
<i>Titong</i> (gives guidance for doing things responsibly)	<i>T'oing agu wahéng</i> (instructions and advice)	Inviting, encouraging teacher staff, employees to work professionally to achieve mutual interests
<i>Tatang atau Titing</i> (Reinforcing and empowering)	<i>Kudut kantis ati, cengka lemas, huru nuk, helu nai</i> (Strengthens the intention to do something better and successful)	Motivating teacher staff, employees to work beyond the planned target
<i>Bantang Cama Reje Leleng</i> (cooperation / participating)	<i>Ipung ca tiwu neka woleng tombo, teu ca ambong neka woleng lako</i> (together fighting for common interests)	Encouragement to work together (schools, parents, and the community)

Source: modified results from: previous researchers; Dagur (1997); Erb (2005); Janggur (2010); Nggoro (2013); Sutam (2014); Tapung, et., Al., (2018), and a summary of interviews with cultural thinkers / activists, school components, community groups.

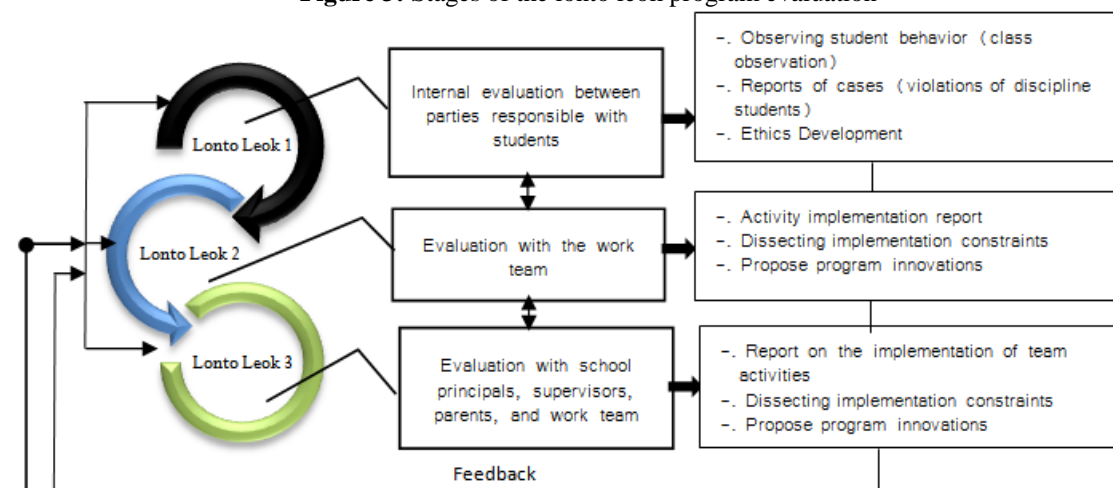
- (a) Designing 4 types of character education strengthening programs; (1) self-development, (2) classroom learning, (3) school environment, and (4) community support. The four programs are implemented in several types of activities, and each activity is processed through two stages of lonto look, namely the first lonto look stage, to coordinate the work team and determine the type of activity, and the second lonto look stage to socialize the types of activities.
- (b) The time for first and second lonto look activities, at the beginning of the school year, while the third and fourth lonto look stages are held every 3 months in one semester.

The steps of the principal's transformational leadership in coordinating and socializing the types of activities, based on the teaching dimension lonto look, described in table 4.

Evaluation Phase

The steps of the principal's strategy in evaluating the character education strengthening program are carried out through three stages of lonto look; (1) internal evaluation, between the party responsible for implementing the program (class caregivers, guidance and counseling teacher team, and student discipline teacher team) with students (third lonto look stage). At this stage, the class companion teacher informs the results of the assessment of violations of student behavior, which is obtained from the teaching teacher team, and the guidance and counseling teacher team to all students in the class, and then the class companion teacher and the teacher team of guidance and counseling, provides ethical guidance to students in the classroom; (2) the teacher who accompanies the class, reports the results of the internal evaluation to the work team group, then the work team assesses the advantages and disadvantages of the program that has been implemented, and then recommends new programs that are more innovative during the evaluation activities with the principal, supervisors, and parents. students. (3) The work team group reports the results of the evaluation of teamwork to principals, supervisors, and parents, and recommends program innovations. Furthermore, the principal, school supervisor, and parents provide feedback and input for further program optimization. A summary of the final phases of program evaluation is illustrated in Figure 3 below.

Figure 3: Stages of the lonto look program evaluation



Principal's transformational leadership behavior: (offering individual support and developing structures for participation); by giving encouragement, motivation, attention, and support, giving authority, appreciation, and broad opportunities to the work team to bring new ideas that are more innovative. The dimension of teaching lonto look is namely; 'bantang cama reje leleng' (togetherness) and 'toto nai bakok' (showing expressions of partiality)

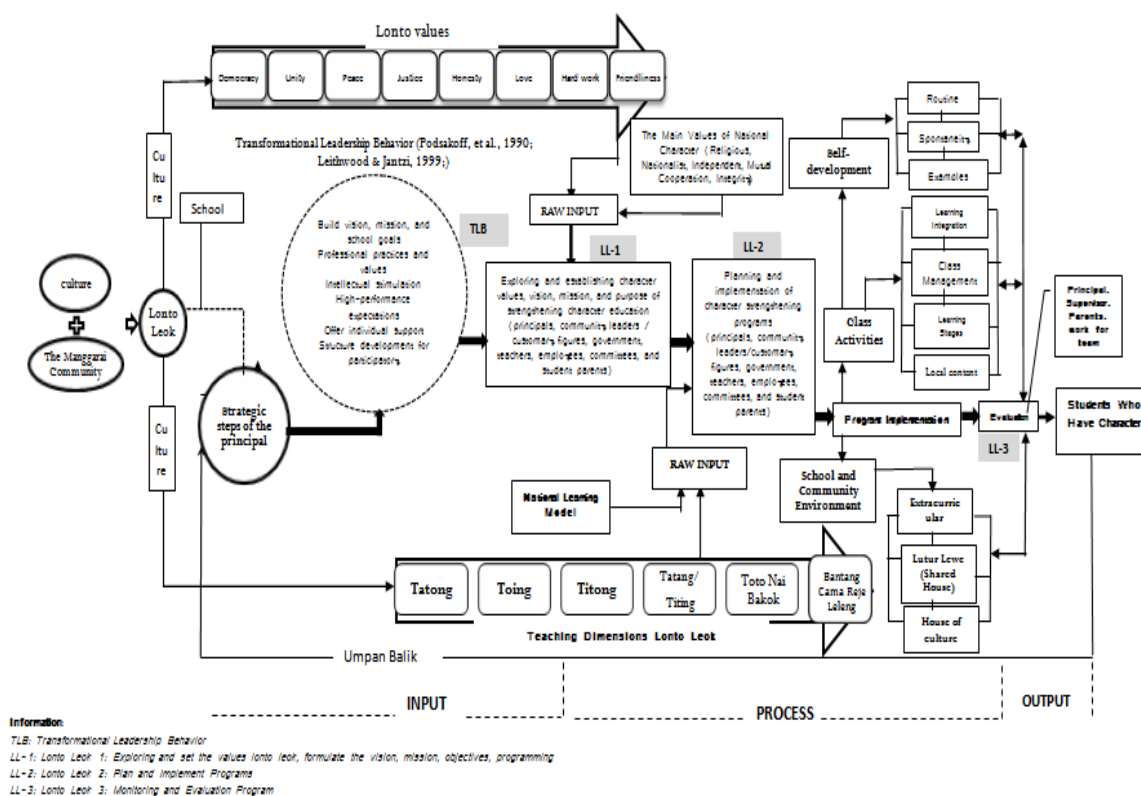
Source: modified results from; Podsakoff, et. al. (1990), Leithwood & Jantzi (1999); summary of interviews with cultural thinkers/cultural activists, school components, community groups

Table 4. Types of programs and strategic steps of principals in coordinating the implementation of activities

Type of Character Strengthening Program	Activity Coordination			
	Lonto Leok 1: Coordination of the Work Team	Types of Activities Undertaken	Lonto Leok 2: Sosialisasi kegiatan	Types of Activities
1. Self Development				
a) Regular school activities	the chief coordinator of the affairs of the student, teacher guardian of the student, subject matter teacher	Discuss routine activities carried out by students at school	teachers guardians of students and students	clean class and toilet, bear the flag ceremony, presence of activity
b) Spontaneous activities	teacher guardian of the student, subject matter teacher, teacher guidance and counseling	discuss student behavior that is prohibited while in the school environment	teachers guardians of students and students	disorderly throwing garbage, noisy in class, violence, notpolite, steal, disrespectful, dirty words
c) Exemplary	head of the student affairs coordinator, teacher guardian of the student, subject matter teacher, daily pickets, employees	building a shared commitment to set an example of good behavior in school	All teachers and employees	Behave well in school
Principal's transformational leadership behavior	(High-performance expectations and intellectual stimulation); by giving trust to teachers, employees to develop initiative, creativity, and innovation to find new ways to overcome old ways, and is strengthened by the teaching and learning dimension; <i>Tatang or Titung</i> (reinforcing and empowering) and <i>toing</i> (teaches how to resolve the problem)			
2. Class Activities				
a) Integrated into Learning	principal, head of the curriculum affairs coordinator	control the completeness of learning devices prepared by the teachers	head of the curriculum affairs coordinator	Arranging: character syllabus, character implementation plan, character teaching material, assessment format
b) Class Management	head of the curriculum affairs coordinator, head of the student affairs coordinator, teacher guardian of the student, subject matter teacher, tim tata tertib siswa	discussing the standards of behavior of students while in class, and included in student discipline books plus scores on violations and points of violation sanctions	teachers guardians of students and students	Listening to teacher teaching, respecting friends' minds, ethical ways of asking questions, creating a comfortable classroom environment, peer tutoring, punishment when there are violations and rewards if disciplined behavior
c) Learning Stages	head of the curriculum affairs coordinator with teacher guardian of the student carry out the Subject Teacher Consultation activities	Uniformize the steps of learning	teachers guardians of students and students	An example of the lonto leok based character learning stage is in Appendix 1
Principal's transformational leadership behavior	Build a shared vision and knowledge stimulation to subordinates so that they can do more than their subordinates should do and carry out their duties professionally and are responsible for the progress of the school, which is strengthened by the dimension of teaching lonto leok, <i>Tatang</i> (encouraging progress and change), <i>Toing</i> (teaching how to solve problems), and <i>Titong</i> (giving guidance for doing something responsibly)			
3. School Environment				
a) Extra-Curricular (Inter-class sports, vocal group competitions, speech competitions, regional arts, and cultural performances)	principal, head of the curriculum affairs coordinator, head of the student affairs coordinator, head of a coordinator for community relations affairs, sports teachers, teachers develop interests and talents	Discuss joint activities in accordance with the program that has been compiled	Each coach team	Football matches, inter-class volleyball and between schools; speech contest in English, Indonesian and regional languages; vocal group competition between classes with folk songs; debate competition with the theme of nationalism, cultural diversity, tourism; cultural arts performances both at school, and in collaboration with the tourism department, and PT Angkasa Pura (Komodo Airport)
b) Local content learning	head of the curriculum affairs coordinator with teachers of mulok subjects	discuss together the preparation of learning tools and local content material related to the Manggarai culture	Local content subject teachers and students	Syllabus, Learning Implementation Plans, Teaching Materials, and Learning Models; field studies (visits to cultural sites)
Principal's transformational leadership behavior	Intellectual stimulation, and the development of structures for participation; gives a great opportunity to develop initiative, creativity and innovation to find new ways in teaching students with learning from the community. This step is supported by implementing the Lonto Leok teaching dimension, <i>Toing</i> (teaching how to solve problems), and <i>Batang Cama Reje Leleng</i> (collaboration in teaching students)			
4. Community Environment				
a) <i>Lutur Lewe</i> (Shared House)	Teaching and counseling teacher team, head of the student affairs coordinator.	discuss family visits, so that together with parents take	Teaching and counseling teacher	Schedule home visits; coordinate with parents

Source: modified results from; previous researchers; Dagur (1997); Podsakoff et al. (1990); Leithwood & Jantzi (1999); Hofstede (2001); Erb (2005); Janggur (2010); Nggoro (2013); Sutam (2014); Tapung, et., Al., (2018); Ministry of Education and Culture (2017); and summary of interviews with cultural thinkers / activists, school components, and community groups

Figure 5: Chart of Findings of Lonto Leok Values and the Strategic Role of Principal Transformational Leadership in Teaching Dimension-Based Character Education Lonto Leok, at the Komodo State Junior High School, Labuan Bajo, West Manggarai, West Flores, East Nusa Tenggara Province – Indonesia



V. Discussion

The Lonto Leok Values Are The Main Values Of Character In The School

Supporting the revitalization of national education policies by the Indonesian government, in optimizing the strengthening of character education programs in schools, it becomes an important and urgent demand to use local cultural values as one of the standard core values of a character. The use of local cultural values is considered very relevant to the vision, mission, goals, and uniqueness of the school. In addition, the character values of local culture have inspired the behavior of local students.

At this level, the Komodo 1 Junior High School, Labuan Bajo, West Manggarai, West Flores-Indonesia, have applied the lonto leok values of the Manggarai community as a basis for strengthening student character. The lonto leok values used as a basis for strengthening character education are explained as follows. **First**, the value of democracy, in the culture of lonto leok, is implemented through the recognition of equal rights in speaking, mutual respect for thoughts, and accepting joint decisions. In school, the value of democracy is applied through respect for others, humility, brotherhood, harmony, peace, justice, and respect for diversity. In learning developed through; involvement of students in planning classroom activities, problem-solving in class, and decision making (Lickona, 1996; Berkowitz, et al., 1999; Kementerian Pendidikan dan kebudayaan, 2017; Koesoema, 2015). **Second**, the value of unity is practiced through cooperation in solving problems in family and society. In school, it is instilled through mutual cooperation, kinship, solidarity and integrity (Schwartz, 1994). Unity values are the main value in building the integrity of the life of the nation and state.

Third, the value of peace, implemented through actions to avoid conflict, so as to create a sense of security, peace and peace in living together. Therefore, it is hoped that in Lonto Leok's activities, he will not be angry quickly because he has different opinions, does not force his own mind, does not dominate the conversation, speaks with ethics of speaking. In school, the value of peace is applied in the form of; friendly, unselfish, respecting the honor and dignity of others. The value of peace needs to be included in the school curriculum, and the development of communication skills, listening, respecting different views, working together to solve problems, and thinking critically (Zamroni, 2011; Koesoema, 2017). **Fourth**, the value of love, which is inspired by the spirit of religiosity (relationship with the highest being/Mori Kraeng) and Christian virtue. In school, the value of love is developed through attitude; religious, solider, cultured, and ecological

spirit. The personal integrity of love is reflected in three relational dimensions which include; interpersonal relations with God as homo religious (Erikson, 1958; Hegel, 1807/1979); social relations with others as homo socialae; and personal relations with the integrity of the universe (*homo naturalae*) (Sonhadji, 2014). In learning, it is implemented through religious values-based learning models, conditioning the school environment, habituation and loving attitude learning (Lickona, 2012; Kementerian Pendidikan dan Kebudayaan, 2010; Koesoema, 2017).

Fifth, the value of justice, in the activity of lonto leok, is practiced through the distribution of agricultural land (ulayat/lingko) and the rules of living together prioritizing justice/equality. At school applied through; fair treatment, and respect for the rights of others. According to Sudarminta (2000), if you want to instill the character of the value of justice, then; (a) need to avoid various forms of injustice, fraud and lies, discrimination in religion, ethnicity, social class; (b) school rules are flexible; (c) a school atmosphere that is sporty, respects diversity and participatory democracy (Power & Higgins-D'Alessandro, 2008). **Sixth**, the value of honesty, in the activity of lonto leok is embodied through honest words, so that every problem can be solved wisely. At school, it is necessary to form honest character in students through the behavior of teachers who are honest and disciplined at every opportunity (Yaumi, 2014). **Seventh**, the value of hard work, in the activity of lonto leok, is grown in the spirit of building a better life through hard work. In school, the value of hard work is inculcated in the form of willingness to sacrifice, discipline, struggle, and responsibility. The value of this hard work is translated into learning behavior and quality task completion (Koesoema, 2017). **Eighth**, the value of hospitality is shown in creating intimacy with others. Therefore, the habit of greeting, approaching, being together, and communicating with others needs to be highlighted. In school the value of hospitality is applied through family spirit, a friendship between teachers and teachers, teachers with students, teachers with parents and communities, and among fellow students (Dewantara, 1977).

Principal Transformational Leadership Based On The Teaching Lonto Leok Dimension In Optimizing Character Education Strengthening Programs In Schools

Overcoming the ambiguity of the principal's approach to optimizing the implementation of character education strengthening programs in Indonesia, it becomes an important and urgent demand to implement transformational leadership behavior based on the dimensions of local culture. Spreitzer, et al. (2005) found that cultural values play an important role in the relationship between transformational leadership and leadership effectiveness. Bass (1997) recognizes that transformational leadership can run effectively in an individual's cultural environment. Den Hartog et al., (1999) research affirms the similarity of transformational leadership patterns in cross-cultural studies. That is, the culture can influence the concept, style, and practice of leadership (Bass, & Steidlmeier, 1999; Hofstede, 1993; Gerstner & Day, 1994; Hofstede, 2001; House & Aditya, 1997).

In the context of our research, especially in optimizing the implementation of character education strengthening programs, principals applied the transformational leadership behavioral approach developed by Podsakoff, et al. (1990); Leithwood & Jantzi, 1999), such as; articulating the vision; provide intellectual stimulation; offering individual support (responsive to individual needs through giving humane treatment), offering intellectual stimulation (ie, thinking of old problems in new ways); describe professional practices and values; show high performance expectations; and develop structures to encourage participation in school decisions. The effectiveness of the principal's transformational leadership behavior is supported through a cultural dimension approach, namely the value of individualism-collectivism developed by Hofstede (2001). This dimension of individuality is used by principals in the form of rewarding individuals, and teamwork solidarity (Jung, et al., 1995; Hofstede, 2001; Sutam, 2014, Tapung, et al., 2018).

In light of the new research, the Head of the Komodo 1 Junior High School, Labuan Bajo, West Manggarai, West-Indonesian Flores, has implemented transformational leadership behavior based on the lonto leok teaching dimension of the Manggarai people. The strategic steps of the principal in the planning stage, namely; (1) involving various parties to explore and determine the lonto leok values as the main values of school characteristics; (2) as agents of change in revising the formulation of the vision, mission, and objectives of the character education strengthening program; (3) cooperate in teams to develop character education strengthening programs. These strategic steps affirm the development of transformational leadership behavior, which encourages the creation of progress and change through vision, mission and shared goals (Podsakoff, et. Al., 1990; Leithwood & Jantzi, 1999). Other than that, to support the strategic steps principals, using the cultural dimension of individuality-collectivity developed by Hofstede (2001), in the form of awards to individuals and teamwork solidarity strengthened through the dimensions of teaching lonto leok (Hofstede, 2001; Sutam, 2014; Ergenelia et al., 2007). The dimensions of the teaching of Leuk leon in question are "*tatong*", "*toing*", and "*bantang cama reje leleng*", in the form of an invitation and encouragement from the principal to all school components to work together to find new innovations to develop a shared vision for the sake of achieve school progress.

At this level, through shared vision, intellectual stimulation, and the development of structures for participation, the principal designs collaborative planning by building collegial relationships that unite knowledge sharing, new ideas, and the achievement of mutual consensus. In addition, dividing clear goals and expectations can be achieved through the vision, mission, goals, and joint work programs that are put together through mutual agreement on goals, collaboration, and shared consensus (Owen, 1987; Leithwood, 1992; Podsakoff et al., 1996; Bass, 1998; Rees, 2001; Groves, et al., 2011; Grant, 2012; Dix, 2013; Sutam, 2014; Kementerian Pendidikan dan Kebudayaan RI, 2016; Tapung, et al., 2018).

In optimizing several character education strengthening programs, the principal's strategic steps are explained as follows. *First*, self-development activities carried out by targeting high-performance expectations and driven by intellectual stimulation. Practical steps were taken by principals, namely, provide inspirational motivation and giving trust to teachers, employees to develop initiative, creativity, and innovation, so that they find new ways of overcoming old ways, thus exceeding planned results (Podsakoff, et Al., 1990; Leithwood & Jantzi, 2006). Teaching approach lonto leok who supported the principal is "tatang or titing" and "toing", which empowers the competence of teachers and employees, so that they can use their competence to solve old problems in new ways (Hofstede, 2001; Sutam, 2014). The core role of transformative principals is empowering subordinate competencies, and being open to accepting new ideas, and new practices to optimize character education strengthening programs (Bass & Avolio, 1994; Podsakoff, et al., 1990; Griffith, 2004).

Second, class activities are carried out by means of; build a shared vision by carrying out duties professionally and responsibly, through knowledge stimulation to subordinates, so that they can do more than subordinates should do (Avolio, et al., 1991; Barnett, et al., 2001; Valentine & Prater, 2011). Therefore, to optimize character education strengthening programs, principals must be professional in designing character learning (designing tools, models, and learning assessment), and empowering teachers to become competent and professional transformational instructors, so that there is satisfaction and trust in the instructor (Harvey et al., 2003). To maximize the role of the principal, the approach the dimension of teaching leok applied is "toing" (teaching how to overcome problems), and "titong" (giving guidance for doing something responsibly). Both of these approaches are implemented in a way; (1) provide technical guidance to teachers, so that the content of learning is character-worthy, (2) give space to freedom, foster optimism, and work creativity, so that work without being governed, creative and innovation, (3) giving teachers motivation to translate theories learning, doing more than it should, working professionally to achieve goals, (4) encouraging teachers to accompany students with heart and love, (5) developing concrete and effective moral behavior both in school and society (Elliot, et al., 1999; Leithwood & Jantzi, 2006; Huang & Farh, 2009; Nggoro, 2013; Sutam, 2014; Tapung, et., Al., 2018).

Third, the school environment. Positive school culture according to Bosworth & Hernandez, D., (2011); Maehr and Anderman (1993); Maehr and Fyans (1989), is associated with: 1) high student motivation and achievement, 2) intergovernmental collaboration, and 3) teacher behavior. To create a positive school culture, the step of the principal's transformation is to empower knowledge and develop structures to participate. The step of the principal aims to provide a great opportunity for the teacher to be innovative in creating, finding new ways to teach students in the school environment. This step is supported by the application of the lonto leok teaching dimension, in the form of; "toing" (teaching how to overcome problems), and "bantang cama reje leleng" (cooperation in teaching students) (MacNeil, et al., 2009).

Fourth, community-based. Community-based education is an educational model that engages the community in the administration and management of education (Tilaar, 2005). The contribution of the principal in building a network of community environmental cooperation is carried out by means of; (1) interaction and dialogue, (2) empowering students with cultural knowledge through the lutur lewe program, (3) giving authority to the work team, to establish communication with old golo (traditional leaders), (4) discussing visits to traditional houses (mbaru gendang) and living with cultural communities (Bass & Steidlmeier, 1999). The dimension of the teaching of lonto leok which strengthens the role of the principal, through "bantang cama reje leleng" (cooperation). Through collaboration, the community supports character education strengthening programs, such as, providing opportunities for students to learn from the cultural environment; support schools to optimize character education strengthening programs; become partners in evaluating school programs; participate in school policymaking.

In the evaluation of character education strengthening programs, the steps of the school head are; offering individual support and developing structures for participation; by giving encouragement, motivation, attention, and support, giving authority, appreciation, and broad opportunities to the work team to develop new ideas that are more innovative. The dimension of the teaching of leont leok that supports the role of the principal, namely; 'bantang cama reje leleng' (building joint work) by developing the skills of subordinates to use their own decisions responsibly; and 'toto nai bakok' (showing expressions of partiality), through honest and sincere recognition to give appreciation to the work of teachers, employees. Appreciating contributions,

fostering confidence, attention, trustworthiness, empathy, and attention to the needs of teachers, employees, and students at school. The steps of the principal are one of the characteristics of transformative leadership (Piccolo & Colquitt, 2006; Moolenaar, et al., 2010).

VI. Conclusion

In the light of the most recent research, the lonto leok values are the standard of the main character values, which have not yet been conceptualized by the Indonesian Ministry of Education and Culture, but have been applied effectively in the school studied, such as; democracy, unity, peace, honesty, love, justice, hard work, and friendliness. The eight character values of leonto leok successfully formed the character of students in the school. This success is influenced by the role of principals who use the transformational leadership approach that is strengthened through the Manggarai community lonto leok teaching approach. The transformational leadership behavioral approach applied by the principal is; encourage the creation of progress and change through vision, mission and common goals; provide a great opportunity to develop initiative, creativity and innovation to find new ways to solve old problems; fostering self-confidence, attention, acknowledging and appreciating contributions, trustworthiness, empathy, and fulfillment for all components of the school; carry out duties professionally and are responsible for the common interest; inspirational motivation to do more than subordinates should do; foster a spirit of cooperation (school, parents, and community). This leadership behavior is strengthened through the leok-like teaching dimension approach such as; tatong (encouraging progress and change), toing (teaching how to overcome problems), toto nai bakok (showing expressions of partisanship), titong (providing guidance for doing things responsibly), tatang or titing (strengthening and empowering), batang cama reje lelung (building a spirit of joint work between schools, parents, and the community).

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Appendix: Comparison of learning steps on the national curriculum (curriculum 2013) and lonto leok learning Manggarai community

No.	COMPARISON OF LEARNING STEPS		
	2013 Curriculum Learning	Character Planting Stages	Learning from Lonto Leok
01.	<p>I. INTRODUCTION ACTIVITIES</p> <p>Teacher :</p> <p>a. Orientation</p> <ul style="list-style-type: none"> ☞ Opening greeting and prayer ☞ Check the attendance of students as a discipline ☞ Prepare physical and psychological learners <p>b. Apperception</p> <ul style="list-style-type: none"> ☞ Recall the prerequisite material by asking. ☞ Asking questions that are related to the lesson that will be done. <p>c. Motivasi</p> <p>Provide an overview of the benefits of learning the lessons to be learned.</p> <p>d. Giving Reference</p> <ul style="list-style-type: none"> ☞ Inform the subject matter that will be discussed at the meeting at that time. ☞ Distribution of study groups 	<p>Lonto Leok 1</p>	<p>I. KEGIATAN</p> <p>PENDAHULUAN</p> <p>Guru:</p> <p>Teacher :</p> <p>a. Orientation</p> <ul style="list-style-type: none"> ☞ Opening greeting and prayer ☞ Check the attendance of students as a discipline ☞ Prepare physical and psychological learners <p>b. Apersepsi</p> <ul style="list-style-type: none"> ☞ Recalling the prerequisite material by asking questions and conveying the results of character evaluations at the following meeting based on the results of observations, so that students are aware ☞ Asking questions that are related to the lesson that will be done. <p>c. Motivasi</p> <p>Provide an overview of the benefits of learning the lessons to be learned, and the benefits of character values that will be planted in students</p> <p>d. Giving Reference</p> <ul style="list-style-type: none"> ☞ Inform the subject matter that will be discussed at the meeting at that time. <p>Sub Lonto Leok 1: distribution of study groups</p>

<p>02.</p>	<p>II. Core Activities (Learning Model Syntax) a. The orientation of students to problems Observe: Students are given motivation or stimulation to focus on the topic by: → Seeing (without or with a tool) → Observe → Reading (done at home before learning activities take place), → Listen, listen to the provision of material by the teacher b. Organizing students Questioning: The teacher gives students the opportunity to ask questions related to the images presented c. Guiding individual and group investigations Gather information to answer questions through activities: → Observing objects / events, → Read sources other than textbooks, → visit computer laboratories (internet sources) → Gather information → write in the information notebook → Exchange information d. Develop and present the work Communicate Students discuss to convey the results of the discussion in the form of conclusions based on information gathering e. Analyze and evaluate the problem-solving process Associate → Students analyze input, responses and corrections from the teacher regarding the information presented → The teacher provides input to strengthen the information presented by the students</p>	<p style="text-align: center;">Observation of Student Character: Separate Format</p> <p style="text-align: center;">Lonto Leok 2</p>	<p>II. Core Activity: (Learning Model Syntax) a. Orientation to the problem Observe → Students are given motivation or stimulation to focus on the topic by: → Seeing, Observing (without or with a tool) → Reading (done at home before learning activities take place), → Seeing while deepening the character values implicit in the media that was aired → Listen, listen to the provision of material by the teacher b. Organizing students Questioning: The teacher gives students the opportunity to ask questions related to the images presented including moral messages c. Guiding individual and group investigations Gather information to answer questions through activities: → Observing objects / events, → Read sources other than textbooks, → visit computer laboratories (internet sources) → Gather information → write in the information notebook → Exchange information d. Develop and present the work Communicate Students discuss to convey the results of the discussion in the form of conclusions based on information gathering e. Analyze and evaluate the problem-solving process Associate → Students analyze input, responses and corrections from the teacher regarding the information presented → The teacher provides input to strengthen the information presented by the students</p>
<p>03.</p>	<p>Closing Activity Learners : → Make a resume with teacher guidance → Schedule homework</p>	<p style="text-align: center;">Observation of Student Character: Separate Format</p> <p style="text-align: center;">(Lonto Leok 1, 2, 3) Overall summary of student character values during learning</p>	<p>Closing Activity Learners : → Make a resume with teacher guidance → Schedule homework</p>

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