

Transformational leadership style in rural schools during pandemic: A case study in Indonesian non-WEIRD community

Abdul Aziz¹, Mohammad Padil², Mujtahid Mujtahid², Kususanto Ditto Prihadi³

¹English Department, Faculty of Humanity, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Malang, Indonesia

²Islamic Education Department, Faculty of Teacher Training and Islamic Education, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Malang, Indonesia

³Department of Psychology, Faculty of Social Science and Liberal Arts, UCSI University, Kuala Lumpur, Malaysia

Article Info

Article history:

Received May 15, 2021

Revised Apr 17, 2022

Accepted May 30, 2022

Keywords:

Non-WEIRD community

Online learning

Rural schools

Transformational leadership

ABSTRACT

Studies on the unreadiness of educational stakeholders to face the abrupt requirement of online learning amidst the pandemic were usually conducted among the urban participants with highly available access to the internet and well-developed online social habit. Such population tend to fall into Westernized, Educated, Industrialized, Rich, Democratic (WEIRD) bias population, even in Asian countries. Therefore, their results tend to report problems faced by the aforementioned population. In this current study, we attempt to fill in the population gap by exploring the transformational leadership among school principals in rural area of Malang, East Java, Indonesia. There were five leaders of schools' setup by different religious affiliations in the community interviewed. After the thematic analyses, the results confirmed that the online learning policy exposed our participants to different problems from the ones faced by the urban population, and therefore they have taken different measures in order to sustain their educational services. Actions such as interschool collaborations, interschool students grouping, and interschool teacher-sharing were introduced to us by these rural school principals, along with the spirit of unity in their diversity. Further exploration and suggestions are discussed in the article.

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



Corresponding Author:

Kususanto Ditto Prihadi

Department of Psychology, Faculty of Social Science and Liberal Arts, UCSI University

Bukit Damansara, 50490 Kuala Lumpur, Malaysia

Email: prihadi@ucsiuniversity.edu.my

1. INTRODUCTION

Switching between offline and online social interaction has been a global issue amidst the COVID-19 pandemic. The transition itself had brought the world enough prevalent problems due to the change of the social interaction pattern [1]. Studies on the change of the social behavior related to this transition have been conducted in South East Asian population, and the results yielded that the transition affected us in many ways. For instance, it was reported that the reliance to social media amidst the pandemic predicts the change of the sense of social inclusion [2], the way people gauge their life satisfaction [3], work efficacy [4], and job satisfaction [5]. Furthermore, the transition from offline to online study in educational setting had been reported to alter the way students evaluate their happiness related to their education [6], self-acceptance [7], and coping mechanism towards stress or depression symptoms [8], [9]. Other than that, it was also reported that reliance to online social interaction tend to develop certain fatigue among students [10]. It might led to further depression and even suicide ideation [11] that called the need of online mental health support [12]. The shift between offline and online teaching and learning activities also increased parental

stress during the pandemic due to their children had to study online from home [13]. In the context of Indonesia, Handarini and Wulandari [14] proposed that online learning, in the form of studying from home (SFH) might improve students' independence due to its student-centered nature, as long as it is well-facilitated.

Nevertheless, the aforementioned studies in the previous paragraph have been conducted among urban participants with highly available internet access and well-formed habits of social behavior, such as effective use of social media and other online social interaction methods. This type of samples tend to drag studies results into a bias caused by the Western(ized), Educated, Industrialized, Rich, Democratic (WEIRD) nature of the participants [15]. It is evident that there is a gap between urban and rural society, especially among education stakeholders in dealing with the transition from offline to online study [16]. For instance, students in non-WEIRD communities might have not developed online fatigue [10], mental-health issues related to social media abuses [17], or online delinquent behaviors [18], [19], which might make it easier for the educators to cater the students' need of online education. However, further challenges, such as participation in online studies [20] might exist due to the limited facilities.

Another visible challenge in our studied community was the ingroup-outgroup prejudice tendency among the members of rural communities with different belief system, such as reported in Malaysia [21] and in Thailand [22], that individuals from certain belief system would not comply to leaders from different belief systems. Ng and Prihadi [23] explained that while religions of any kind promote peaceful social interactions, the excessive levels of extrinsic spirituality might lead people into lower emotional intelligence; where they would likely to take the superficial meanings of religious activities as being exclusive and that others are considered less holier, therefore, should not be tolerated. While the latter study suggested that when individuals approach their belief system through intrinsic spirituality mechanism, they would put higher values in their relationship with the divine power, as well as with other members of the society, the former two studies indicated that extrinsic spirituality approach is dominant in rural areas of South East Asia, and therefore might hinder any attempt for interfaith leadership.

Thus, limited facilities and potential prejudice could be the main challenges in transforming the leadership, apart from any other psychological and sociological construct that existed among the educational stakeholders. Therefore, we aim to fill the aforementioned gap by studying the adaptation of the educational stakeholders, especially school leaders, in the rural area of Indonesia.

School leaders were chosen to represent the educational stakeholders in our studied population for some reasons. First of all, school leaders are responsible to sustain the mental states of their employees in facing changes [24], [25]. It means that while students and their parents might not be ready to face such a drastic change, the school leaders in rural area should make sure that their teachers remain confident. So, they can do their job well by adapting to the changes. However, having been posted in rural area for some years might have transformed the teachers to get used to their pre-pandemic daily lives and reluctant to accept the change [1]. Facing such possibilities, school leaders should have been putting their teachers on the edge by providing them regular updates of educational technology mastery [26]. A task that can be easier said than done in Indonesian rural area situation. In our context, these school leaders were exposed to a twofold problem; first, the readiness to deliver online study might not be distributed equally among teachers, some teachers might have been significantly left behind by the current information technology (IT). Second, similar situation occurred to their students, moreover in the rural terrain of Indonesia, some students might not even have any access to reliable internet connection, let alone having developed any habit of online social interaction.

It is understandable that previous studies suggested that transformational leadership should involve the improvement of digital skills among educators in order to face challenges that came with the pandemic [27], [28]. Moreover a meta-analysis study on technological acceptance model on mobile and e-learning among students indicated that students and teachers tend to develop higher motivation when the education is delivered in the form of mobile learning or e-learning [29]. Nevertheless, in the non-WEIRD population, especially in the context of Indonesian rural area, technological gap might not be the only challenge faced by the school leaders. Diversity of the students' socio-economic status (SES), parental readiness, and their proximity to the location where internet service is available posed further challenge. For instance, studies have shown that educators tend to develop different expectancy between students with lower and higher SES [30], they tend to see students from lower SES were likely to be academically weaker. In turn, this situation tend to lead students to develop different levels of self-confidence and academic efficacy [30], [31]. Moreover, schools in our studied location were setup by different religious organizations; some studies indicated that when it comes to belief system, individuals might have limited tolerance to share educational sources with one another [21]–[23]. In this current study, we aim to explore the steps taken by the school leaders in the studied community in facing the aforementioned challenges provided by the pandemic and the online learning policy.

2. RESEARCH METHOD

Semi-structured interviews conducted among principals of different types of schools (Islamic Elementary School, Hindu Elementary School, Islamic Junior High School, Catholic Junior High School, and Protestant Junior High School) in order to collect the data on how they managed to transform their schools to comply with the online learning instructions from the government, as well as collaborating with each other to serve their students well. School leaders were chosen among other educational stakeholders to be recruited as participants in this current study because first, they play pivotal role in decision making related to the type and direction of the transformation their schools head to [32]. Second, apart from leading schools, in rural societies, school leaders also lead the community, which consisted of other educational stakeholders in their society, and their involvement tend to also involve the inclusion of local cultural values [33]. In other words, school leaders in this context need to know their way to make sure that the schools' policy are in line with the local values embraced by the society members, that sometimes plays more important role than the government regulations [34].

Furthermore, data were transcribed and thematic analyses were conducted. Our major themes were set to be the technological disadvantages among educators and students, availability of infrastructures, and inter-school collaboration. Knowing that each school was erected by different religious bodies namely Islamic, Protestant, Hinduism, and Catholicism, some frictions might be expected. Nevertheless, rural Indonesians tend to promote tolerance and avoid conflicts [35], so extreme conflicts related to belief systems are not expected to take place during such collaboration.

3. RESULTS AND DISCUSSION

This section is arranged based on the following sequence, technological disadvantages and availability of infrastructures, inter-school collaboration to solve common problems, followed by any emerging theme during the data collection. Each participant was given a code in the form of school leaders (SL) 1, SL2, up to SL 5, due to there were five schools in the studied community.

3.1. Technological disadvantages and availability of infrastructures

Questions related to the technological readiness among educational stakeholders were asked to the participants, and the translated transcribe of their answers are:

"Most of the students in this society are not used to online learning and independent learning." (SL1)

"Our students were quite shocked and unready with SFH. I immediately discussed with another principal (SL1) in order to solve this problem. We eventually agreed to form tutorial groups consisted of the students from our school and their school, because none of our students are used to independent learning." (SL2)

"Some of our students live far away from the township, therefore some of them do not have any access to any internet facility." (SL3)

"We collaborate with each other to conduct IT workshops for our staff. Because most of our teachers were not ready with this abrupt implementation of SFH. Many of them did not even know how to use IT in designing and delivering education to the students" (SL5)

"Online classes can be done in the students' homes. Many of them have their own internet facilities, but we also subsidized some of them. Some of them also joined the online classes at the community hall." (SL4)

3.2. Inter-school collaboration to solve common problems

Questions related to the ways the principals collaborated with each other to solve their common problems were asked to the participants, and the translated sample transcribe of their replies are:

"I discussed with SL2 because their school is very near to ours. Their students were distributed across districts and therefore it would be more efficient for us to form tutorial groups consisted of students from both schools, and catered by teachers from both schools who live near to the students." (SL1)

"We had a discussion (with SL4 and SL5) and agreed to delegate the tasks to teachers from all the three schools to design and evaluate the modules we use in our group tutorials. One tutorial group is consisted of 10-15 students from three of our schools. We also agreed to use the school of SL4 as a center of online learning for all the three schools, because they have adequate facilities and all the teachers take turns to teach online from there." (SL3)

“Our teachers will share their experience related to online teaching to each other in the headquarter (the school of SLA). The principals also conducted continuous workshops in order to improve the quality of our service.” (SL5)

“We provide the facilities in our school to be used by everyone to teach online. The principals are agreed to take turns to supervise the tutorial groups when necessary, and we also collaborate with each other to prepare the report to the education ministry office of the township.” (SL4)

3.3. Emerging themes: attitude towards interfaith collaboration in delivering the education

While interfaith collaboration in education might be sensitive to other countries in South East Asia, our studied society offered a unique situation, where all schools were erected by different religious organizations. Questions regarding the issue were answered by all of our participants, and the translated transcriptions of their responses are:

“We don’t have any issue (with interfaith sensitivity). Before the pandemic, we used to invite each other for religious celebrations, and our students had their sports and scout activities together. We speak the same language, Javanese.” (SL1)

“Interfaith issues were never our problem here. I always attend to the invitation from the neighbors and teachers from the Islamic elementary school (led by SL1), we communicate to one another regarding education policy. We don’t have any prejudice (related to interfaith sensitivity), and market-wise, we have our captive market: Hindu students will register to my school, Muslim students to their school. It is common that we celebrate Dharma Shanty or Eid Al-Fithr together with each other.” (SL2)

“We always come to each other’s celebration, and we have been collaborating professionally since then.” (SL5)

3.4. Summary of the results

The results of our analyses can be summarized: The principal of all the schools in the area face the same problems: their students were distributed in deeper and further locations within the same rural area, therefore access to internet is a luxury for many of them. Most of their teachers are not ready to deliver the teaching online, and not all of them are IT savvy in general. Last but not least, not all of their schools are adequately equipped with internet and computer facilities to deliver the online education.

They collaborate well with other schools. Their collaborations came in the following forms: i) Regrouping their students and teachers into different tutorial groups consisted of students and teachers from different schools, based on the proximity of where they live; ii) Teachers from different schools were grouped in order to design the online curricula and plan the online lessons together for students from all the schools in the area; iii) Utilize one of the schools as a headquarter of online education delivery, where teachers from all schools in the area take their turns to deliver the online teaching. Principals take their turns to supervise the execution of the online education in this school; iv) The same school was also utilized to deliver workshops for teachers in order to improve their mastery in online education; v) Students who live in the deeper rural area with no access to internet are gathered in the community hall or nearby house with Wi-Fi facilities (subsidized by the school) in order to receive the online education. This method was also conducted to cater students with less ability to conduct individual learning. Interfaith issues are not considered as problem for them to collaborate and serve their students, and even before the pandemic, they have shared activities, either extracurricular, religious, or social, together.

3.5. Discussion

First of all, our results indicated the existence of the gap between the education stakeholders in our studied community and the WEIRD-biased samples. None of our participants indicated any phenomenon related to online social interaction reported in the studies among urban samples, such as online fatigue [10], mental-health issues related to social media abuses [17], cyberbully [9], social media-related depression [11], or online delinquent behaviors [18], [19]. Problems related with religious tolerance, as in detected in urban samples [23] were also undetected. It can be concluded that this current study was free from the WEIRD-bias, at least at the qualitative level.

While at some other rural areas diversity of the belief systems might be seen as a challenges [21], [22], our findings indicated that it was not seen as a burden; all the school leaders were able to come to mutual decisions, and all the teachers complied to the decisions without any meaningful ingroup-outgroup behavior. The fact that the schools in our studied community were set by different religious organizations supports the finding of Ng and Prihadi [23]; their levels of intrinsic spirituality might improve their capabilities to value mutual understanding under such a transformational leadership.

Contextually, our results suggested that the school leaders in the studied location showed their maximum effort to serve their students. First of all, their initiative to retrain their teachers to adopt the reliable technology was in line with the suggestion of Antonopolou *et al.* [27], that the transformational leadership should involve the improvement of digital skills among educators. At the same time, they also tolerate the teachers who need more time to master certain skills by asking more skillful teachers to design and prepare the materials for online teaching, as well as asking teachers to share their experience with one another. On the other hand, this also indicated that the leaders kept their teachers motivated and satisfied with their job, because they were not pressurized to do things beyond their capacity. This fact is in line with what was suggested by Jose and Serpa [28], that the leaders must keep their employees motivated and develop high levels of job satisfaction, especially during a drastic change.

Motivations of the students to learn online, as well as of the teachers to teach online seem to be high, which is in line with the study of Al-Emran *et al.* [29]. The difference is, while their study was conducted in a high online-cultured society, our study was conducted among non-WEIRD community, which confirmed another suggestion that the usage of online learning elevates the motivation of learning and teaching among students and teachers, regardless of the accessibility of reliable facilities. As can be seen from the interview results, teachers from schools without adequate facilities paid their effort to teach online from another school with facilities; students without facilities also paid their effort to learn offline by going to the community halls or other students' residence with facilities.

The unique theme that emerged from our study that has not been reported by other previous studies is the fact that the schools in the community collaborated with one another. They united as one entity to deliver the online education to all of their students. Their teachers taught students from multiple schools due to the proximity of their homes, and their students were grouped with students from other schools to study online together. It can be concluded that this situation might have erased different expectancy due to fundamental attribution errors such as reported in the previous studies [30], [31], [36] that educators would predict that certain students would behave in certain ways, because all the teachers must collaborate to teach all the students even from different schools. One school leader was even volunteered to open their school as a headquarter for teachers from other schools to teach online and to develop new skills through workshops. The leaders even took turns to supervise the online teaching activity in the 'headquarter' regardless which teachers were teaching. The spirit of oneness among these leaders, teachers, and students, despite coming from different religious affiliations, schools, and tribes, indicated that the Indonesian indigenous value of unity in diversity is well-kept and proven useful to face the pandemic together.

4. CONCLUSION

Our study is not without limitation. First of all, despite our population might be free from the WEIRD bias, this community might not represent all the non-WEIRD population across the nation, region or the world. The uniqueness of the indigenous culture, religious diversity, and the rural terrain also contribute to the ungeneralizability of the results of this study. Therefore, we would like to suggest for the future studies to be focused more on the quantitative side of the phenomenon. The reason is because while everything was reported as positive by the stakeholders, we could not be sure that the quality of the instruction given by the teachers in our studied population is similar to those in the urban area due to the technological gap between the educational stakeholders themselves, as well as the mastery of technology usage. From the side of the students, quantitative studies should be conducted in the same population to gauge the difference of academic achievements between online and offline studies among the same group of students. This study is also expected to show the stakeholders of education at the national level to pay more attention to the teachers and students in the rural area of the country.

ACKNOWLEDGEMENTS

This study is funded by Research and Development Center, UIN Maulana Malik Ibrahim Malang #B-1560 2020.

REFERENCES

- [1] S. Casale and G. L. Flett, "Interpersonally-based fears during the covid-19 pandemic: Reflections on the fear of missing out and the fear of not mattering constructs," *Clinical Neuropsychiatry*, vol. 17, no. 2, pp. 88–93, 2020, doi: 10.36131/CN20200211.
- [2] P. P. T. Sim and K. Prihadi, "Social comparison and life satisfaction in social media: The role of mattering and state self-esteem," *International Journal of Public Health Science (IJPHS)*, vol. 9, no. 3, pp. 245–254, 2020, doi: 10.11591/ijphs.v9i3.20509.
- [3] K. D. Prihadi, E. S. Z. Lim, E. Sim, and K. Y. Chong, "Mattering and life satisfaction among the quarantined adults in Malaysia during the COVID-19 pandemic," *International Journal of Public Health Science (IJPHS)*, vol. 10, no. 1, pp. 189–193, 2021, doi: 10.11591/ijphs.v10i1.20684.

- [4] K. D. Prihadi, E. S. Z. Lim, K. C. Chan, S. M. H. Lee, and A. Ridwan, "Efficacy of working from home among urban professionals in Malaysia during the pandemic: The robust predictive role of mattering," *International Journal of Public Health Science (IJPHS)*, vol. 10, no. 1, pp. 215–220, 2021, doi: 10.11591/ijphs.v10i1.20736.
- [5] K. D. Prihadi, C. K. W. Chang, and G. Lyann, "Keeping millennials from quitting due to work stress: The roles of mattering, commitment and entrepreneurship orientation," *International Journal of Public Health Science (IJPHS)*, vol. 10, no. 2, pp. 445–450, 2021, doi: 10.11591/ijphs.v10i2.20839.
- [6] Z. W. Foo and K. D. Prihadi, "Happiness of university students in new normal Malaysia: The role of mattering, optimism, and social support," *International Journal of Evaluation and Research in Education (IJERE)*, vol. 10, no. 2, pp. 448–454, 2021, doi: 10.11591/ijere.v10i2.21138.
- [7] S. Y. Kam and K. D. Prihadi, "Why students tend to compare themselves with each other? The role of mattering and unconditional self-acceptance," *International Journal of Evaluation and Research in Education (IJERE)*, vol. 10, no. 2, pp. 441–447, 2021, doi: 10.11591/ijere.v10i2.21238.
- [8] C. S. Wong, M. J. Chua, and K. D. Prihadi, "Reducing depressive symptoms and increasing positive feelings with expressive writing," *International Journal of Public Health Science (IJPHS)*, vol. 10, no. 2, pp. 433–444, 2021, doi: 10.11591/ijphs.v10i2.20797.
- [9] K. Prihadi, Y. L. Hui, M. Chua, and C. K. W. Chang, "Cyber-victimization and perceived depression: Serial mediation of self-esteem and learned-helplessness," *International Journal of Evaluation and Research in Education (IJERE)*, vol. 8, no. 4, pp. 563–574, 2019, doi: 10.11591/ijere.v8i4.20266.
- [10] A. Dhir, Y. Yossatorn, P. Kaur, and S. Chen, "Online social media fatigue and psychological wellbeing—A study of compulsive use, fear of missing out, fatigue, anxiety and depression," *International Journal of Information Management*, vol. 40, pp. 141–152, 2018, doi: 10.1016/j.ijinfomgt.2018.01.012.
- [11] K. D. Prihadi, C. Y. S. Wong, E. Y. V. Chong, and K. Y. X. Chong, "Suicidal thoughts among university students: The role of mattering, state self-esteem and depression level," *International Journal of Evaluation and Research in Education (IJERE)*, vol. 9, no. 3, pp. 494–502, 2020, doi: 10.11591/ijere.v9i3.20587.
- [12] S. A. Brandt and C. L. Carmichael, "Does online support matter? The relationship between online identity-related support, mattering, and well-being in sexual minority men," *Computers in Human Behavior*, p. 106429, 2020, doi: 10.1016/j.chb.2020.106429.
- [13] E. Susilowati and M. Azzasyofia, "The Parents Stress Level in Facing Children Study From Home in the Early of COVID-19 Pandemic in Indonesia," *International Journal of Science and Society*, vol. 2, no. 3, pp. 1–12, 2020, doi: 10.54783/ijssoc.v2i3.117.
- [14] O. Ika and S. Sri, "Pembelajaran Daring Sebagai Upaya Study From Home (SFH) Selama Pandemi Covid 19," *Jurnal Pendidikan Administrasi Perkantoran (JPAP)*, vol. 8, no. 3, pp. 496–503, 2020.
- [15] S. D. Gosling, C. J. Sandy, O. P. John, and J. Potter, "Wired but not WEIRD: The promise of the Internet in reaching more diverse samples," *Behavioral and Brain Sciences*, vol. 33, no. 2–3, pp. 94–95, 2010, doi: 10.1017/S0140525X10000300.
- [16] T. C. McFayden, R. Breaux, J. R. Bertollo, K. Cummings, and T. H. Ollendick, "COVID-19 remote learning experiences of youth with neurodevelopmental disorders in rural Appalachia," *Journal of Rural Mental Health*, vol. 45, no. 2, pp. 72–85, 2021, doi: 10.1037/rmh0000171.
- [17] A. Perveen, H. B. Hamzah, A. Othamn, and F. Ramlee, "Prevalence of anxiety, stress, depression among Malaysian adults during COVID-19 pandemic movement control order," *Indian Journal of Community Health*, vol. 32, no. 3, pp. 579–581, 2020, doi: 10.47203/IJCH.2020.v32i03.020.
- [18] E. B. Dowdell, A. W. Burgess, and J. R. Flores, "Original research: Online social networking patterns among adolescents, young adults, and sexual offenders," *American Journal of Nursing*, vol. 111, no. 7, pp. 28–36, 2011, doi: 10.1097/01.NAJ.0000399310.83160.73.
- [19] D. H. Kim and S. C. (Shawn) Jang, "Online sharing behavior on social networking sites: Examining narcissism and gender effects," *International Journal of Hospitality Management*, vol. 68, pp. 89–93, 2018, doi: 10.1016/j.ijhm.2017.09.015.
- [20] Q. Conley, H. S. Lutz, and A. J. Padgett, "Creating participatory online learning environments: A social learning approach revisited," *Journal of Interactive Learning Research*, vol. 28, no. 1, pp. 5–27, 2017.
- [21] M. I. bin A. Hassan, "Education in Malaysia Before Independence and Its Implications for The Unification of Malaysian Society," *Turkish Journal of Computer and Mathematics Education*, vol. 12, no. 7, pp. 3381–3386, 2021, doi: 10.17762/turcomat.v12i7.4538.
- [22] T. Tsukamoto, "Multicultural Transformation and Anti-Multicultural Injustice: Critical Histories in the Muslim-Dominated Deep South of Thailand," *Social Transformations in India, Myanmar, and Thailand*, vol. 1, pp. 349–362, 2021, doi: 10.1007/978-981-15-9616-2_19.
- [23] H. W. Ng and K. Prihadi, "Why some religious individuals are not emotionally smart? The explanatory role of spirituality," *International Journal of Evaluation and Research in Education (IJERE)*, vol. 9, no. 1, pp. 83–92, 2020, doi: 10.11591/ijere.v9i1.20455.
- [24] S. Winasis, Djumarno, S. Riyanto, and E. Ariyanto, "The Impact of the Transformational Leadership Climate on Employee Job Satisfaction During the Covid-19 Pandemic in the Indonesian Banking Industry," *PalArch's Journal of Archaeology of Egypt/Egyptology*, vol. 17, no. 6, pp. 7732–7742, 2020.
- [25] D. Novitasari, F. S. Goestjahjanti, and M. Asbari, "The Role of Readiness to Change between Transformational Leadership and Performance: Evidence from a Hospital during Covid-19 Pandemic," *APMBA (Asia Pacific Management and Business Application)*, vol. 9, no. 1, pp. 37–56, 2020, doi: 10.21776/ub.apmba.2020.009.01.4.
- [26] H. J. Nur Utomo, E. E. Pujiastuti, R. I. Perwira, and H. C. Rustamadji, "The Role of Transformational Leadership in Community Empowerment in the Digital Business Era," *Proceeding on Political Sciences*, vol. 1, no. 1, pp. 238–247, 2020, doi: 10.31098/pss.v1i1.201.
- [27] H. Antonopoulou, C. Halkiopoulos, O. Barlou, and G. N. Beligiannis, "Transformational leadership and digital skills in higher education institutes: During the covid-19 pandemic," *Emerging Science Journal*, vol. 5, no. 1, pp. 1–15, 2021, doi: 10.28991/esj-2021-01252.
- [28] M. J. Sá and S. Serpa, "The covid-19 pandemic as an opportunity to foster the sustainable development of teaching in higher education," *Sustainability (Switzerland)*, vol. 12, no. 20, pp. 1–16, 2020, doi: 10.3390/su12208525.
- [29] M. Al-Emran, V. Mezhuyev, and A. Kamaludin, "Technology Acceptance Model in M-learning context: A systematic review," *Computers and Education*, vol. 125, pp. 389–412, 2018, doi: 10.1016/j.compedu.2018.06.008.
- [30] K. Prihadi, N. I. Hairul, and J. Hazri, "Mediation effect of locus of control on the causal relationship between students' perceived teachers' expectancy and self-esteem," *Electronic Journal of Research in Educational Psychology*, vol. 10, no. 2, pp. 713–736, 2012, doi: 10.25115/ejrep.v10i27.1524.

- [31] P. Kususanto and M. Chua, "Students' Self-Esteem at School: The Risk, the Challenge, and the Cure," *Journal of Education and Learning (EduLearn)*, vol. 6, no. 1, pp. 1–14, 2012, doi: 10.11591/edulearn.v6i1.185.
- [32] K. Leithwood, A. Harris, and D. Hopkins, "Seven strong claims about successful school leadership revisited," *School Leadership and Management*, vol. 40, no. 1, pp. 5–22, 2020, doi: 10.1080/13632434.2019.1596077.
- [33] Ü. Kalkan, F. Altınay Aksal, Z. Altınay Gazi, R. Atasoy, and G. Dağlı, "The Relationship Between School Administrators' Leadership Styles, School Culture, and Organizational Image," *SAGE Open*, vol. 10, no. 1, 2020, doi: 10.1177/2158244020902081.
- [34] R. M. Mitchell, "Cross-Cultural Exploration of School Leadership," in *Oxford Research Encyclopedia of Education*, Oxford University Press, 2019, doi: 10.1093/acrefore/9780190264093.013.82.
- [35] W. A. Suryawan and A. I. Permatasari, "Native Characteristic of Indigenous Indonesian Culture As Reference in Re-Designing Tourism Area," *Journal of Architecture & Environment*, vol. 17, no. 1, p. 061, 2018, doi: 10.12962/j2355262x.v17i1.a3730.
- [36] P. Kususanto, H. N. Ismail, and H. Jamil, "Students' Self-Esteem and their Perception of Teacher Behavior: A Study of Between-Class Ability Grouping," *Electronic Journal of Research in Education Psychology*, vol. 8, no. 2, pp. 707–724, 2017, doi: 10.25115/ejrep.v8i21.1395.

BIOGRAPHIES OF AUTHORS



Abdul Aziz    is a senior educator in UIN Maulana Malik Ibrahim's English Department. After finishing his Ph.D in Universiti Sains Malaysia, he developed his research portfolio further into education leadership and application. He can be reached through email: aziz@bsi.uin-malang.ac.id.



Mohammad Padil    is a teacher trainer, his main research interest lies on how to deliver education more effectively, especially among the non-WEIRD (Westernized, Educated, Industrialized, Rich, Democratic) community. He can be reached through email: fosslaresearch@gmail.com.



Mujtahid    is lecturer at the Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia. He got his bachelor and master degree from the Faculty of Islamic Religion, Department of Islamic Education, University of Muhammadiyah Malang, Indonesia. He can be contacted at: mujtahid75@gmail.com.



Kususanto Ditto Prihadi    is the Head of Research and Postgraduate Studies in the Faculty of Social Science and Liberal Arts, UCSI University, Kuala Lumpur, Malaysia. His research area is in mattering and interpersonal relationship in any setting. He can be contacted at: prihadi@ucsiuniversity.edu.my.