

Managing a Randai Traditional Arts Program for Character Development in Elementary Education

Yuli Fatrisna^{1✉}, Ridwal Trisoni², Isra Nurmai Yenti³

^{1,2,3}Manajemen Pendidikan Islam, UIN Mahmud Yunus Batusangkar, Indonesia

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Corresponding author

Abstract

Amid growing concerns over moral decline associated with globalization, integrating local wisdom into school programs has emerged as an important strategy for strengthening character education. As a traditional performing art of West Sumatra, Randai offers cultural, moral, and social values that can support students' character development. This study explores the management of the Randai extracurricular program and its contribution to character development in an elementary school. A qualitative case study was conducted at an elementary school implementing Randai as a structured extracurricular activity. Participants were selected through purposive and snowball sampling, including the principal, teachers, Randai instructors, parents, and community representatives. Data were collected through interviews, observations, and document analysis and analyzed using an inductive thematic approach. Trustworthiness was established through data triangulation and member checking. The findings indicate that program planning optimized hybrid resources to overcome financial constraints, implementation integrated character education into cultural learning activities that promoted students' intrinsic motivation, discipline, cooperation, and self-awareness, while supervision relied on strong collaboration among school leaders, teachers, parents, community members, and local cultural stakeholders despite limited external monitoring. The sustainability of the program was reinforced by the integration of formal school management and community participation, with social capital serving as the primary driver of program continuity. These findings demonstrate that local cultural programs can function as effective management strategies for strengthening character education and preserving cultural heritage in elementary education.

Keywords: Randai, Character Education, Local Wisdom, Program Management, Social Capital.

Abstrak

Di tengah globalisasi yang memicu degradasi moral, kesenian Randai sebagai kearifan lokal Sumatera Barat menjadi media pendidikan karakter. Penelitian ini mengkaji manajemen program ekstrakurikuler Randai dalam membentuk karakter siswa di SD Negeri 8 Silongo, satu-satunya sekolah di Kecamatan Lubuk Tarok yang menerapkannya. Penelitian menggunakan pendekatan deskriptif kualitatif dengan desain studi kasus. Informan dipilih melalui purposive dan snowball sampling. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi, kemudian dianalisis secara induktif. Hasil penelitian menunjukkan bahwa perencanaan memanfaatkan sumber daya hibrida untuk mengatasi keterbatasan dana, pelaksanaan menekankan pedagogi karakter terintegrasi yang mendorong motivasi intrinsik dan kesadaran diri, serta pengawasan menunjukkan keseimbangan antara akuntabilitas vertikal yang lemah dan horizontal yang kuat. Keberlanjutan program didukung oleh sinergi antara manajemen formal dan

keterlibatan masyarakat dengan modal sosial sebagai fondasi utama.

Kata Kunci: Randai, pendidikan karakter, kearifan lokal, manajemen program, studi kasus kualitatif

INTRODUCTION

Management is defined as the process of planning, organizing, directing, and utilizing both human and material resources effectively to achieve predetermined organizational goals (Amra & Huda, 2016). Similarly, management can be understood as a systematic effort to organize, document, and coordinate data and information related to organizational activities, both internally and externally, to support effective decision-making and organizational performance (Asmendri, 2012). In the educational context, management plays a strategic role in ensuring that educational programs are implemented systematically and sustainably to achieve institutional objectives while fostering students' holistic development.

Education serves not only as a means of knowledge transfer but also as a process of shaping students' character (Lickona, 2021; Yusuf & Amin, 2021). In elementary education, character development is particularly important because this stage represents the foundation for cultivating values such as honesty, discipline, responsibility, cooperation, and respect for others (UNESCO, 2022; Arifin & Hidayat, 2022). However, the implementation of character education has not yet been fully optimized, as learning activities often emphasize cognitive achievement while providing limited opportunities for students to internalize moral values through authentic cultural experiences. From a theoretical perspective, the decline in students' character is influenced by both internal factors, including motivation, self-awareness, and moral reasoning, as well as external factors such as family environment, school culture, peer influence, and the broader social environment (Rosyidin & Bahri, 2025).

One promising approach to strengthening character education is the implementation of extracurricular activities based on local wisdom. Such activities provide meaningful learning experiences by integrating cognitive, affective, and psychomotor domains simultaneously, thereby facilitating holistic character development (Rahman & Syahputra, 2023). Traditional arts, in particular, offer strategic educational media because they embody aesthetic, moral, social, and cultural values that can be internalized through active participation (Dewi & Sutrisno, 2023; Azizah & Mulyani, 2024). Consequently, integrating local cultural heritage into school programs not only supports character education but also contributes to the preservation of regional cultural identity.

Randai, one of the traditional performing arts of the Minangkabau community, combines silek (traditional martial arts), music, dance, storytelling, and drama into a unified cultural performance. The collaborative nature of Randai requires participants to demonstrate discipline, responsibility, cooperation, mutual respect, leadership, and

effective communication throughout the performance process (Fauzan & Rahmat, 2022). Therefore, Randai is not merely a traditional art performance but also serves as an educational medium capable of strengthening students' character through direct social interaction and experiential learning grounded in local wisdom.

Several previous studies have examined the contribution of extracurricular activities to character development. Nurbani et al. (2024) reported that the management of dance extracurricular activities contributed to strengthening students' nationalism and social responsibility, while Maesaroh (2024) found that local wisdom-based extracurricular programs successfully fostered cooperation, patriotism, and social awareness among students. Although these studies demonstrate the educational benefits of cultural extracurricular activities, they primarily emphasize learning outcomes and character formation rather than examining how educational management supports program implementation. In practice, the success of educational programs depends not only on learning activities but also on the effectiveness of management functions, including planning, organizing, implementation, and supervision, which ensure program continuity and quality (Robbins & Coulter, 2020; Mulyasa, 2022).

From the perspective of Islamic education, educational management emphasizes the principles of cooperation (*ta'awun*), responsibility (*amanah*), discipline, and systematic supervision in achieving educational objectives. These principles are consistent with contemporary educational management, which highlights the importance of collaboration, leadership, accountability, and continuous improvement in educational program implementation. Rather than proposing a new management framework, this study positions Islamic educational values as contextual reinforcement that complements established management principles in supporting character education within elementary school settings.

This study was conducted at Silongo 8 Public Elementary School, the only elementary school in Lubuk Tarok District, Sijunjung Regency, West Sumatra, that consistently implements Randai as a structured extracurricular program. Preliminary observations indicate that although the program has been implemented continuously, several managerial challenges remain. Planning has not yet been conducted systematically, organizational coordination remains limited, implementation is not always consistent, and supervision has yet to employ structured and measurable evaluation mechanisms. These conditions indicate that the effectiveness of the Randai extracurricular program depends not only on students' participation but also on how management functions are implemented throughout the program.

Based on these considerations, this study aims to analyze the management of the Randai extracurricular program by examining the processes of planning, organizing, implementation, and supervision, as well as their contribution to students' character development. The novelty of this study lies in its focus on educational management processes within a local wisdom-based extracurricular program, rather than merely evaluating character education outcomes. By examining how management functions support the sustainability and effectiveness of Randai as a medium for character

education, this study is expected to contribute both theoretically and practically to the development of educational management models for local wisdom-based extracurricular activities in elementary schools.

METHODS

Research Design and Participants

This study employed a qualitative approach using a case study design to explore in depth the management of the Randai traditional arts program as a medium for students' character development within its natural educational context. A qualitative case study was considered appropriate because it enables researchers to understand managerial processes, participant interactions, and contextual factors influencing program implementation from the perspectives of those directly involved.

The study was conducted at Silongo 8 Public Elementary School, located in Ranah Lawe Hamlet, Silongo Village, Lubuk Tarok District, Sijunjung Regency, West Sumatra, Indonesia, from 4 November to 4 December 2025. The school was selected purposively because it is the only elementary school in the district that consistently implements Randai as a structured extracurricular program based on local wisdom.

Participants were selected using purposive and snowball sampling techniques. Nine participants were involved, consisting of the principal, teachers serving as program coordinators and committee members, a Randai instructor, a community representative, and students participating in the program. Participant selection was based on their direct involvement, experience, and relevance to the management and implementation of the Randai program. Data collection continued until information redundancy was achieved, indicating data saturation.

Instruments and Data Collection

In qualitative research, the researcher served as the primary research instrument responsible for collecting, interpreting, and verifying the data. To support data collection, three complementary techniques were employed: semi-structured interviews, participant observation, and document analysis.

Semi-structured interviews were conducted with all participants using an interview guide designed to explore experiences and perspectives regarding the planning, organizing, implementation, and supervision of the Randai extracurricular program. Participant observation was undertaken during Randai training sessions and performances to examine interactions among students, teachers, instructors, and community members, as well as to observe the implementation of management practices in their natural setting.

Document analysis complemented the interview and observational data by examining official school documents, including program decrees, activity plans, curriculum documents, attendance records, photographs, and other supporting materials related to the Randai program. Data collection was conducted iteratively, allowing

preliminary findings to guide subsequent interviews and observations until no substantially new information emerged.

Data Analysis and Trustworthiness

Data were analyzed using the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing/verification. Data reduction involved selecting, coding, and organizing relevant information obtained from interviews, observations, and documents. Subsequently, the data were systematically displayed to facilitate interpretation and identify emerging themes. Finally, conclusions were continuously verified through comparisons across multiple data sources throughout the analytical process.

To enhance the trustworthiness of the findings, this study employed both source triangulation and methodological triangulation by comparing information obtained from different participants and data collection techniques. When discrepancies emerged among interview, observational, and documentary evidence, follow-up interviews and additional document reviews were conducted to clarify inconsistent information. Member checking was also undertaken by presenting preliminary interpretations to selected participants to confirm the accuracy of the findings. Furthermore, an audit trail comprising interview transcripts, observation notes, analytical memos, and supporting documents was maintained to strengthen the credibility, dependability, and confirmability of the study. Throughout the research process, the researcher maintained reflexivity by continuously examining personal assumptions and minimizing potential bias during data collection and interpretation.

Ethical Considerations

Ethical principles were carefully observed throughout the study. Formal permission to conduct the research was obtained from the principal of Silongo 8 Public Elementary School prior to data collection. All participants received information regarding the purpose of the study, and their participation was entirely voluntary. Informed consent was obtained from all adult participants, while student participation was conducted with institutional approval and in accordance with school regulations. To protect participants' privacy, all personal identities were anonymized, and the collected data were treated confidentially and used exclusively for academic and research purposes.

RESULTS AND DISCUSSION

Results

The findings revealed that the management of the Randai traditional arts program at Silongo 8 Public Elementary School was implemented through four interconnected management functions: planning, organizing, implementation, and supervision. These management functions collectively supported the continuity of the

program while facilitating students' participation in local cultural activities that promoted positive behavioral development.

The planning process was conducted systematically by considering both institutional needs and the preservation of local cultural heritage. Internally, the school identified a high level of student interest in participating in the Randai program, as reflected by the registration of 50 students during the initial recruitment stage. Externally, the program was designed as an initiative to preserve the Randai tradition, which has gradually declined within the Silongo community. The objectives of the program were collaboratively formulated by school leaders, teachers, and trainers and aligned with the school's vision of strengthening students' character while preserving local cultural identity. The program emphasized the development of discipline, responsibility, cooperation, self-confidence, and togetherness. Learning materials were adapted from traditional Randai stories by simplifying the narratives while maintaining their essential moral values to suit the developmental characteristics of elementary school students. Financial planning adopted a hybrid funding model through School Operational Assistance (BOS), financial support from the Nagari government, and contributions from the local community. Training activities were scheduled twice each month, with each session lasting approximately two hours, a schedule considered appropriate for maintaining students' engagement without interfering with academic learning.

The high level of student interest was reflected in the number of participants registering for the program. Since the number of applicants exceeded the available capacity, the school implemented a selection process after three training sessions to identify students who demonstrated commitment, discipline, and readiness to participate in regular performances.

Table 1. Participation in the Randai Program

Participant Category	Number	Description
Initial registrants	50 students	Indicates high student interest in the Randai extracurricular program
Selected participants	Based on performance evaluation	Students selected after three training sessions based on commitment and participation

The organizing function was characterized by collaborative coordination among school leaders, teachers, Randai trainers, parents, community representatives, and local stakeholders. Formal organizational responsibilities were complemented by informal communication to facilitate problem-solving during program implementation. As the principal explained, *“Communication is carried out both formally through internal meetings and informally through casual discussions during breaks, and everything is done collaboratively with all parties involved”* (HM, Interview, November 20, 2025).

This collaborative organizational structure enabled effective coordination of human and financial resources while strengthening stakeholder commitment to sustaining the program.

The implementation of the Randai program emphasized experiential learning through continuous practice and active student participation. Training began with the introduction of basic movements before gradually integrating music, storytelling, and dramatic performance into complete Randai presentations. One student explained, *“The trainer taught the movements one by one patiently until all members understood them, and only then were the movements practiced together with the accompanying music”* (AM, Interview, November 18, 2025). Similarly, the principal noted that *“training is carried out gradually, beginning with basic movements, followed by demonstrations and repeated practice before integrating the story elements”* (HM, Interview, November 20, 2025). Observations showed that students became increasingly engaged throughout the training process and demonstrated greater commitment to collaborative practice.

Although the implementation generally proceeded effectively, several practical challenges emerged during the program. During the durian harvest season, some students occasionally prioritized helping their families rather than attending practice sessions. The principal stated, *“Some students preferred waiting for durian rather than attending practice, although this only involved a few members”* (HM, Interview, November 20, 2025). A participating student also acknowledged, *“The trainers and teachers often reminded us that Randai is a shared responsibility, so we continued attending practice even though at first we sometimes felt reluctant”* (AM, Interview, November 18, 2025). Teachers further observed that students tended to lose concentration when training sessions were conducted without teacher supervision. These challenges were addressed through continuous communication among teachers, trainers, students, parents, and community members, enabling the program to continue without significant disruption.

Supervision was implemented through continuous monitoring of training activities, participant attendance, and collaborative evaluation involving school leaders, teachers, trainers, parents, and community representatives. Program accountability was maintained through regular meetings and shared decision-making among stakeholders. The principal explained, *“The implementation of the Randai program is regularly discussed in meetings, and every activity is reported and evaluated together to ensure that the program runs properly”* (HM, Interview, November 20, 2025). Similarly, a teacher involved in the program stated that *“decisions regarding participants and training activities are taken collectively, and we continuously communicate with trainers and parents whenever problems arise”* (Teacher, Interview, November 2025). Institutional support was reinforced through the utilization of BOS funding together with financial assistance from the Nagari government and contributions from the local community, ensuring the sustainability of program implementation despite limited resources.

Accountability was further strengthened through regular monitoring of students' attendance, participation, and commitment throughout the training process. According to the Randai trainer, *"Students who showed consistent attendance and responsibility during practice were prioritized because commitment was considered more important than initial talent"* (Trainer, Interview, November 2025). These findings indicate that supervision extended beyond administrative monitoring by emphasizing continuous communication, collaborative evaluation, and shared responsibility among all stakeholders involved in the program.

The findings also demonstrate that participation in the Randai program was associated with the emergence of several positive behavioral characteristics among students. Discipline was reflected in students' punctuality and regular attendance during training sessions. One participant explained, *"I feel embarrassed if I arrive late to practice because we remind each other to be on time"* (Student, Interview, November 2025). Responsibility was demonstrated through students' willingness to prepare, use, and return training equipment appropriately. Another participant stated, *"We take the equipment we use, return it after practice, and make sure everything is kept in good condition"* (Student, Interview, November 2025). Self-confidence became increasingly evident during public performances, where students gradually developed the courage to perform before audiences. As one student explained, *"We become more confident when performing in front of other people during Randai performances"* (Student, Interview, November 2025). Observations also revealed improvements in cooperation as students coordinated movements, shared responsibilities, and supported one another throughout rehearsals and performances.

The identification of these character values was supported by converging evidence obtained through interviews, participant observations, attendance records, and documentary analysis. Teachers, trainers, and school administrators consistently reported improvements in students' discipline, responsibility, cooperation, self-confidence, and togetherness throughout the implementation of the program. Nevertheless, these findings should be interpreted within the context of qualitative inquiry, as this study did not employ standardized psychometric instruments to measure changes in students' character traits. Instead, the reported character outcomes represent behavioral patterns that were consistently observed across multiple sources during the implementation of the Randai program.

Table 2. Character Values Developed Through the Randai Program

Character Value	Behavioral Indicators	Evidence Sources
Discipline	Punctual attendance and regular participation in training	Observation, interviews, attendance records
Responsibility	Completion of assigned roles and proper use of training equipment	Observation, interviews
Cooperation	Active collaboration during practice	Observation, interviews

	and performances	
Self-confidence	Willingness to perform before audiences	Observation, interviews
Togetherness	Mutual support, respect, and collective participation	Observation, interviews

The findings indicate that the successful implementation of the Randai traditional arts program was supported by systematic planning, collaborative organization, experiential implementation, and continuous supervision. These interconnected management functions enabled the program to operate sustainably while providing meaningful opportunities for students to develop discipline, responsibility, cooperation, self-confidence, and togetherness through active participation in local cultural activities.

Discussion

This study demonstrates that the management of the Randai traditional arts program contributes to students' character development through the integration of planning, organizing, implementation, and supervision within a culturally grounded educational context. Rather than functioning solely as an extracurricular activity, the program serves as a strategic educational approach that combines formal management practices with local cultural values and community participation. The planning process reflects the integration of institutional objectives with local social capital, enabling the program to remain sustainable despite financial constraints. This finding supports the argument of Ulyani and Zohriah (2023) that effective educational planning should be aligned with institutional vision while strengthening community participation in educational development.

The organizing and implementation processes indicate that the effectiveness of the Randai program depends on both formal organizational structures and flexible community-based coordination. The collaboration among school leaders, teachers, trainers, parents, and community members created an adaptive management system capable of responding to practical challenges encountered during program implementation. This finding is consistent with Yani and Srimulat (2023), who emphasized the importance of organizational coordination in educational management. Furthermore, the gradual learning process—from mastering basic movements to performing complete Randai performances—demonstrates that cultural activities can simultaneously develop technical competencies and character values. These findings support previous studies (Ulyani & Zohriah, 2023) while extending them by showing that local cultural practices provide meaningful opportunities for experiential character education.

An important finding of this study is the gradual transition from externally regulated behaviour to students' intrinsic awareness of discipline, responsibility,

cooperation, and self-confidence. Continuous participation in Randai activities enabled students to internalize these values through repeated practice rather than through direct instruction alone. This finding aligns with the value internalization model proposed by Tussubha and Hadiyanto (2020) and supports Wigari's perspective that the combination of intrinsic and extrinsic motivation strengthens students' long-term engagement in educational activities. The findings therefore suggest that traditional arts can function not only as cultural preservation initiatives but also as effective pedagogical media for character formation.

The supervision process further illustrates the importance of continuous monitoring and shared accountability in maintaining program quality. Although formal administrative reporting remained relatively limited, collaborative supervision involving teachers, trainers, school leaders, parents, and community members created a strong system of horizontal accountability that supported program sustainability. This finding is consistent with Wiyono's emphasis on continuous evaluation while extending the work of Yani and Srimulat (2023) by demonstrating that culturally embedded educational programs may rely on community-based accountability alongside formal management structures. This study extends existing perspectives on educational management by demonstrating that effective character education can be achieved through the integration of management functions, local cultural values, and community participation. The findings highlight the potential of the Randai traditional arts program as a sustainable model of character education within Islamic elementary education while providing practical insights for schools seeking to strengthen character development through culturally relevant extracurricular activities.

CONCLUSION

This study concludes that the management of the Randai traditional arts program at Silongo 8 Public Elementary School contributes to students' character development through the effective integration of planning, organizing, implementation, and supervision within a local wisdom-based educational context. Systematic planning, collaborative organization involving school and community stakeholders, experiential learning activities, and continuous supervision collectively support the development of discipline, responsibility, cooperation, self-confidence, and togetherness among students. The findings also indicate that community participation and local social capital play important roles in sustaining the program despite limited institutional resources.

The study contributes to the literature on educational management by demonstrating how local wisdom can strengthen character education through culturally relevant extracurricular activities. Practically, the findings provide insights for schools seeking to integrate local cultural heritage into character education programs. However, because this research was conducted as a single qualitative case study, the findings should be interpreted within their specific context. Future studies are recommended to examine similar programs in different educational settings and employ longitudinal or mixed-

methods approaches to further investigate the long-term impact of local wisdom-based extracurricular activities on students' character development.

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DECLARATION ON THE USE OF ARTIFICIAL INTELLIGENCE (AI)

The authors used ChatGPT (OpenAI) exclusively to improve the language quality, grammar, and readability of this manuscript. The AI tool was not used to generate research data, conduct data analysis, interpret findings, or develop scientific conclusions. All scientific content, including the study design, data collection, data analysis, interpretation of results, and conclusions, was developed, verified, and approved entirely by the authors. The authors accept full responsibility for the content and integrity of the published manuscript.

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