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Principal Management in Realizing School Culture Based on Panca Waluya Local Wisdom: A Multi-Site Case Study

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Abstract. West Java mandates character education grounded in Panca Waluya, the Sundanese values of Cageur, Bageur, Bener, Pinter, and Singer, yet in many schools its implementation remains administrative and partial because principals and teachers lack a clear managerial model. This study analyzes how principals manage the realization of a Panca Waluya-based school culture through the functions of planning, organizing, actuating, and controlling (POAC) at SDN 1 Bojong Timur and SDN 2 Bojong Timur, Purwakarta Regency. A qualitative multi-site case study collected data from fourteen informants through in-depth interviews, non-participant observation, and document analysis. The data were analyzed with the Miles and Huberman interactive model, and credibility was established through source and technique triangulation, member checking, and peer debriefing. Planning integrated Panca Waluya into the School-Based Curriculum through the participatory formulation of the CERMAT graduate profile on a layered legal basis. Organizing relied on a Curriculum Development Team, Learning Communities, and written operating procedures legitimized by decree. Actuating internalized the values through intracurricular, cocurricular, and habituation pathways following the Sundanese Pancaniti sequence, with the principal as the primary role model. Controlling combined academic supervision, Management by Wandering Around, anecdotal recording, positive discipline, and In-House Training. Both schools applied the same cycle, but the small plantation-area school relied on direct interaction and contextual programs, whereas the larger school relied on standardization and layered delegation. The study concludes that local wisdom becomes school culture when it is carried by a complete management cycle whose instruments are matched to school scale and resources.

Keywords: Local Wisdom, Panca Waluya, POAC, Principal Management, School Culture.

1 Introduction

National education in Indonesia mandates the formation of solid student character as regulated in Law No. 20 of 2003 on the National Education System [1], which is then strengthened through regional policies in West Java with the concept of Gapura Panca

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Waluya (Cageur, Bageur, Bener, Pinter, and Singer). Theoretically, the success of internalizing these noble values into school culture is highly dependent on the effectiveness of the principal's management, particularly through the application of the functions of planning, organizing, actuating, and controlling (POAC) according to the theory of George R. Terry [2]. Systematic management allows the integration of local wisdom values into the curriculum and daily habituation, so that schools are not just academic institutions but also agents for preserving cultural heritage. The management of character education requires a holistic approach that moves beyond simple instruction to an environment-wide cultural immersion [3], [4].

Panca Waluya is not a set of slogans but an anthropological construction of the complete Sundanese person. Cageur denotes physical and psychological soundness, Bageur refers to moral goodness in social relations, Bener concerns integrity and fidelity to truth, Pinter addresses intellectual and emotional competence, and Singer expresses alertness, agility, and adaptive resilience. Read as a whole, the five pillars constitute a normative profile that is substantively parallel to the national graduate profile, which makes them a legitimate vehicle rather than a competitor for state curriculum policy [5]. Because these values live in habit, language, and daily interaction rather than in cognitive content alone, the school culture, understood as the shared assumptions, norms, symbols, and routines that regulate collective behavior, becomes their most natural medium of transmission. Recent curriculum studies confirm that Gapura Panca Waluya can be operationalized within the Merdeka Curriculum when teachers are given a clear structure for translating cultural values into learning objectives and assessment [6].

However, there is a crucial gap between policy expectations and practice in the field. Many school principals and teachers still experience confusion regarding the philosophical substance of Panca Waluya, so that management functions do not run optimally and these values often remain administrative documents in the education office without ever being implemented in daily interactions in the classroom. Weak dissemination and the absence of a practical management model cause local values to be internalized only partially and to lose their original essence; if left unchecked, the spirit of education based on local wisdom will slowly fade. This reality necessitates a transformation in how educational leadership is perceived and enacted, moving toward a model that prioritizes transformative education, 21st-century competencies, and supervision that is oriented toward the quality of school culture rather than toward the completeness of documents [7], [8].

Previous literature studies show that the integration of local values in education has become a focus of attention for researchers in various regions. At the level of classroom management, Wahidin et al. [9] demonstrated that the orderliness of learning processes depends on the capacity of teachers to manage class interaction in a disciplined yet humane manner, which is a prerequisite for any habituation program. From a learning-theory standpoint, Sulastri and Suryani [10] showed that constructivist principles allow cultural material to be learned through the active construction of meaning rather than through memorization, so that when local wisdom is managed effectively it serves as a powerful pedagogical tool for identity formation. More directly, Yuwantika et al. [11] found that Pancawaluya-based character education strategies in a junior secondary

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school in Bandung succeeded in shaping student behavior when the values were embedded in habituation and exemplary conduct rather than delivered as discrete instruction. These findings converge on a single conclusion: the determining variable is not the content of local wisdom, but the managerial arrangement that carries it.

From the perspective of education management, Rahayu et al. [12] emphasized that the leadership type adopted by the principal determines the climate in which planning and supervision are received by teachers. This is strengthened by the findings of Bandur [13], who showed that School-Based Management (SBM) in Indonesia promoted participatory decision making and community involvement in curriculum and school rules, so that curriculum decisions can legitimately accommodate regional culture. Furthermore, Gottfredson et al. [14] showed in a national study of delinquency prevention that schools whose rules were clear and fairly enforced and whose members shared a sense of community experienced less disorder, which positions school culture as an instrument of protection and not merely of academic achievement. The role of the principal as a strategic manager is therefore central to this success, requiring a balance between administrative oversight and visionary leadership.

In West Java, the provincial government has formalized Gapura Panca Waluya as the frame for school education, and studies of its implementation, such as those by Sofyan et al. [5] and Arista et al. [6], show that the values are already being translated into curriculum and character programs, which means that schools operate within a regulatory ecosystem built around them. Research on learner self-regulation reviewed by Zimmerman [15] further indicates that durable motivation develops when students are given room to set goals for, monitor, and reflect on their own conduct, a condition that positive discipline is designed to create. In a comparable national setting, Werang et al. [16] found that leadership practices rooted in the Balinese Asta Brata philosophy exerted a significant influence on school culture and student character in elementary schools, confirming that indigenous leadership frameworks are empirically consequential and not merely symbolic. What remains underexamined, however, is how a single local-wisdom framework is managed differently by schools that face sharply different resource and demographic conditions.

The novelty of this research therefore lies in its locus and in its comparative, multi-site approach to two schools with contrasting characteristics within the same regency and under the same regulatory umbrella. This research compares SDN 1 Bojong Timur, which represents innovation based on resilience amidst the geographical limitations of a plantation area, with SDN 2 Bojong Timur, which represents management based on resource strengthening with a large and heterogeneous student population. Holding policy constant while varying school conditions allows the study to distinguish the managerial elements of Panca Waluya internalization that are invariant from those that must be adapted. Accordingly, this study is guided by four questions: how is a school culture based on Panca Waluya planned; how is it organized; how is it actuated; and how is it controlled by the principal in both schools. The objective is to analyze how principal management is designed and implemented through the POAC cycle in realizing a school culture based on Panca Waluya local wisdom, and to formulate a management pattern that is transferable to schools with comparable characteristics.

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2 Methods

2.1 Research Design and Sites

This research uses a qualitative approach with a case study method. This design was chosen to explore in depth the process of school principal management in realizing a school culture based on Panca Waluya local wisdom in a specific context. The use of a case study allows the researcher to understand the complexity of POAC (Planning, Organizing, Actuating, Controlling) management in the natural setting of two educational units with different characteristics. Qualitative inquiry provides the necessary depth to capture the nuances of cultural internalization that quantitative methods might miss, because the object of study is meaning and habituated practice rather than measurable frequency [17]. The study is specifically designed as a multi-site case study, in which each school is first analyzed as a bounded case and the two cases are subsequently compared to identify converging and diverging managerial patterns [18], as summarized in Fig. 1.

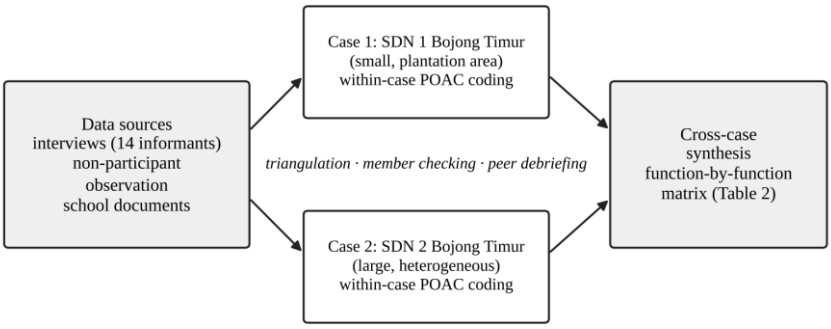


Fig. 1. Multi-site case study design: within-case POAC analysis of each school followed by a function-by-function cross-case synthesis.

The research was conducted at SDN 1 Bojong Timur and SDN 2 Bojong Timur, Purwakarta Regency. The two sites were selected because they operate under an identical policy framework yet differ substantially in the conditions that constrain management. SDN 1 Bojong Timur is situated in a plantation area with limited access and a comparatively small student population, so its management must compensate for infrastructural constraints through adaptive, resilience-oriented programs. SDN 2 Bojong Timur is located closer to the sub-district center, serves a markedly larger and more heterogeneous student body, and therefore faces the problem of maintaining

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consistency of habituation across many parallel classes. This deliberate contrast constitutes the comparative logic of the study.

2.2 Informants

Research subjects were determined using a purposive sampling technique, with key informants consisting of the principal of each school as the main policymaker. Supporting informants included class teachers, school committee representatives, administrative staff, and students, in order to obtain comprehensive data regarding the internalization of Panca Waluya values and to allow cross-verification of the principal's account. In total, fourteen informants participated in the study, as presented in Table 1. The selection criteria required that informants had been involved in the school for at least two academic years and had direct experience of the habituation programs under study, so that they could describe change over time rather than a single snapshot.

Table 1. Distribution of research informants

No.	Informant	SDN 1 Bojong Timur	SDN 2 Bojong Timur	Data Focus
1	Principal	1	1	Policy, POAC across all functions
2	Class teacher	3	3	Integration in learning and habituation
3	School committee	1	1	Participation in KSP planning
4	Administrative staff	1	1	Decrees, SOPs, supervision records
5	Student	1	1	Experience of habituation routines
	Total	7	7	14 informants

2.3 Data Collection

Data were collected through three main techniques. First, in-depth semi-structured interviews with the principals and teachers were conducted to explore managerial aspects across the four POAC functions, each lasting between forty and seventy minutes and recorded with the informants' permission. Second, non-participant observation was carried out to observe character habituation practices, the conduct of the Ngosrek, Gasibu, and Tatanen di Bale Atikan routines, the behavior of the principal during daily interaction, and the availability of supporting facilities. Third, a documentation study was conducted on the School-Based Curriculum (KSP), task distribution decrees, standard operating procedures, academic supervision instruments, anecdotal records, and school activity reports. The three techniques were deliberately combined so that what was stated in interviews could be tested against what was observed in practice and against what was recorded in official documents.

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2.4 Data Analysis and Trustworthiness

Data analysis followed the interactive model of Miles, Huberman, and Saldaña [19], which proceeds through data reduction, data display, and conclusion drawing or verification, and which treats these stages as recursive rather than linear [20]. In the reduction stage, transcripts, field notes, and documents were coded according to the four management functions, with sub-codes emerging inductively for themes such as role modeling, legal legitimacy, and positive discipline. In the display stage, the coded data were arranged into matrices that juxtaposed the two sites function by function, which made the comparative patterns visible. Conclusions were then drawn and continuously verified against the data corpus, and a cross-site synthesis was developed only after each case had been analyzed on its own terms.

The trustworthiness of the findings was established using the four criteria of credibility, transferability, dependability, and confirmability [21]. Credibility was pursued through source triangulation, comparing the statements of principals, teachers, committee members, and students, and through technique triangulation, comparing interview data with observation and documentation; prolonged engagement at both sites and member checking of interview summaries with key informants were also carried out. Transferability was addressed by providing thick description of the context of each school so that readers can judge the applicability of the findings to their own settings. Dependability was supported by maintaining an audit trail of instruments, transcripts, and coding decisions, while confirmability was strengthened through peer debriefing with colleagues in educational management who had no involvement in the data collection.

2.5 Research Ethics

Research ethics were observed throughout the study. Permission was obtained from the Purwakarta Education Office and from each school before data collection commenced, informants were informed of the purpose of the research and of their right to withdraw, written consent was secured, and the identities of individual teachers and students are not disclosed in the reporting of findings. Observation was conducted so as not to disrupt teaching and learning activities, and documents were examined on school premises without copying data that contained personal information about students.

3 Results

3.1 Systematic Planning and the Legal Foundation of Panca Waluya

At SDN 1 Bojong Timur and SDN 2 Bojong Timur, the manifestation of a positive school culture is not treated as a slogan displayed on classroom walls but as a managerial outcome produced through the systematic integration of Sundanese local wisdom. The philosophy of Panca Waluya encompasses five pillars of human virtue, namely Cageur as physical and mental wellness, Bageur as genuine kindness, Bener as

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integrity and honesty, Pinter as intellectual and emotional intelligence, and Singer as agility and adaptive resilience. The findings show that the realization of this cultural paradigm in both schools rests on a managerial architecture driven by the classical POAC functions, which demonstrates that traditional cultural values can be synchronized with modern school governance rather than standing in tension with it [22].

In the planning function, the principal in both schools acts less as an administrator and more as the designer of the school's normative direction. Planning meetings were used to translate the philosophical content of Panca Waluya into formal school policy, which involved gathering empirical information about student conditions, identifying behavioral problems that recurred across classes, and formulating targets that could be monitored [23]. What distinguishes the planning at both sites is the strength of its legal scaffolding. The principals consistently referred to three layers of regulation: Law No. 20 of 2003 concerning the National Education System, Purwakarta Regent Regulation No. 131 of 2022, which grants autonomy over local content, and West Java Governor Circular Letter No. 43/PK.03.04/KESRA of 2025, which mandates the implementation of Gapura Panca Waluya. Document analysis confirmed that these references are cited explicitly in the preamble of the School-Based Curriculum of both schools. This multi-layered jurisdictional basis matters managerially, because it converts cultural programs from discretionary initiatives of an individual principal into institutional obligations that survive changes of leadership.

The planning phase also displays a participatory character. The principal involves the entire teacher council together with the school committee in the preparation of the School-Based Curriculum (KSP), and the resulting graduate target is crystallized in the acronym CERMAT, standing for Cerdas (intelligent), Beriman (faithful), Mandiri (independent), and Tanggap Lingkungan (environmentally responsive) [23]. CERMAT functions as an operational bridge between the abstract five pillars and the concrete design of learning: teachers reported that every teaching module and extracurricular program is examined against this profile before approval, which prevents the proliferation of activities that are attractive but unconnected to the school's normative direction. Interviews indicate that teacher participation in formulating CERMAT produced a sense of ownership that later reduced resistance during implementation, since the values being enforced were ones the teachers themselves had articulated.

Despite sharing the same ideals, planning at the two sites is contextualized differently. SDN 1 Bojong Timur emphasizes self-reliance and environmental stewardship, a choice that its principal attributed directly to the plantation landscape and the agricultural livelihood of most parents; the school consequently foregrounds Singer and Cageur through land-based and health-related routines. SDN 2 Bojong Timur, confronting a large and heterogeneous enrollment, prioritizes scalability and uniformity of habituation, and therefore invests planning effort in written procedures that can be applied identically across many classes, foregrounding Bener and Bageur through order and social conduct. Both schools adopt a deep learning-based planning model in which physical fitness and moral conduct are allocated the same planning attention as academic achievement, so that character outcomes appear in the school work plan as targets with indicators rather than as aspirations.

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3.2 Organizational Structure and the Distribution of Managerial Authority

Moving from planning to organizing, both schools construct an operational framework intended to distribute tasks efficiently and proportionally. This organization is manifested concretely in the formation of a Curriculum Development Team (TPK) and a Project Facilitator Team whose task descriptions are validated through an official Decree (SK). Document analysis showed that the decrees specify not only membership but also the scope of authority and the reporting obligations of each unit, which reduces overlapping instructions to teachers. The division of labor is arranged hierarchically while retaining a collegial working atmosphere: school leaders occupy strategic positions as monitors of overall quality, while classroom teachers assume frontline roles as facilitators who provide daily character stimulation to students. Teachers interviewed at SDN 2 Bojong Timur noted that the existence of a written decree was decisive in a large school, because it allowed coordination to proceed without the principal having to be personally present in every activity.

To maintain consistency across operational layers, a series of written Standard Operating Procedures (SOPs) was established for routine habituation activities. These include the Ngosrek movement, a participatory cleanliness initiative in which sweeping is framed as an effort to cleanse the self of laziness; the Gasibu program, a daily practice of generosity in which children set aside pocket money to foster social sensitivity; and Tatanen di Bale Atikan (TdBA), an agricultural program that connects students directly with cultivation in order to teach perseverance and gratitude. Each SOP specifies the time, the person responsible, the sequence of steps, and the indicator of success, which converts moral intention into observable routine. This arrangement of tasks operationalizes Terry's management principles concerning departmentation and the delegation of authority, producing a structured and stable pattern of relationships among working units [2].

A significant managerial innovation in this phase is the creation of Learning Communities (Kombel). These communities function as forums in which educators share practices, discuss pedagogical difficulties, and formulate character education strategies, so that the burden of cultural internalization becomes a collective rather than an individual responsibility [24]. At SDN 1 Bojong Timur, the Kombel meets in a combined format because the number of teachers is small, and its agenda tends to focus on problem-solving for specific students. At SDN 2 Bojong Timur, the Kombel is organized by grade level, and its agenda is dominated by the standardization of habituation practice so that students in parallel classes receive comparable treatment. In both cases, the Kombel serves as the mechanism through which the values formulated in planning are translated into shared teacher understanding before they reach students.

3.3 Actuating: Role Modeling and the Pancaniti Learning Sequence

Once the structures are in place, management enters the actuating phase, in which the internalization of Panca Waluya values is not confined to a single subject but distributed across intracurricular, cocurricular, and extracurricular pathways as well as daily

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habituation. In the intracurricular pathway, teachers integrate the values into learning modules of subjects such as Indonesian language, natural and social sciences, and Sundanese local content, chiefly through the selection of contexts and examples. In the cocurricular pathway, the values are embedded in project-based activities oriented toward the environment and social care. In habituation, they appear in the morning routine, congregational prayer, the Ngosrek and Gasibu programs, and the cultivation activities of TdBA.

The principals and teachers at both schools adopt the educational philosophy of Ki Hajar Dewantara, Ing Ngarsa Sung Tuladha, that is, leading by tangible example. Observation confirmed the behavioral consistency of this claim: principals were seen greeting students at the gate in the morning, picking up litter without instructing students to do so, and participating in cultivation activities alongside pupils. Teachers reported that this modeling was the most persuasive instrument available to the school, because students imitate observed conduct more readily than they comply with verbal instruction, and because teachers themselves were reluctant to neglect routines that the principal performed personally, a pattern consistent with the account of observational learning given by Bandura [25].

The instructional methodology employs the Sundanese Pancaniti sequence, a five-stage learning progression (Fig. 2) that gives the actuating phase a pedagogical logic rather than leaving it to exhortation. It begins at Niti Harti, the rational comprehension of why a value matters; proceeds to Niti Surti, the emotional appreciation and empathy that make the value personally meaningful; advances to Niti Bukti, the performance of the value in concrete action; elevates to Niti Bakti, the extension of the value into service to the community; and culminates in Niti Sajati, in which the virtue is internalized as part of the student's identity. The significance of this sequence is that it supplies teachers with an explicit criterion for judging the depth of internalization: a student who can explain Bageur but does not practice it has reached only the first stage. To keep implementation synchronized, both schools maintain a communication system combining weekly briefings, class group messaging with parents, and informal consultation, consistent with the principle that supportive leadership and transparent communication are necessary to mobilize an organization without coercion [22].

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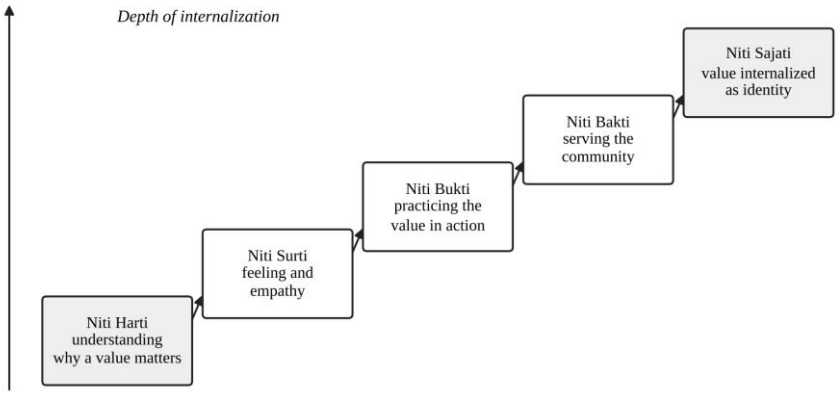


Fig. 2. The Sundanese Pancaniti sequence used to stage the internalization of Panca Waluya values.

3.4 Controlling: Supervision, Positive Discipline, and Teacher Development

As the closing phase of the managerial cycle, controlling ensures that implementation remains aligned with the objectives formulated in planning. The principal executes evaluation functions directly, and the supervision techniques applied are developmental rather than authoritarian. Periodically, the principal conducts formal academic supervision to assess how teachers integrate local cultural values into subject teaching, using an instrument that includes indicators for value integration alongside conventional pedagogical criteria. In addition, the principal relies on Management by Wandering Around (MBWA), the practice described by Peters and Waterman [26], monitoring unscheduled daily activity by moving through the school: observing students performing congregational prayer, inspecting the cultivation beds, or watching interaction during break time. This unmediated field monitoring provides information about the actual state of school culture that formal supervision sessions, which teachers prepare for in advance, cannot reveal [3].

Findings derived from these evaluations are recorded in anecdotal notes and daily journals maintained by each homeroom teacher. These records present descriptive qualitative narratives concerning the trajectory of behavioral development and emotional maturity of individual students, and they constitute the evidentiary basis for subsequent intervention. As a follow-up, both schools apply a positive discipline approach. When a behavioral deviation occurs, physical or verbal punishment is avoided, and the school instead employs restitution dialogue in which the student is guided to identify the harm caused, to propose a form of repair, and to reflect on the value that was violated. Conversely, students who demonstrate exemplary character receive public appreciation in the form of certificates awarded during the Monday assembly. Teachers reported that this combination of restitution and recognition supported the students' capacity to regulate their own behavior, which is the condition

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under which habituation becomes self-sustaining rather than dependent on supervision [15].

The controlling function also extends to the professional development of educators. Both schools routinely organize In-House Training (IHT) designed to enhance pedagogical capacity, mastery of subject matter, and cultural literacy, with the results of academic supervision used to determine the training agenda. This linkage closes the managerial loop: weaknesses identified during supervision become training content, and the effect of training is examined in the following supervision cycle [8]. Interviews indicate, however, that the recording of evaluation results still depends heavily on the diligence of individual teachers, and that neither school has yet adopted a digital system for aggregating anecdotal data, which limits the ability of the principal to detect patterns across classes.

3.5 Cross-Site Comparison of Managerial Emphasis

Analyzed comparatively, the two schools converge on the structure of the POAC cycle and on the substance of the values being internalized, but diverge in managerial emphasis in ways that correspond systematically to their conditions. The convergences indicate which elements are essential to Panca Waluya-based school culture management, namely a legal foundation, a participatory graduate profile, a formal task structure with written procedures, principal role modeling, a staged internalization method, and developmental supervision. The divergences indicate which elements must be adapted, as summarized in Table 2.

Table 2. Comparison of managerial emphasis between the two sites

POAC Function	SDN 1 Bojong Timur	SDN 2 Bojong Timur
Planning	Emphasis on self-reliance and environmental stewardship; priority on Singer and Cageur	Emphasis on scalability and uniformity; priority on Bener and Bageur
Organizing	Combined Learning Community; coordination through direct personal interaction	Learning Community by grade level; layered delegation through written procedure
Actuating	Contextual programs using the plantation environment as a learning resource	Standardized habituation applied identically across parallel classes
Controlling	Supervision through frequent informal MBWA owing to small school size	Supervision scheduled formally with recapitulation by grade coordinators
Dominant constraint	Limited access and infrastructure	Large and heterogeneous enrollment

The pattern in Table 2 suggests that resource limitation and organizational scale do not determine whether a school can internalize local wisdom, but rather determine the managerial instrument through which it does so. At SDN 1 Bojong Timur, the small

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number of teachers permits coordination through direct personal interaction, so the principal invests in modeling and in contextual programs that exploit the surrounding environment as a learning resource. At SDN 2 Bojong Timur, the scale of enrollment makes personal coordination insufficient, so the principal invests in standardization, written procedure, and layered delegation to preserve consistency. Both strategies are rational responses to their respective constraints, and both succeed in producing observable habituation, which is the principal empirical contribution of comparing the sites rather than studying either in isolation [18].

4 Discussion

The findings of this research demonstrate that the integration of Panca Waluya values through the POAC cycle successfully transforms school culture, and they clarify the mechanism by which this transformation occurs. The principal's ability to act as manager and leader simultaneously is the determining factor in bridging the gap between policy and practice that was identified at the outset of this study. When planning is collaborative and grounded in local wisdom, stakeholders develop a sense of ownership that converts compliance into commitment, and the use of a deep learning-based planning model ensures that character education is designed as a transformative experience rather than a rote activity [23]. This is consistent with the finding of Dewany et al. [27] that the systematic management of student services correlates directly with improvements in the quality of learning, and it explains why the two schools studied here were able to move beyond the administrative implementation that characterizes the field more generally: their planning produced indicators, assigned responsibility, and carried legal legitimacy.

The organizational structure established in both schools fosters resilience, and the comparison between the sites qualifies the common assumption that favorable resources are a precondition for cultural programs. At SDN 1 Bojong Timur the plantation context necessitates a flexible and adaptive management style, which demonstrates that Panca Waluya values can be internalized even in constrained environments, while at SDN 2 Bojong Timur the large student body requires a more stratified model in order to maintain consistency. The theoretical implication is that Terry's organizing function should be read not as a prescription for a single structure but as a requirement that authority, task, and procedure be aligned with the scale of the organization [2]. The practical implication is that an integrated curriculum and explicit written procedure are what allow exemplary conduct to be reproduced beyond the reach of the principal's personal presence [24].

The actuating phase shows that the Pancaniti sequence functions as the pedagogical operationalization of the five pillars, and this is where the present study adds most directly to existing work. Studies of Pancawaluya-based character education have established that habituation and exemplary conduct are effective [11], but they have not specified how teachers determine whether internalization has actually occurred. By using Pancaniti, the schools in this study ensure that students do not merely know about values at the level of Niti Harti, but also feel them at Niti Surti and practice them at Niti

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Bukti, which gives supervision an observable object. The centrality of role modeling in both schools also corroborates the finding of Werang et al. [16] that leadership grounded in indigenous philosophy exerts a measurable influence on school culture and student character, and it supports the argument that leadership combining genuine kindness with managerial discipline is especially effective in elementary education [22].

The controlling phase emphasizes that supervision should be understood as a developmental instrument rather than an apparatus of inspection. Academic supervision in both schools was directed at the quality of value integration in teaching, which aligns with the finding that academic supervision improves the quality of school culture when it addresses pedagogical substance rather than administrative completeness [8]. The combination of supervision, positive discipline, and In-House Training created a cycle of continuous improvement in which evaluation results were fed back into teacher development. At the same time, the dependence of this cycle on manual anecdotal recording constitutes its principal weakness. The integration of digital monitoring would strengthen the controlling function and make the management of school culture more responsive to the conditions of the digital era, in line with arguments concerning organizational transformation and resilience in religious education [28].

Taken together, these findings support three broader propositions, which Fig. 3 summarizes. First, local wisdom becomes a school culture only when it is carried by a complete management cycle; interventions that stop at planning produce documents, and interventions that stop at actuating produce activities that fade when their initiator leaves. Second, the legitimacy of cultural programs is strengthened when they are anchored in layered regulation and in a participatory graduate profile, because this protects them from being treated as the preference of an individual leader. Third, transformative educational leadership in the Indonesian context is best understood as the capacity to translate cultural philosophy into managerial instruments, which extends arguments about transformative leadership approaches in modern educational institutions by specifying the administrative devices through which such leadership becomes effective [29].

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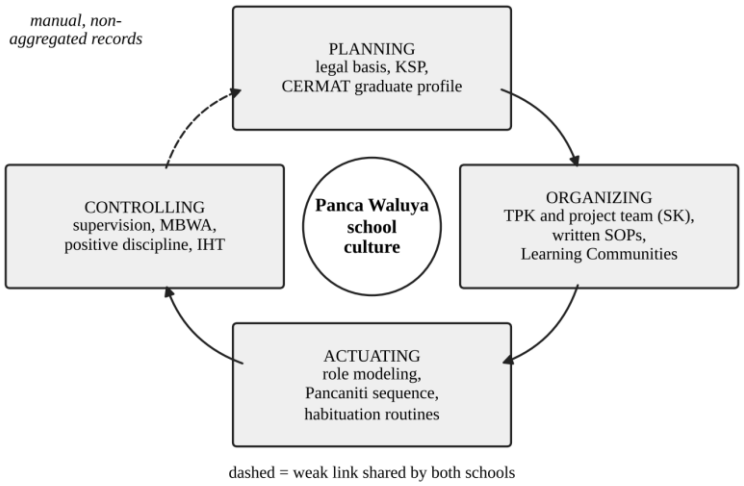


Fig. 3. The POAC cycle carrying Panca Waluya into school culture at both sites; the dashed link marks the manual, non-aggregated recording that limits feedback from controlling to the next planning cycle.

4.1 Limitations

Several limitations should be acknowledged. The study involved two elementary schools in a single regency, so the findings are analytically rather than statistically generalizable; the data rely substantially on the accounts of school personnel, with student voice represented in a limited way; and the study did not measure behavioral outcomes longitudinally, so claims about durability remain inferential rather than demonstrated.

5 Conclusion

Principal management at SDN 1 Bojong Timur and SDN 2 Bojong Timur has successfully realized a school culture based on Panca Waluya local wisdom. This success was achieved through the implementation of the four main management functions, namely Planning, Organizing, Actuating, and Controlling, which are aligned with George R. Terry's theory. The research findings show that the values of Cageur, Bageur, Bener, Pinter, and Singer have been integrated into the school's vision, mission, and daily practices, creating a coherent educational ecosystem. Specifically, planning

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is conducted collaboratively on a strong legal basis and is crystallized in the CERMAT graduate profile; organizing is realized through a formal structure legitimized by decree, written standard operating procedures, and Learning Communities; actuating proceeds through the role modeling of principals and teachers and through the staged Pancaniti sequence across intracurricular, cocurricular, and habituation pathways; and controlling is carried out through periodic academic supervision, Management by Wandering Around, anecdotal recording, positive discipline, and In-House Training.

The comparative dimension of the study yields its most transferable conclusion. The essential components of Panca Waluya-based culture management are invariant across the two sites, while the managerial instruments through which they are delivered vary systematically with school scale and resource conditions: a small school in a constrained environment can rely on direct interaction and contextual programs, whereas a large school must rely on standardization and layered delegation. Consequently, schools adopting this model should begin by securing a legal and participatory foundation, and then select delivery instruments proportionate to their own organizational scale rather than replicating another school's program design.

Practically, the study recommends that principals formulate character indicators within the School-Based Curriculum, legitimize task distribution through formal decrees accompanied by operating procedures, and link the results of academic supervision to the In-House Training agenda. For education offices, the findings indicate that dissemination of Panca Waluya should address managerial translation and not only the philosophical content of the values. Future researchers are encouraged to develop digital monitoring systems for anecdotal and habituation data, to examine the synergy between schools and parents in sustaining value internalization at home, and to conduct longitudinal or mixed-methods studies capable of measuring the durability of character outcomes over time.

DECLARATIONS

Author Contributions

Conceptualization, P.F.H. and I.W.; methodology, P.F.H. and I.W.; investigation and data curation, P.F.H.; formal analysis, P.F.H.; writing—original draft preparation, P.F.H.; writing—review and editing, I.W.; supervision, I.W. Both authors have read and agreed to the published version of the article.

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Conflict of Interest

The authors declare that there are no conflicts of interest regarding the publication of this article.

Research Ethics and Informed Consent

Permission was obtained from the Purwakarta Education Office and from both schools before data collection, informants were informed of the purpose of the research and of their right to withdraw, and written consent was secured. The identities of individual

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teachers and students are not disclosed, and documents containing personal student data were examined on school premises without being copied.

Data Availability Statement
Anonymized interview transcripts, field notes, and coding records are available from the corresponding author upon reasonable request. Student records are not available because they contain personal data of minors.

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