



Contents lists available at [Journal ELORA](#)

JRTI (Jurnal Riset Tindakan Indonesia)

ISSN: 2502-079X (Print) ISSN: 2503-1619 (Electronic)

Journal homepage: <https://jrti.eloracenter.org/jrti>



Contextual leadership and local wisdom: a qualitative case study in building school-based tolerance

Dorce Bu'tu^{*)}, Erni Kaway

Sekolah Tinggi Agama Kristen Protestan Negeri Sentani, Indonesia

Article Info

Article history:

Received Jul 05th, 2026

Revised Sep 03th, 2026

Accepted Sep 08th, 2026

Keyword:

Contextual leadership,
Local wisdom,
School tolerance,
Papuan values,
Multicultural education

ABSTRACT

This study examined how contextual leadership by the school principal fosters a culture of tolerance based on local Papuan values at SMA Negeri 1 Sentani, Jayapura Regency. The research addressed the integration of Ondoafi leadership principles and the *Satu Tungku Tiga Batu* philosophy into school leadership, curriculum, and co-curricular activities to promote inclusivity and social cohesion. A qualitative case study design was employed, involving semi-structured interviews, participatory observation, and document analysis with the 1 principal, 3 vice principals, 3 teachers, 30 students, 2 school committee/parents, 2 customary leaders. Data analysis procedures are thematic analysis. Findings indicate that direct engagement, role modeling, moral guidance, and responsiveness to social issues by the principal, combined with structured school routines, collaborative learning, and community involvement, effectively foster a lived culture of tolerance. The integration of local wisdom reinforced cultural identity and social responsibility while creating a supportive and inclusive school climate. This study contributes a replicable framework for culturally responsive leadership and tolerance-building in multicultural educational contexts and highlights the need for explicit reflection to strengthen students' understanding of local philosophical values.



© 2026The Authors.

This is an open access article under the CC BY-NC-SA license
(<https://creativecommons.org/licenses/by-nc-sa/4.0>)

Corresponding Author:

Dorce Bu'tu,
Sekolah Tinggi Agama Kristen Protestan Negeri Sentani,
Email: dorcebutu@gmail.com

Introduction

Papua is characterized by remarkable ethnic, religious, and cultural diversity, with hundreds of indigenous groups each maintaining unique languages, customs, and social structures. The presence of immigrant populations from other regions of Indonesia further increases social heterogeneity, making schools in Papua critical sites for intercultural interactions. Schools are not only spaces for academic learning but also arenas where social values such as respect, collaboration, and tolerance can be systematically cultivated through structured educational practices. Consequently, schools in Papua hold a strategic role in fostering inclusive and nationalistic culture and social character.

Local wisdom provides a culturally grounded foundation for developing tolerance. In the Papuan context, Ondoafi leadership and the *Satu Tungku Tiga Batu* philosophy exemplify values of togetherness, solidarity, and mutual respect, aligning with educational goals of tolerance (Warwer, 2024; Werang et al., 2023). Ondoafi, as a traditional community leader, functions as a guardian of social balance, while the *Satu Tungku Tiga Batu* philosophy symbolizes harmony among religion, custom, and governance. Such values offer opportunities to integrate cultural principles into school leadership and pedagogy, creating education that is both relevant and context-sensitive. Despite the potential of local wisdom, empirical evidence shows that tolerance is not fully

internalized in daily school life. Bullying and conflict remain prevalent, often triggered by differences in ethnicity, religion, and family background (Lesmana et al., 2025; Noboru et al., 2021; Yusuf et al., 2022).

The data from Pusiknas Polri, (2025) demonstrates a concerning trend in violence within Indonesian educational institutions over the period 2023–2025. The total reported cases increased sharply from 285 in 2023 to 573 in 2024, representing roughly a 100% surge in one year. By 2025, the number of cases reached 641, indicating a continued upward trajectory. This escalation signals a growing crisis in school safety, highlighting the urgent need for comprehensive monitoring, preventive measures, and policy interventions to protect students across various educational settings. The statistics also emphasize the importance of examining the types and contexts of violence to develop targeted responses that address the root causes of these incidents.

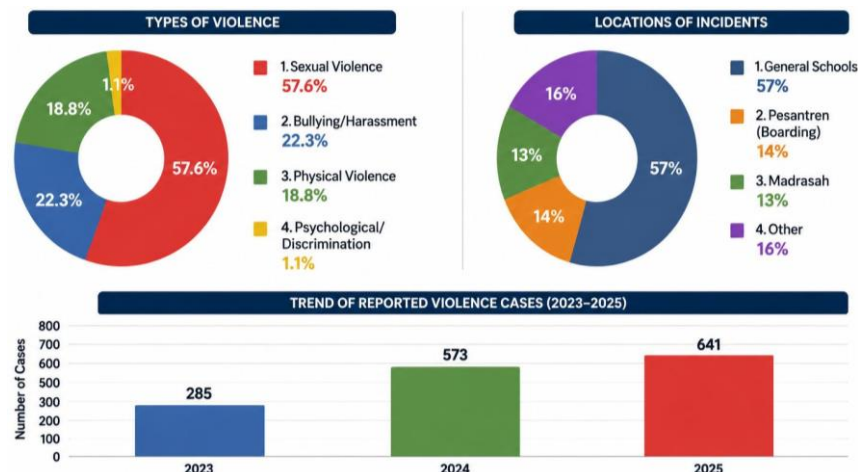


Figure 1. The Rising Crisis: Violence in Indonesian Education (2025)

Analysis of the types of violence in 2025 reveals that sexual violence constitutes the majority at 57.6%, followed by bullying and harassment at 22.3%, physical violence at 18.8%, and psychological violence and discrimination at 1.1%. The locations of incidents show that general schools account for the largest proportion (57%), while Islamic boarding schools (Pesantren) and Madrasahs represent 14% and 13% of cases, respectively, with the remaining 16% occurring in other educational settings. These data highlight the critical need for school-based prevention programs, teacher training, and community engagement initiatives, particularly in general school environments, to address the prevalence and forms of violence affecting students across Indonesia.

Further, studies tolerance indicators with UNESCO's focus on: respect for diversity, acceptance and empathy, social inclusion and participation, intercultural dialogue (Isac et al., 2019; Rodríguez et al., 2019; Sahin, 2015). These indicators are operationalized in student surveys and scales that assess attitudes towards diversity, inclusion, and peaceful coexistence. The primary unit of analysis is students, ranging from primary and secondary school to university level. Scales are validated within these populations to ensure relevance and reliability (Çalışkan & Sağlam, 2012; Rean et al., 2024; Sirlopú et al., 2024).

The impact of a lack of awareness to tolerate can lead to acts of violence both verbally and non-verbally. This is in line with what was stated by UNESCO, (2008) that indications of intolerance are in the form of many things, including discriminatory behavior, physical and non-physical harassment, intimidation, persecution and bullying and all kinds of violence in schools. Based on that UNESCO, (2008) requires that education is an appropriate place to instill the character of a peaceful individual, which is currently known as peace education. Peace education is education that promotes a culture of peace, which is transformative and manifested in the form of basic knowledge, skills, attitudes, and values that can change mindsets, attitudes, and behaviors that can prevent or eliminate violence in the face of conflict (Castro & Galace, 2010).

School principals are pivotal in shaping a culture of tolerance, acting as both administrators and cultural leaders who establish norms, values, and practices within the school. Studies show that principals' transformational and multicultural leadership significantly influences school climate, student inclusivity, and respect for diversity (Bumbungan et al., 2024; Desika Handayani et al., 2024; Suprpto et al., 2024). However, in practice, leadership often remains administrative rather than culturally responsive. Integrating local wisdom into leadership strategies can enhance students' understanding and practice of tolerance, providing a coherent basis for inclusive school culture (Fairus et al., 2024; Uswatul Mardiyah et al., 2025). Contextual leadership theory emphasizes that effective leadership requires understanding the social and cultural context and integrating it into organizational practice (Bolea & Atwater, 2020; Donnet et al., 2018).

In Papua, principals must adapt leadership strategies to local socio-cultural realities, integrating Ondoafi values and other local philosophies into school management. Research indicates that leaders who are culturally responsive and contextually aware foster more inclusive, tolerant, and supportive school environments, addressing both academic and social development needs of students (Mandak & Astuti, 2026; Werang et al., 2023). Prior research on local wisdom and education has mainly focused on classroom-level character education, with less attention to school-wide leadership practices that embed tolerance into institutional culture (Hasan et al., 2025; Sulkipani et al., 2023; Uswatul Mardiyah et al., 2025). Similarly, studies on contextual leadership often emphasize organizational or religious settings without addressing school principals' roles in creating tolerant school environments in culturally diverse contexts (Abdul Haq et al., 2022; Hermin & Sibidang, 2025). These gaps indicate a need to investigate how school principals can integrate local cultural values to systematically foster a school-wide culture of tolerance.

This study specifically examines the contextual leadership of the principal at SMA Negeri 1 Sentani in integrating local Papuan wisdom to build a tolerance-based school culture. The study focuses on leadership practices, teacher mediation, student interactions, and community involvement, analyzing how these elements collectively support tolerance. It investigates key mechanisms such as structured routines, co-curricular activities, and cultural integration, providing empirical evidence of the role of local wisdom in educational leadership.

The research objectives are to: (1) identify contextual leadership practices that foster tolerance, (2) examine the integration of local Papuan cultural values into school management and learning activities, and (3) analyze factors supporting or inhibiting the formation of a school-based tolerance culture. The study uses a qualitative case study approach, including semi-structured interviews, observations, and document analysis with principal, teachers, students, and customary leaders as informants. This methodological approach ensures a comprehensive understanding of how leadership and local culture interact to produce tolerant school environments.

The findings contribute to the literature by illustrating how culturally grounded, contextually aware leadership practices can promote tolerance in multicultural schools. Evidence from SMA Negeri 1 Sentani demonstrates that embedding local wisdom in leadership, curriculum, and school routines enhances student cooperation, inclusivity, and respect for diversity. Furthermore, the study provides a replicable model of school-based tolerance formation that other multicultural educational contexts can adopt, linking theoretical constructs of contextual leadership with practical applications of local wisdom.

This study addresses unanswered questions about the mechanisms through which school principals can institutionalize tolerance using local cultural resources. It explores both supporting factors, such as leadership modeling and structured routines, and inhibiting factors, including minor conflicts and unresolved community issues. By examining these dynamics, the research provides insights into sustainable approaches for fostering tolerance, advancing the field of educational leadership and multicultural education in culturally complex societies.

Method

This study employed a qualitative single bounded case study design to examine how contextual leadership by the school principal contributed to the formation of a tolerance culture grounded in Papuan local values at SMA Negeri 1 Sentani, Jayapura Regency, Papua. The case was bounded by one school site, the leadership and school-culture processes operating within that site, and stakeholders directly involved in school policy, multicultural interaction, and the internalization of local Papuan values. The site was selected purposively because it is located at Jalan Kemiri No. 1, Hinekombe Village, Sentani District, an area closely associated with the Ondoafi customary leadership tradition and the multicultural social life of Sentani. The unit of analysis was the school-level process through which leadership practices, local wisdom, and stakeholder interaction contributed to tolerance building.

Participants were selected through purposive sampling on the basis of role relevance, experience, and capacity to provide information-rich data. The principal served as the primary informant. Supporting informants comprised three vice principals responsible for curriculum, student affairs, and public relations; three teachers representing Civic Education, Religious Education, and Sociology; 30 students from different ethnic and religious backgrounds; two school committee/parent representatives; and two Ondoafi/customary leaders or Sentani community figures. Snowball sampling was used specifically to identify customary/community informants who possessed relevant knowledge of local leadership and cultural practice. The final sample consisted of 41 participants (Table 1). Data saturation was used as the stopping criterion and was defined as the point at which additional interviews no longer produced substantively new information, codes, categories, or

themes relevant to the study constructs. Saturation was monitored by comparing each new interview with the existing coding matrix, and recruitment ended after 5 consecutive interviews produced no new substantive code or theme.

Table 1. Primary Informant

Informant Group	Role/Position	Description of Representation	Number of Informants
Principal	School leader/policy maker	Main informant responsible for contextual leadership practices and school policy implementation	1
Vice Principals	Curriculum, Student Affairs, Public Relations	Support school management and implementation of academic, student, and external relations programs	3
Teachers	Civic Education, Religious Education (Islam/Christian), Sociology	Provide perspectives on classroom implementation of tolerance and local values	3
Students	Multi-ethnic and multi-religious representation	Represent student experiences of tolerance, interaction, and school culture	30
School Committee/ Parents	School-community liaison	Represent parental and community involvement in school governance	2
Customary Leaders	Ondoafi/Sentani traditional leaders	Provide an indigenous cultural perspective and local wisdom integration	2
Total			41

Data were collected through three complementary techniques: in-depth semi-structured interviews, participatory observation, and document analysis. The interview guide was organized around three core constructs contextual leadership, Papuan local values, and school tolerance culture and included questions on leadership strategies, stakeholder experiences of tolerance and diversity, the integration of Ondoafi leadership values, *Satu Tungku Tiga Batu*, *gotong royong*, and *musyawarah*, and factors supporting or inhibiting tolerance. Participatory observation was conducted in natural school settings and covered formal and informal leadership interactions, meetings, ceremonies, learning activities, peer interaction across ethnic and religious identities, school traditions, and physical or symbolic artefacts associated with diversity and local wisdom. Document analysis examined the school vision and mission, policy documents, curricular materials, program records, historical records, and visual documentation. The researcher was the primary research instrument, supported by an interview guide, observation guide, documentation inventory sheet, field notes, audio recorder, and camera. The three data-collection techniques were intentionally linked to the same analytic constructs to enable cross-source comparison during analysis. Instrument development and validation. The interview guide and observation protocol were derived from the three study constructs and mapped to the research objectives to maintain consistency across data sources. Before full data collection, the protocols were reviewed by 3 expertise of reviewers for content relevance, clarity, and cultural appropriateness. Pilot testing was conducted with pilot testing was conducted on 35 pilot samples at 5 schools in Sentani District, resulting in specific revisions to questions, probes, sequencing, and observation categories.

Qualitative analysis combined thematic coding with the interactive model of Miles et al., (2014) data collection, data condensation, data display, and conclusion drawing/verification. Interview transcripts, observation notes, and documents were first organized by the three study constructs. Relevant statements, events, and documentary evidence were then coded and grouped into thematic categories. The categories were displayed in narrative matrices to compare patterns across the principal, vice principals, teachers, students, parents, customary leaders, observations, and institutional documents. Interpretation proceeded through thematic pattern matching, cross-source comparison, and iterative verification of meaning; no inferential statistical tests were applied because the design was qualitative and interpretive.

Trustworthiness was addressed through source triangulation, technique triangulation, and time triangulation. Source triangulation compared information from the principal, vice principals, teachers, students, parents/committee representatives, customary leaders, and institutional documents. Technique triangulation compared interview findings with participatory observation and document analysis, while time triangulation examined whether accounts remained consistent across early, middle, and later stages of fieldwork. These comparisons were used to identify convergence, divergence, and context-specific interpretations rather than

treating a single interview as sufficient evidence. Member checking was conducted by returning preliminary thematic summaries to 41 participant groups, who confirmed, corrected, or expanded the interpretation.

The study treated participants' accounts as situated representations of their lived experience of leadership and tolerance practices within the bounded school context. Because this was a single-case qualitative study, the findings are not intended for statistical generalization. Instead, analytic transferability is supported through explicit description of the case boundaries, participant composition and recruitment pathways, data sources, instrument domains, coding and comparison procedures, triangulation strategy, and the research-design flow shown below. This level of procedural specification allows other researchers to judge the applicability of the design to comparable multicultural school settings in Papua or other culturally diverse contexts.

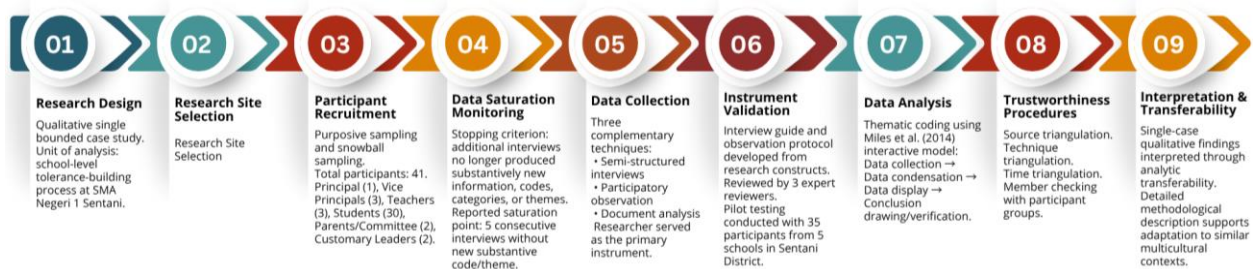


Figure 2. Research Design Flowchart

The diagram represents a methodological logic in which tolerance formation is understood as a complex social process rather than a single outcome of leadership intervention. The research design emphasizes the interaction between contextual understanding, stakeholder experiences, cultural values, and institutional practices. By combining multiple sources of evidence, the study moves beyond individual perceptions of the principal's leadership and examines how tolerance is collectively constructed through relationships among school actors and the surrounding customary community. The integration of instrument validation, systematic qualitative analysis, and trustworthiness procedures indicates an effort to strengthen the credibility of interpretations by linking empirical evidence with the cultural context in which the phenomenon occurs. Diagram reflects a process-oriented approach where school tolerance emerges from the continuous negotiation between leadership practices, local wisdom, and everyday social interactions within a multicultural educational environment.

Results and Discussions

Contextual Leadership Practices in Building School Tolerance Culture

To distinguish participant testimony from synthesized findings, the results are reported as higher-order themes supported by convergent evidence rather than as undifferentiated statements attributed to a whole participant group. Interview accounts were treated as one evidence stream and were interpreted as a study-level pattern only when they recurred across participants and/or were corroborated by observation or documentary evidence. Table 2 presents the analytical trail from source-level evidence to first-cycle codes, categories, and higher-order themes.

The codebook was stabilized through iterative comparison during data collection and analysis. Recruitment stopped under the pre-specified saturation rule after five consecutive interviews produced no new substantive code, category, or theme. Preliminary thematic summaries were returned to all 41 participants for member checking, and discrepant evidence was retained as a negative case when it qualified a dominant pattern. Because one primary analyst coded the full dataset, no Cohen's kappa value is reported; the study's claims of analytical rigor rest on a transparent coding trail, saturation monitoring, triangulation, member checking, and explicit reporting of disconfirming evidence.

Table 2. Analytical Trail from Source Evidence to Higher-Order Themes

Representative evidence indicator and source	First-cycle codes	Analytical category	Higher-order theme
Gate greetings, daily interaction, participation in religious celebrations, and accounts of equal treatment across ethnic/religious groups (interviews and observation)	visible presence; relational proximity; impartial treatment	Relational equity	Contextual leadership: direct engagement and role modeling

Representative evidence indicator and source	First-cycle codes	Analytical category	Higher-order theme
Moral messages about inter-group violence, sports conflict, ethnic tension, bullying, provocation, and hate speech; counseling and disciplinary responses (interviews and observation)	contextual moral messaging; anticipatory prevention; corrective mediation	Preventive moral leadership	Contextual leadership: moral guidance and conflict management
School vision/policies refer to culture; Ondoafi involvement and local philosophies appear in school programs (documents and principal/customary leader accounts)	cultural anchoring; customary legitimacy; policy embedding	Institutionalization of local wisdom	Integration of Papuan local wisdom
Heterogeneous group learning, sago processing, traditional crafts, storytelling, social service, and cultural projects (teacher/student accounts and observation/curriculum records)	cross-group collaboration; experiential cultural learning	Culturally grounded pedagogy	Integration of Papuan local wisdom
Morning greetings, religious accommodation, collective ceremonies, and collaborative learning groups (student/teacher accounts and observation)	routine inclusion; religious accommodation; repeated cooperative contact	Routinized tolerance	Formation of school-based tolerance culture
Customary leaders, parents/committee members, and community actors participate in school programs (interviews and documents)	external partnership; customary participation; school-community linkage	Community embeddedness	Formation of school-based tolerance culture
Teasing, interpersonal conflict/fights, uneven understanding of <i>Satu Tungku Tiga Batu</i> , and unresolved land/decision-making issues (interviews and observation)	residual conflict; conceptual gap; structural tension	Negative cases and boundary conditions	Inhibiting factors and limits of tolerance formation

Leadership at SMA Negeri 1 Sentani is strongly characterized by contextual, relational, and participatory practices that shape the school's tolerance culture. The principal consistently demonstrates leadership through direct engagement, emotional proximity, and symbolic actions such as welcoming students at the school gate, participating in religious celebrations, and maintaining daily interaction with teachers and students. These practices indicate that leadership is not limited to administrative authority but is embedded in everyday social relationships within the school environment. Effective leadership is fundamentally context-dependent and must align with the cultural and social environment in which it operates (Daft, 2014). Leadership effectiveness is significantly influenced by cultural and societal contexts. Leaders' behaviors and styles are shaped by societal culture, which affects how leaders and followers interact and perceive each other (Chan & Du-Babcock, 2019; Den Hartog & De Hoogh, 2024). Effective leadership in schools is indeed context-dependent and must align with the cultural and social environment in which it operates.

Teachers consistently emphasized that the principal's leadership contributed significantly to improving school climate, particularly in terms of discipline, attendance, and interpersonal harmony. The principal is perceived as a leader who treats all members of the school community equally regardless of religious or ethnic background. This aligns with Johns, (2024) who emphasizes contextual intelligence as a key competence of educational leaders in interpreting and responding to social diversity in schools. In this case, leadership effectiveness emerges not from structural authority alone but from culturally responsive interaction. Effective leadership in diverse educational settings requires cultural intelligence and sensitivity. Leaders must navigate sociocultural dynamics to address the needs of culturally and linguistically diverse student populations. This involves fostering inclusive practices and leveraging the diversity within schools as a resource for learning and growth (Calnin et al., 2018; Rajaram, 2023).

A key feature of contextual leadership observed in this study is the integration of moral messaging into school routines. During formal ceremonies, the principal actively addressed real social issues such as inter-group violence, sports-related conflict, and ethnic tensions in Papua, transforming them into moral lessons about peace and coexistence. This reflects Oc, (2018) notion that leadership operates within multiple layers of context (social, temporal, and cultural), requiring adaptive interpretation of external realities into internal organizational learning. The servant-oriented dimension of leadership is also evident in the principal's willingness to position

herself as part of the collective rather than above it. Teachers described the principal as someone who works alongside staff in simple tasks and prioritizes emotional care for students and teachers. This aligns with Bolea & Atwater, (2020), who argue that contextual leadership is inherently relational and grounded in empathy, adaptability, and ethical responsibility toward followers. Relational leadership emphasizes trust, respect, and mutuality moving beyond individual traits to focus on the dynamics of relationships (Allen, 2019; Clarke, 2018).

Observational data further confirm that leadership communication is not merely instructional but also preventive and corrective. The principal regularly delivers warnings against bullying, provocation, and hate speech, particularly in relation to social media behavior among students. This demonstrates leadership as a mechanism of social regulation that anticipates potential conflict and redirects behavior toward peace-oriented norms. Such practices reinforce the idea that school leadership is a form of cultural governance. School leaders, in particular, are tasked with creating environments that minimize chaos and conflict. By embedding cultural leadership practices, they help schools adapt to societal challenges such as poverty, violence, and multiculturalism, ensuring a peaceful and inclusive learning environment (Normand et al., 2021; Teyfur & Acar, 2014). School leadership functions as a mechanism of social regulation and cultural governance by anticipating conflicts, embedding peace-oriented norms, and fostering inclusive organizational cultures.

However, despite the strong leadership presence, minor forms of student conflict such as teasing and interpersonal disagreement still occur. These incidents are generally resolved through counseling, disciplinary actions, or group restructuring. This suggests that contextual leadership is effective in managing rather than eliminating conflict. It also supports the view that tolerance is not a static achievement but an ongoing social process shaped by continuous leadership intervention. Leaders play a critical role in reframing narratives and facilitating dialogue to manage conflicts constructively rather than eliminating them entirely (Bolden & Gosling, 2024; Rosler, 2019). Contextual leadership is crucial for managing conflicts and fostering tolerance

Contextual leadership at SMA Negeri 1 Sentani reflects a synthesis of relational leadership, situational responsiveness, and cultural adaptation. In line with Daft (2018) and Johns (2024), leadership effectiveness in this context depends on the ability to translate external social complexity into internal school practices that sustain harmony and inclusion. Collaboration with teachers, parents, and external organizations is critical for fostering inclusivity. Building strong external networks and engaging the community can help leaders address diverse needs and create a supportive environment (Abdullah et al., 2026; Kafa et al., 2025; Liu, 2025). Leadership effectiveness in this context hinges on the ability to integrate external social complexities into internal school practices. This requires a combination of visionary, transformational, and ethical leadership, supported by collaboration, professional development, and data-driven strategies. The findings regarding contextual leadership practices in fostering a culture of tolerance in schools can be illustrated in the following concept map.

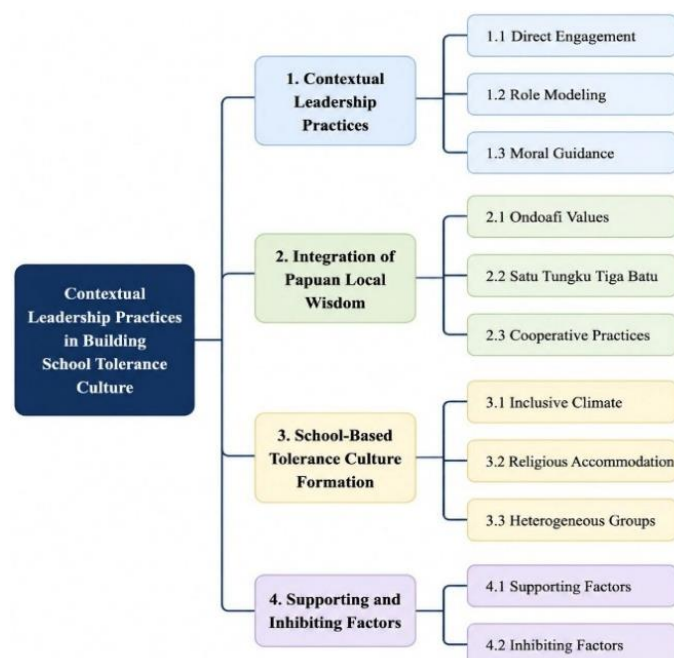


Figure 3. Contextual Leadership Practices in Building School Tolerance Culture

Based on the findings presented in the Figure 1, the study concludes that contextual leadership practices by the school principal are fundamental in fostering a culture of tolerance. Direct engagement, consistent role

modeling, moral guidance, and responsiveness to real social issues create an environment in which students and teachers experience inclusivity and equitable treatment. These leadership practices, coupled with preventive measures against conflict and bullying, ensure that tolerance is not only taught conceptually but also lived in daily school interactions, establishing a strong foundation for collaborative and peaceful school dynamics.

Furthermore, the integration of Papuan local wisdom, including Ondoafi values and the *Satu Tungku Tiga Batu* philosophy, reinforces the school's tolerance culture by embedding cultural identity into learning activities, co-curricular projects, and community participation. A positive school climate, structured religious accommodation, heterogeneous group learning, and active community involvement serve as supporting factors that enhance tolerance, while minor conflicts, uneven understanding of cultural values, and unresolved local issues highlight areas requiring ongoing attention. Overall, the combination of culturally responsive leadership, local wisdom integration, and structured school practices demonstrates a comprehensive model for cultivating tolerance in a multicultural educational context.

Integration of Papuan Local Wisdom in Leadership and Learning Practices

The second major finding shows that Papuan local wisdom is systematically integrated into both leadership strategies and learning practices at SMA Negeri 1 Sentani. Values derived from Ondoafi leadership, gotong royong, and the philosophy of *Satu Tungku Tiga Batu* are embedded in school vision, classroom activities, and co-curricular programs. The *Satu Tungku Tiga Batu* philosophy represents the balance and harmony between the three main pillars of Papuan society: religion, custom and government. This philosophy teaches the importance of mutual respect, support and cooperation in community life; however, its implementation has not yet been optimal (Tamher, 2025). This reflects a deliberate effort to position local culture as the foundation of school identity rather than as supplementary content.

At the institutional level, the school vision explicitly emphasizes cultural identity, faith development, academic excellence, and global competitiveness. This indicates that cultural values are structurally embedded into organizational direction. According to Rezeki et al., (2026) such integration is essential for building culturally sustainable educational leadership, where institutional identity aligns with local sociocultural systems. In classroom practice, teachers implement local wisdom through cooperative learning, group discussions, and project-based learning that involve heterogeneous student groups. Cooperative learning encourages students to engage in reciprocal interactions, share ideas, and develop mutual understanding. This approach fosters critical thinking, problem-solving, and reasoning skills through dialogic exchanges (Dewi et al., 2019; Gillies, 2012).

Group discussions allow students to express their ideas, listen to others, and engage in meaningful dialogue. Teachers play a crucial role in guiding these discussions to promote cognitive and metacognitive thinking (Gillies, 2012). PjBL often involves diverse student groups, which encourages collaboration across different cultural and social backgrounds, fostering inclusivity and mutual respect (Giyono et al., 2026; Sukmawati et al., 2025). Activities such as sago processing, traditional crafts, and cultural storytelling are used as learning media. These practices reflect Banks & Banks, (2004) multicultural education framework, particularly content integration and equity pedagogy, which emphasize the inclusion of diverse cultural experiences in instructional design.

The findings also indicate that co-curricular activities play a significant role in reinforcing cultural values. Students engage in social service programs and collaborative cultural projects that require interdependence across ethnic and religious boundaries. These experiences operationalize Dwi et al., (2025) argument that local wisdom strengthens character formation when it is experienced directly in social interaction rather than merely taught theoretically. Despite these strengths, a key limitation emerges in the form of uneven conceptual internalization among students. While students actively participate in culturally based activities, many are unfamiliar with formal philosophical concepts such as *Satu Tungku Tiga Batu*. This suggests that cultural learning remains largely experiential rather than reflective. Banks (2015) emphasizes that multicultural education must include knowledge construction, meaning students should critically understand cultural concepts, not only enact them.

The involvement of Ondoafi and local customary structures also reflects an important dimension of cultural integration. The school includes customary leaders in ceremonial events and student admission policies, particularly through affirmative recognition of indigenous landowners. However, tensions related to land rights and decision-making procedures indicate that cultural integration is not fully resolved. This shows that cultural leadership requires not only symbolic inclusion but also structural negotiation with indigenous authorities.

The integration of Papuan local wisdom at SMA Negeri 1 Sentani demonstrates a hybrid model of cultural education that combines institutional policy, instructional practice, and community engagement. In line with Banks & Banks, (2004) and Dwi et al., (2025) local wisdom functions as both a pedagogical resource and a cultural foundation for shaping student character and school identity. Local wisdom is incorporated into

thematic learning, science education, and extracurricular activities, making lessons more contextual and meaningful (Arizona et al., 2025; Hasan et al., 2025; Usmeldi & Amini, 2020). Local wisdom not only enriches educational content but also serves as a foundation for character building, cultural preservation, and school identity, fostering a sense of belonging and resilience among students. Various research findings on the integration of Papuan local wisdom into leadership and learning practices are presented in Table 3 below:

Table 3. Integration of Papuan Local Wisdom in Leadership and Learning Practices

Finding Area	Key Points / Evidence	Implications
Integration of Local Wisdom in Leadership	Ondoafi leadership values, gotong royong, and <i>Satu Tungku Tiga Batu</i> philosophy are embedded in the school's vision, policy, and leadership practices.	Leadership actively models local values, promoting culturally grounded decision-making and inclusive governance.
Curriculum and Classroom Practices	Cooperative learning, group discussions, project-based learning with heterogeneous groups; use of sago processing, traditional crafts, and storytelling.	Students experience interdependence and collaboration, enhancing tolerance and understanding of cultural practices.
Co-Curricular and Community Engagement	Social service programs and cultural projects; involvement of customary leaders in ceremonies and admission policies; recognition of indigenous landowners.	Reinforces cultural values in practice, strengthens school-community ties, and legitimizes local authority in school programs.
Student Internalization of Cultural Values	Active participation in cultural activities, but uneven understanding of formal philosophical concepts like <i>Satu Tungku Tiga Batu</i> .	Suggests cultural learning is experiential; reflection and explicit teaching needed to deepen conceptual comprehension.
Structural and Contextual Challenges	Tensions around land rights and decision-making procedures; partial integration of customary authority into formal structures.	Indicates need for negotiation and inclusion of customary leaders in formal governance to fully embed cultural values.
Overall Model	Hybrid cultural education combining institutional policy, instructional practice, and community engagement.	Provides a model for culturally responsive leadership and tolerance-building applicable in multicultural school contexts.

The table 3 above highlights how SMA Negeri 1 Sentani strategically integrates Papuan local wisdom into its leadership and learning environment, demonstrating a holistic approach to cultural education. Leadership practices are not limited to administrative functions but actively incorporate Ondoafi values, gotong royong, and the *Satu Tungku Tiga Batu* philosophy into decision-making, policies, and daily interactions. In the classroom, teachers translate these values into cooperative learning, project-based activities, and culturally immersive exercises such as sago processing and traditional crafts. These practices encourage students to collaborate across ethnic and religious differences, fostering practical understanding of tolerance and shared responsibility, while reinforcing a strong sense of cultural identity within the school community.

Beyond the classroom, co-curricular programs and community engagement deepen this integration by involving students in social service and collaborative cultural projects, often in partnership with customary leaders and recognition of indigenous landowners. While students actively participate in these activities, the table also indicates that full conceptual understanding of cultural philosophies is uneven, suggesting that experiential learning alone is insufficient without guided reflection. Additionally, structural challenges such as unresolved land-right issues point to the importance of negotiating and formally including customary authority in school governance. The findings depict a hybrid model where institutional policy, instructional practice, and community engagement converge to create a culturally responsive, inclusive, and tolerant school environment, offering a replicable framework for other multicultural education contexts.

Formation of School-Based Tolerance Culture and Contributing Factors

The findings indicate that tolerance at SMA Negeri 1 Sentani is constructed through a combination of institutional structures, leadership practices, teacher mediation, and community involvement. The school environment is generally perceived as safe, inclusive, and cooperative, with structured opportunities for intergroup interaction. Students report feeling accepted regardless of religious or ethnic background .

One of the most significant mechanisms for tolerance formation is the school's structured routine system, including religious accommodation, morning greetings, collective ceremonies, and collaborative learning groups. These routines function as what Hanifa et al., (2025) describe as "habitus toleransi," where tolerance becomes embedded in daily behavioral patterns rather than remaining at the cognitive level. Habitus is oriented toward practical functions rather than cognitive deliberation. It predisposes individuals to act in ways that align with socially accepted norms, including tolerance (Setten, 2020).

Tolerance as habitus moves beyond mere intellectual agreement or forbearance. It becomes a behavioral norm, regulating interactions and fostering coexistence through embodied practices (Anas et al., 2026). School climate plays a crucial role in reinforcing this tolerance culture. Maulana et al., (2024) argue that positive school climate significantly influences students' tolerance attitudes. In this study, the principal's emphasis on discipline, order, emotional safety, and respectful communication contributes directly to the creation of a supportive environment for intergroup interaction. This demonstrates that tolerance is not only taught but structurally conditioned.

Another important mechanism is the hidden curriculum, which transmits values through leadership behavior, disciplinary systems, and informal interactions. The principal's daily advice, symbolic presence, and response to social issues function as implicit moral education. This supports Purwati et al., (2022) who argue that tolerance is often shaped more strongly by implicit social messages than by formal curriculum content. Despite these positive dynamics, the findings also reveal the persistence of minor intolerance manifestations such as teasing, peer conflict, and occasional fights. Although these incidents are not systemic, they indicate that tolerance is still in a developmental stage. Students and teachers generally respond through counseling and group restructuring, suggesting the presence of early intervention mechanisms.

External contextual factors also influence tolerance formation, particularly the relationship between the school and indigenous communities. While the school actively involves customary leaders in cultural and ceremonial events, unresolved issues related to land rights and decision-making authority introduce tension at the community level. This indicates that school-based tolerance cannot be fully separated from broader socio-political dynamics. The formation of tolerance culture at SMA Negeri 1 Sentani is the result of interaction between contextual leadership, institutional routines, multicultural education practices, and community relations. Tolerance emerges not as an isolated value but as a systemic outcome of school culture, leadership practice, and socio-cultural embeddedness.

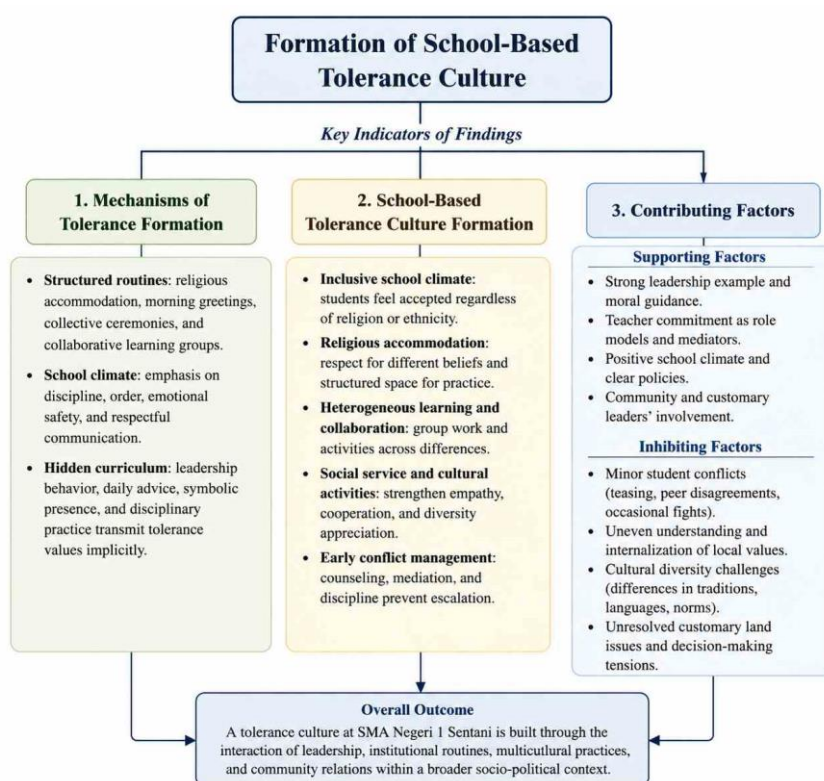


Figure 4. The Formation of a School-Based Culture of Tolerance and Contributing Factors

The concept map illustrates the formation of a school-based tolerance culture at SMA Negeri 1 Sentani by highlighting three core indicators: structured routines, inclusive school climate, and community engagement. The structured routines include practices such as morning greetings, religious accommodations, collective ceremonies, and collaborative learning groups. These routines provide daily opportunities for students to engage in respectful and cooperative interactions, embedding tolerance into everyday school life and reinforcing positive behavior across diverse student groups.

The inclusive school climate and community engagement components complement these routines by creating a supportive and safe environment. Leadership practices, teacher mediation, and active participation from customary and community figures ensure that cultural diversity is respected and integrated into school activities. The concept map visually demonstrates how these three mechanisms structured routines, inclusive climate, and community involvement interact synergistically to cultivate a tolerant school environment, showing the dynamic interplay between internal school practices and broader socio-cultural influences.

Empirical Triangulation Across the Three Themes

To strengthen theoretical triangulation beyond conceptual leadership texts, Table 4 critically compares the present findings with 18 peer-reviewed empirical studies represented in the reference base. The comparison distinguishes confirmation, extension, and qualification rather than treating prior literature as uniformly supportive.

Table 4. Critical Comparison with Empirical Studies

Empirical study	Design/context	Relation to the present findings
Werang et al. (2023)	Qualitative case study; school leadership	Confirms relational/humanitarian leadership; extends it to tolerance-building and cultural brokerage in a multicultural school.
Chan & Du-Babcock (2019)	Empirical analysis of intercultural leadership interaction	Confirms that leadership is co-shaped by intercultural interaction; extends the mechanism from meetings to repeated school routines.
Kafa et al. (2025)	Case-based study of successful school leadership in Cyprus	Confirms outward-facing, context-sensitive leadership; extends this to engagement with customary/community authority.
Liu (2025)	Mixed methods across seven schools	Confirms links among leadership, bias mitigation, community engagement, and equality; current study adds qualitative mechanisms but not effect estimates.
Mandak & Astuti (2026)	Qualitative case study in Papua Barat Daya	Confirms context-sensitive principal leadership in eastern Indonesia; extends focus from learning quality to tolerance and cultural mediation.
Warwer (2024)	Qualitative phenomenological study of Ondofolo and religious harmony in Sentani	Confirms customary leadership as a resource for harmony; qualifies this by showing unresolved land/authority tensions inside school-community relations.
Dewi et al. (2019)	Development/experimental study of local-wisdom cooperative learning	Confirms cooperation benefits of culturally grounded group learning; current qualitative case cannot claim the same causal effect.
Giyono et al. (2026)	Qualitative case study of local-wisdom learning	Confirms the importance of experiential local culture and school-community collaboration; extends the outcome from environmental awareness to tolerance.
Hasan et al. (2025)	Qualitative case study of local culture in curriculum	Confirms curriculum and extracurricular integration for character/identity; extends integration to leadership and school-wide tolerance.
Sukmawati et al. (2025)	Qualitative thematic study of local-wisdom PjBL	Confirms collaborative experiential learning; qualifies it by showing that participation may coexist with weak conceptual understanding.
Usmeldi & Amini (2020)	Quasi-experimental local-wisdom science learning study	Confirms potential affective/knowledge gains; contrasts methodologically because the present study does not estimate intervention effects.
Maulana et al. (2024)	Qualitative case study of tolerance assessment in classroom practice	Confirms the role of direct observation and group interaction; extends the mechanism from classroom assessment to school-wide culture.

Empirical study	Design/context	Relation to the present findings
Noboru et al. (2021)	Qualitative interviews/focus groups in Indonesian high schools	Confirms school-based education and staff response as bullying-prevention mechanisms; residual conflict in Sentani prevents an elimination claim.
Yusuf et al. (2022)	National cross-sectional school-health survey	Qualifies the local positive pattern by showing bullying remains a substantial national risk; single-case findings should not be generalized.
Isac et al. (2019)	Large-scale empirical analysis of tolerance measurement	Qualifies interpretation: tolerance is multidimensional and requires validated measurement for quantitative comparisons.
Sirlopú et al. (2024)	Three-study psychometric validation of a tolerance scale	Confirms acceptance, respect, and appreciation as core dimensions; current case adds institutional enactment but not psychometric measurement.
Sahin (2015)	Mixed-method study of secondary students' tolerance tendencies	Confirms that tolerance can vary at the individual level; current study extends analysis to organizational mechanisms that structure interaction.
Rodríguez et al. (2019)	Empirical design/validation of a student-voice inclusion questionnaire	Confirms the value of students' perspectives in judging inclusion; current study embeds student experience within leadership, routine, and community evidence.

Across these studies, the strongest convergence concerns relational leadership, culturally grounded collaborative practice, and the importance of inclusive school routines. The principal differences are methodological and contextual: several prior studies quantify attitudes or intervention effects, whereas the present case identifies mechanisms through qualitative convergence; conversely, the Sentani case contributes a distinctive account of how formal school leadership interacts with Papuan customary authority. The negative cases - residual student conflict, uneven philosophical internalization, and unresolved community tensions - prevent the literature comparison from becoming purely confirmatory.

Conclusions

Contextual leadership at SMA Negeri 1 Sentani was operationally expressed through six recurring components: (1) visible principal engagement through gate greetings and daily interaction; (2) moral guidance linked to current social issues in ceremonies and school communication; (3) structured religious accommodation and collective school routines; (4) heterogeneous collaborative learning and culturally grounded projects; (5) integration of Ondoafi, *gotong royong*, and *Satu Tungku Tiga Batu* values into school vision, programs, and everyday practice; and (6) participation of parents and customary leaders in school activities. For independent replication, these components can be operationalized prospectively through implementation logs that record the frequency and consistency of leadership-engagement activities per school week, moral-guidance sessions per month or ceremony cycle, heterogeneous collaborative-learning sessions and cultural projects per term, and parent/customary-leader participation per term. Tolerance outcomes can be assessed through indicators represented in this case, including reported acceptance across ethnic and religious groups, participation in heterogeneous groups, observed respectful interaction, and the occurrence and management of teasing or interpersonal conflict; future replication may add validated tolerance scales when quantitative comparison is intended. The present study did not establish numerical implementation thresholds or causal effect sizes; therefore, the framework should be understood as a reproducible procedural model rather than a standardized intervention protocol.

The dataset also identifies clear empirical boundary conditions: students' uneven conceptual understanding of *Satu Tungku Tiga Batu*, the persistence of minor teasing and interpersonal conflict, and unresolved tensions concerning land rights and customary participation in decision-making. These limitations emerged directly from the thematic analysis of interviews, observations, and documents and therefore constitute data-derived priorities for further investigation of cultural-value internalization, conflict persistence, and school-customary governance. By contrast, multi-site replication, longitudinal testing, validated pre-post measurement of tolerance, and the determination of minimum implementation frequencies or effectiveness thresholds are conceptual extensions beyond the scope of the present data collection and should be treated as future validation questions rather than empirical findings of this study. The study contributes an analytically transferable model linking contextual leadership, local wisdom, institutional routines, and community relations while limiting its claims to the qualitative evidence generated within this single-school case.

References

- Abdul Haq, E., Wasliman, I., Sauri, R. S., Fatkhullah, F. K., & Khor, A. (2022). Management of Character Education Based on Local Wisdom. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 7(1). <https://doi.org/10.31538/ndh.v7i1.1998>
- Abdullah, N., Lajuma, S., Jafar, M. F., Ishak, M. N., & Khairon, S. S. (2026). Leadership strategies for inclusive education systematic review: how school principals support special needs students. *Journal of Education and Learning (EduLearn)*, 20(2), 985–997. <https://doi.org/10.11591/edulearn.v20i2.23614>
- Allen, S. (2019). Exploring Quaker Organising to Consider the Possibilities for Relational Leadership. *Quaker Studies*, 24(2), 249–269. <https://doi.org/10.3828/quaker.2019.24.2.5>
- Anas, M., Saraswati, D., Ikhsan, M. A., & Hakim, M. L. (2026). Local wisdom as social regulation: the role of Anjungsana tradition in shaping interfaith tolerance in rural Indonesia. *Cogent Social Sciences*, 12(1). <https://doi.org/10.1080/23311886.2026.2623301>
- Arizona, K., Rokhmat, J., Ramdani, A., Gunawan, G., & Sukarso, A. (2025). Integrating Islamic Values and Local Wisdom into Science Education: Enhancing Character Development in Higher Education. *Ulumuna*, 29(1), 398–428. <https://doi.org/10.20414/ujis.v29i1.1308>
- Banks, J. A., & Banks, C. (2004). Multicultural Education: Issues and Perspectives. Update. *Jossey-Bass, An Imprint of Wiley*.
- Bolden, R., & Gosling, J. (2024). Facilitative Leadership: Re-Framing Narratives to Navigate Conflict and Difference. *Journal of Leadership Studies*, 18(3), 83–90. <https://doi.org/10.1002/jls.21910>
- Bolea, A., & Atwater, and L. (2020). *Becoming A Leader*. Routledge. <https://doi.org/10.4324/9781003036784>
- Bumbungan, B., Baharuddin, & Sugiar, L. (2024). Kepemimpinan Kepala Sekolah Berbasis Multikultur Dalam Membentuk Karakter Peserta Didik. *Indonesian Journal of Learning Studies*, 3(2).
- Çalışkan, H., & Sağlam, H. I. (2012). A study on the development of the tendency to tolerance scale and an analysis of the tendencies of primary school students to tolerance through certain variables. *Kuram ve Uygulamada Eğitim Bilimleri*, 12(2).
- Calnin, G., Waterson, M., Richards, S., & Fisher, D. (2018). Developing Leaders for International Baccalaureate World Schools. *Journal of Research in International Education*, 17(2), 99–115. <https://doi.org/10.1177/1475240918790703>
- Chan, A. C. K., & Du-Babcock, B. (2019). Leadership in action: an analysis of leadership behaviour in intercultural business meetings. *Language and Intercultural Communication*, 19(2), 201–216. <https://doi.org/10.1080/14708477.2018.1508291>
- Clarke, N. (2018). *Relational Leadership*. Routledge. <https://doi.org/10.4324/9781315620435>
- Daft. (2014). Leadership Experience, 6th ed. In *Research Perspectives on Leadership*.
- Den Hartog, D. N., & De Hoogh, A. H. B. (2024). Cross-Cultural Leadership: What We Know, What We Need to Know, and Where We Need to Go. *Annual Review of Organizational Psychology and Organizational Behavior*, 11(1), 535–566. <https://doi.org/10.1146/annurev-orgpsych-110721-033711>
- Desika Handayani, Muhammad Farouk Albakhar Anshori, Sefti Triani, & Nurlaili. (2024). The Role of School Principals in Creating Multicultural Education in the School Employee Environment. *Santhet (Jurnal Sejarah Pendidikan Dan Humaniora)*, 8(2), 2376–2383. <https://doi.org/10.36526/santhet.v8i2.4681>
- Dewi, R. S., Sapriya, & Hakam, K. A. (2019). The effectiveness of cooperative learning model based on local wisdom of the outer baduy indigenous peoples in enhancing the characters of elementary school student cooperation. *Journal of Advanced Research in Dynamical and Control Systems*, 11(7).
- Donnet, T., Samson, D., & Daft, R. L. (2018). *Fundamentals of Management 6th Edition*. Cengage Learning, Inc.
- Dwi, N. P., Dartini, S., Syahputra, A., Zahara, L., Wijaksono, A., & Gombo, M. (2025). Integrating Local Wisdom Values into Educational Management: A Literature Review on Character Development Aspects. *Indonesian Journal of Educational Inquiry*, 2(1).
- Fairus, F., Maftuh, B., Sujana, A., Pribadi, R., & Azzahra, F. (2024). Local wisdom integration in learning implementation in elementary school. *Jurnal Cakrawala Pendas*, 10(2). <https://doi.org/10.31949/jcp.v10i2.8029>
- Gillies, R. M. (2012). Promoting reasoning, problem-solving and argumentation during small group discussions. In *Pedagogy: New Developments in the Learning Sciences*.
- Giyono, G., Sulisworo, D., & Suyitno, S. (2026). Building Students' Environmental Awareness through Local Wisdom: A Case Study of Rasulan in Gunung Kidul, Indonesia. *Environment and Ecology Research*, 14(1), 36–49. <https://doi.org/10.13189/eer.2026.140104>
- Hanifa, Y. N., Maftuh, B., & -, W. (2025). Pembelajaran Sosiologi dalam Pembentukan Budaya Toleran. *Dimensia: Jurnal Kajian Sosiologi*, 14(1), 13–22. <https://doi.org/10.21831/dimensia.v14i1.75423>
- Hasan, M. F., Monita, D., Ar Rozi, H. A., & Sholihah, M. (2025). Reinvigorating the local wisdom of Soya-soya dance: incorporating cultural values into primary school operational curriculum innovation in South

- Halmahera, Indonesia. *Research in Dance Education*, 1–20. <https://doi.org/10.1080/14647893.2025.2570124>
- Hermin, L., & Sibidang, E. (2025). Menggali Kearifan Lokal Dalam Membentuk Kepemimpinan Kristen Kontekstual. *HUMANITIS: Jurnal Homaniora, Sosial Dan Bisnis*, 3(1), 249–260.
- Isac, M. M., Palmerio, L., & van der Werf, M. P. C. (Greetje). (2019). Indicators of (in)tolerance toward immigrants among European youth: an assessment of measurement invariance in ICCS 2016. *Large-Scale Assessments in Education*, 7(1), 6. <https://doi.org/10.1186/s40536-019-0074-5>
- Johns, G. (2024). The context deficit in leadership research. *The Leadership Quarterly*, 35(1), 101755. <https://doi.org/10.1016/j.leaqua.2023.101755>
- Kafa, A., Pashiardis, P., & Brauckmann-Sajkiewicz, S. (2025). When successful school leaders go entrepreneurial: empirical insights from Cyprus. *International Journal of Leadership in Education*, 1–30. <https://doi.org/10.1080/13603124.2025.2541358>
- Lesmana, T., Lidiawati, K. R., Purbojo, R., & Rueger, S. Y. (2025). Spiritual Fortitude as a Mediator between Grit and Flourishing Among Adolescent Victims of Bullying. *The Open Psychology Journal*, 18(1). <https://doi.org/10.2174/0118743501390560250611062609>
- Liu, S. (2025). Navigating Equality in Schools: The Sociological Impact of Leadership on Student Success. *Education and Urban Society*, 57(3), 245–298. <https://doi.org/10.1177/00131245241304404>
- Mandak, R., & Astuti, Y. (2026). Transformational School Leadership in Challenging Contexts. *Journal of Innovation and Research in Primary Education*, 5(1), 1021–1029. <https://doi.org/10.56916/jirpe.v5i1.2872>
- Maulana, M. A. S., Aminah, S., Putri, Y. A., Lestari, A. D., & Herianto, E. (2024). Implementasi Instrumen Pengukuran Sikap Toleransi Peserta Didik Oleh Guru PPKN. *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 7(2), 2019–2023. <https://doi.org/10.54371/jiip.v7i2.3301>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis*. sage.
- Navarro Castro, L., & Nario Galace, J. (2010). *Peace Education: A Pathway to the Culture of Peace*.
- Noboru, T., Amalia, E., Hernandez, P. M. R., Nurbaiti, L., Affarah, W. S., Nonaka, D., Takeuchi, R., Kadriyan, H., & Kobayashi, J. (2021). School-based education to prevent bullying in high schools in Indonesia. *Pediatrics International*, 63(4), 459–468. <https://doi.org/10.1111/ped.14475>
- Normand, R., Moos, L., Liu, M., & Tulowitzki, P. (2021). *An International Comparison of Cultural and Social Foundations of Educational Leadership* (pp. 3–21). https://doi.org/10.1007/978-3-030-74497-7_1
- Oc, B. (2018). Contextual leadership: A systematic review of how contextual factors shape leadership and its outcomes. *The Leadership Quarterly*, 29(1), 218–235. <https://doi.org/10.1016/j.leaqua.2017.12.004>
- Purwati, P., Darisman, D., & Faiz, A. (2022). Tinjauan Pustaka: Pentingnya Menumbuhkan Nilai Toleransi dalam Praksis Pendidikan. *Jurnal Basicedu*, 6(3), 3729–3735. <https://doi.org/10.31004/basicedu.v6i3.2733>
- Pusiknas.Polri. (2025). *Data Gabungan: Jumlah Kasus Perundungan Naik Dua Kali Lipat*. Pusiknas Bareskrim Polri. https://pusiknas.polri.go.id/detail_artikel/data_gabungan:_jumlah_kasus_perundungan_naik_dua_kali_lipat
- Rajaram, K. (2023). Cultural Intelligence in Teaching and Learning. In *Learning Intelligence: Innovative and Digital Transformative Learning Strategies* (pp. 57–118). Springer Nature Singapore. https://doi.org/10.1007/978-981-19-9201-8_2
- Rean, A. A., Shevchenko, A. O., & Stavtsev, A. A. (2024). Development and Approbation of the Dispositional Forbearance Scale. *Experimental Psychology (Russia)*, 17(2), 217–228. <https://doi.org/10.17759/exppsy.2024170213>
- Rezeki, N. B., Amelia, N. D., & Aulia, P. (2026). Peran Kepemimpinan Pendidikan dalam Penguatan Budaya Sekolah. *Jejak Digital: Jurnal Ilmiah Multidisiplin*, 2(1), 620–631.
- Rodríguez, R. D. H., Sánchez, P. A., García, S. A., & García, C. M. C. (2019). Listening to students' voices to build inclusion and educational equity: Design and validation of a questionnaire. *Multidisciplinary Journal of Educational Research*, 9(3). <https://doi.org/10.447/remie.2012.07>
- Rosler, N. (2019). The Creation Of Space For Conflict Change. In *Overcoming Intractable Conflicts* (pp. 123–142). Rowman & Littlefield International Ltd. <https://doi.org/10.5040/9798881811389.ch-008>
- Sahin, C. (2015). Determination of Tendencies of Secondary School Students to Tolerance and Variables Affecting their Tendencies to Tolerance. *The Anthropologist*, 20(3), 599–615. <https://doi.org/10.1080/09720073.2015.11891764>
- Setten, G. (2020). Habitus. In *International Encyclopedia of Human Geography* (pp. 287–290). Elsevier. <https://doi.org/10.1016/B978-0-08-102295-5.10188-X>
- Sirlopú, D., Pérez-Salas, C., Cuadrado Guirado, I., & Benavente, M. (2024). Acceptance, Respect and Appreciation for Diversity: Psychometric Analysis of a Tolerance Scale in Chile. *Revista Iberoamericana de Diagnóstico y Evaluación – e Avaliação Psicológica*, 74(4), 39.

- <https://doi.org/10.21865/RIDEP74.4.03>
- Sukmawati, S., Rosmayanti, V., & Amin, S. (2025). Blending Technology and Tradition: PjBL in ELT to Foster Self-Directed Learning. *International Journal of Language Education*, 1(2), 356. <https://doi.org/10.26858/ijole.v1i2.75114>
- Sulkipani, Nurdiansyah, E., Waluyati, S. A., Saputra, M. A., & Dita, V. (2023). *Internalization of local wisdom in character education*. 040012. <https://doi.org/10.1063/5.0142366>
- Suprpto, R. I. T., Hariyati, N., Dewi, U., Khamidi, A., & Amalia, K. (2024). Pengaruh Kepemimpinan Transformasional Kepala Sekolah Terhadap Pendidikan Multikultural. *Jurnal Ilmiah Global Education*, 5(4), 1564–1577. <https://doi.org/10.55681/jige.v5i4.3334>
- Tamher, I. (2025). *Penanaman Nilai “Satu Tungku Tiga Batu” Warisan Leluhur Adat Dalam Menjaga Kerukunan Masyarakat Di Kabupaten Fakfak*. Institut Pemerintahan Dalam Negeri.
- Teyfur, M., & Acar, E. (2014). *The Importance of School Administrators’ Cultural Leadership in Chaos Atmosphere* (pp. 259–265). https://doi.org/10.1007/978-94-007-7362-2_33
- UNESCO. (2008). *UNESCO’S Work on Education for Peace and Non-Violence*. UNESCO. <https://unesdoc.unesco.org/ark:/48223/pf0000160787>
- Usmeldi, & Amini, R. (2020). The effect of integrated science learning based on local wisdom to increase the students competency. *Journal of Physics: Conference Series*, 1470(1), 012028. <https://doi.org/10.1088/1742-6596/1470/1/012028>
- Uswatul Mardiyah, Siti Nurul Nikmatul Ula, Masni Banggu, Bustamin Wahid, Kamaluddin, Lukman Rais, Abu Bakar, & Muh. Mawardi. (2025). Pendidikan Nilai-Nilai Sosial Budaya Lokal sebagai Upaya Menanamkan Toleransi pada Siswa SD Muhammadiyah 1 Kota Sorong. *Abdimas: Papua Journal of Community Service*, 7(2), 140–144. <https://doi.org/10.33506/pjcs.v7i2.4452>
- Warwer, F. (2024). The role of Ondofolo to maintain religious harmony: A study in a Christian perspective. *Verbum et Ecclesia*, 45(1). <https://doi.org/10.4102/ve.v45i1.3236>
- Werang, B. R., Agung, A. A. G., Jampel, I. N., Sujana, I. W., & Asaloei, S. I. (2023). Exploring the outside-the-box leadership of an Indonesian school principal: A qualitative case study. *Cogent Education*, 10(2). <https://doi.org/10.1080/2331186X.2023.2255091>
- Yusuf, A., Habibie, A. N., Efendi, F., Kurnia, I. D., & Kurniati, A. (2022). Prevalence and correlates of being bullied among adolescents in Indonesia: results from the 2015 Global School-based Student Health Survey. *International Journal of Adolescent Medicine and Health*, 34(1). <https://doi.org/10.1515/ijamh-2019-0064>