

Exploration of Managerial Competence in the Perspective of *Pesenggiri Piil* Scores and Its Implications on Teacher Performance

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Abstract

This study examines the integration of managerial competence with local cultural values in improving teacher performance at MTs Negeri 1 West Lampung. The background of this research is based on the importance of effective educational management that not only relies on formal managerial functions but also incorporates local wisdom as a contextual foundation for leadership. The study aims to explore how managerial competence based on *Piil Pesenggiri* values is implemented and its implications for teacher performance. This research uses a qualitative approach with a descriptive design. Data are collected through observation, in-depth interviews, and documentation involving the principal, teachers, and educational staff. The findings show that managerial competence integrated with *Piil Pesenggiri* values is implemented through planning, organizing, actuating, and controlling functions in a systematic and participatory manner. These values shape a collaborative, professional, and humanistic work culture that enhances teacher discipline, responsibility, motivation, and instructional quality. The study also finds that supporting factors include leadership commitment, positive organizational culture, and strong social cohesion, while obstacles arise from coordination issues and varying levels of value internalization among teachers. The conclusion indicates that the integration of managerial competence with local cultural values significantly contributes to improving teacher performance and creates a sustainable and value-based educational environment.

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INTRODUCTION

Education is a strategic sector in national development because it plays a key role in producing quality, characterful, and competitive human resources (Wantari et al., 2024). The success of the development of a nation is highly determined by the quality of education that is able to shape the intellectual abilities, skills, and moral and social values of students (Yusuf et al., 2020). Education is not only interpreted as a process of knowledge transfer, but also as a systematic and sustainable effort in building civilization, strengthening the character of the nation, and improving the quality of life of the community as a whole (Sanga & Wangdra, 2023). Through quality education, it is hoped that a generation will be born who are intelligent, with integrity, responsibility, and able to face development challenges in various fields of life (Hidayat, 2021).

The development of the times marked by technological advancements, social dynamics, and the demands of 21st century competencies requires educational institutions to continue to adapt and innovate to remain relevant (Destiana et al., 2025). This condition places education management as a key element in ensuring that the entire educational process runs in a planned, effective, and sustainable manner (Nawawi & Sa'diyah, 2025). The head of the education unit as a strategic leader has the responsibility to manage resources, make the right decisions, and mobilize all school residents to work synergistically in achieving educational goals (Mustaqim et al., 2025). The quality of leadership and managerial competence of the head of the education unit is a determining factor in realizing the implementation of quality and competitive education (Subandi et al., 2024).

The Islamic perspective views leadership as

a mandate that must be carried out with full responsibility, justice, and integrity. Allah SWT in Surah An-Nisa verse 58 emphasizes the importance of trust and justice in carrying out leadership. This verse contains the meaning that every leader has a moral obligation to fulfill responsibilities to the right parties and be fair in every decision-making. Amanah is not only understood as an administrative task, but also as a spiritual commitment that must be carried out with full integrity and responsibility. Meanwhile, justice requires leaders to be objective, impartial, and consider the common interests proportionately. Thus, leadership is not just seen as a structural position, but as a moral and spiritual responsibility that demands honesty, objectivity, and a commitment to the value of justice (Amiruddin, 2021). In the context of education, madrasah heads are required to carry out their leadership mandate in a professional, transparent manner, and uphold the principle of justice in every policy and decision (Wantari et al., 2024).

The success of education management is not only measured by the achievement of administrative indicators, but also by the extent to which ethical values and trust principles are embodied in daily leadership practices (Fadah et al., 2025). Madrasah heads who are able to internalize these values will create a conducive, harmonious, and productive work climate so that it has an impact on improving the performance of teachers and education staff (Mulyasa, 2022). A healthy work climate contributes to increasing the trust, loyalty, and work motivation of madrasah residents, which ultimately supports the achievement of the goals of Islamic education oriented towards the formation of noble character and morals (Iskandar et al., 2025).

The development of madrasahs in Indonesia shows a positive trend, where madrasahs are increasingly recognized as educational institutions that have quality and competitiveness (Handoyo et al., 2021). Public trust in madrasahs has increased due to its ability to integrate academic education with the development of Islamic character and values (Shobri, 2025). One of the madrasahs that shows this development is MTs Negeri 1 West Lampung which has a strong commitment to improving the quality of learning, building a collaborative work culture, and developing innovative programs that involve all madrasah residents in a sustainable manner.

This achievement is inseparable from the

managerial competence of madrasah heads who are able to plan needs-based programs, strengthen internal communication, create a conducive work atmosphere, and conduct professional development on an ongoing basis through academic supervision and mentoring (Shobri, 2025). The impact of these efforts can be seen in increasing teacher participation, the quality of learning planning, and creativity in the learning process. This condition shows that the managerial competence of madrasah heads has a real contribution to improving teacher performance (Shopian, 2025).

The uniqueness of MTs Negeri 1 West Lampung lies in the integration between modern management and local cultural values of Lampung, namely *Piil Pesenggiri* (Fakhrurozi & Puspita, 2021). These values reflect the cultural identity of the people of Lampung which includes *Nickname Adek*, *Finding Your Home*, *Nengah Nyappur*, *Sakai Sambayan*, and *Bejuluk Beadek* (Supriono et al., 2022). These values are in line with Islamic teachings that emphasize noble morals as the basis of leadership. The value of leadership in Islam emphasizes the importance of morality as the main foundation. In the commentary of Surah Al-Qalam verse 4 it is explained that the Prophet Muhammad PBUH had great ethics, which became an example in all aspects of life, including leadership. This meaning shows that ideal leadership must be based on noble morals, such as honesty, openness, responsibility, and exemplary in action. Thus, a leader is not only required to have managerial skills, but also high moral integrity as the foundation in carrying out his duties and responsibilities (Hidayat & Muttaqin, 2024). Value *Piil Pesenggiri* which emphasizes honor, openness, service, and mutual cooperation is a real reflection of these principles in the context of local culture (Rasdia, 2022).

Application of values *Piil Pesenggiri* In madrasah management, it has a positive impact on the work environment. Value *Sakai Sambayan* strengthening cooperation, *Finding Your Home* create a communicative atmosphere, and *Nickname Adek* encourage professionalism and maintain the dignity of the institution. These values become social capital that contributes to improving teacher performance and the quality of education. Previous research shows that the managerial competence of the head of the education unit has a positive and significant effect on teacher performance through the optimization

of management functions (Zhahira, 2022). Handayani et al., (2025) also found that managerial competence combined with Serving Leadership able to significantly improve teacher performance. (Susisofianti and Sesmiarni (2025) emphasized that the managerial competence of madrasah heads plays a strategic role in improving the quality of the institution and teacher performance. Lasmi et al., (2025) shows that managerial competence along with the role of supervisors contributes to improving teacher performance through effective coaching. Fitriyanti (2025) through Systematic Literature Review It also emphasized that managerial competence integrated with academic supervision is able to create a productive work climate and improve teacher performance.

The limitations of previous studies show that research on the managerial competence of heads of education units is still dominated by structural approaches oriented to national standards and administrative indicators. Previous studies have not integrated the cultural dimension as a foundation in leadership practice (Mustofa, 2025). Values *Piil Pesenggiri* still tends to be positioned as a social practice, not yet as a conceptual framework in managerial decision-making. This condition shows a research gap in examining the relationship between managerial competence and local cultural values in the context of improving teacher performance.

The novelty of this research lies in the exploration of the integration of the managerial competence of madrasah heads with the values of *Piil Pesenggiri* as a leadership approach based on local wisdom. This research not only examines the technical aspects of management, but also examines the internalization of the values of *Juluk Adek, Nemui Nyimah, Nengah Nyappur, Sakai Sambayan, and Bejuluk Beadek* in leadership practice and its implications on teacher performance. This approach provides a new perspective in the development of integrative, contextual, and value-based Islamic education leadership models.

Based on this description, the formulation of the problem in this study is how to internalize the values of *Piil Pesenggiri* in the managerial competence of madrasah heads on teacher performance, what are the supporting and inhibiting factors in its application, and the extent of its contribution to teacher performance at MTs Negeri 1 West Lampung. The purpose of this

study is to examine the internalization of *Piil Pesenggiri* values in managerial competence, analyze supporting and inhibiting factors, and determine their contribution to improving teacher performance.

This research has a high urgency because it makes a theoretical contribution to the development of the concept of educational leadership based on local culture as well as practical benefits for madrasah heads, teachers, and policy makers in designing contextual and value-based managerial strategies. This research is expected to be a bridge between theory and practice in Islamic education management and strengthen leadership models that are characterful, inspiring, and sustainable in the madrasah environment.

METHODS

This study uses a type of qualitative research with a descriptive approach that aims to understand in depth value-based managerial competencies *Piil Pesenggiri* and its implications for teacher performance at MTs Negeri 1 West Lampung (Waruwu, 2023). This approach was chosen because it is able to examine social reality holistically, contextually, and naturally through the disclosure of meaning based on the perceptions and experiences of informants. The researcher positions himself as the main instrument that is directly involved in the process of collecting and interpreting data so that he is able to comprehensively capture the leadership dynamics of madrasah heads. The research focus is directed at planning, organizing, implementing, and supervising practices that are not only administrative in nature, but also consider the value of local culture in managerial decision-making.

The determination of informants is carried out using purposive sampling by considering involvement, experience, and understanding of value-based madrasah management *Piil Pesenggiri*. The research informants consist of the head of the madrasah as the key informant, the deputy head of the madrasah as the supporting informant, the teacher as the main informant, and the education staff as the additional informant. The diversity of informants allows for comprehensive and objective data because it covers a variety of different perspectives. Data collection techniques are carried out through direct observation, in-depth interviews with semi-

structured guidelines, as well as documentation of various relevant documents such as work programs, academic supervision, and teacher performance assessments (Daruhadi & Sopiati, 2024). The combination of these techniques is used to obtain data that complements each other and strengthens the validity of the findings.

The validity test of the data was carried out through source triangulation, technical triangulation, and member check to ensure the credibility and accuracy of the data (Salam, 2023). Data analysis is carried out interactively and continuously from the beginning of data collection through the stages of data reduction, data presentation, and conclusion drawing and verification. This process allows researchers to identify patterns, relationships, and meanings that emerge gradually until they reach data saturation. This analysis approach produces findings that are not only descriptive, but also interpretive so that they are able to explain in depth the role of managerial competence of madrasah heads in the context of values *Piil Pesenggiri* and its implications for teacher performance at MTs Negeri 1 West Lampung.

DISCUSSION

Internalization of the Value of Pesenggiri in the Managerial Function of the Head of Madrasah

The internalization of *Piil Pesenggiri* values in the managerial function of madrasah heads shows that educational leadership practices are not only determined by the application of classical management functions, but also by the ability to integrate local cultural values as the operational foundation of the organization. The results of the research at MTs Negeri 1 West Lampung show that values such as *beadek*, *nemui nyimah*, *nengah nyappur*, and *sakai sambayan* do not stop at the symbolic level, but have been internalized in the entire managerial cycle which includes planning, organizing, implementing, and supervising. Analytically, these findings reinforce the view that the effectiveness of education management is contextual, so the integration of local values is a strategic factor in improving organizational performance. In the perspective of education management theory, this approach can be attributed to the concept of value-based management which emphasizes that values are the foundation in decision-making and organizational behavior.

In the planning function, the active

involvement of teachers in the preparation of work programs reflects a participatory approach that is in line with participatory decision-making theory (Hoy & Miskel, 2013). However, this study shows that such participation not only has an impact on increasing work commitment, but also builds social cohesion through the values of *nengah nyappur* and *sakai sambayan*. Thus, planning is no longer understood as a technocratic administrative process, but as a space for social interaction that strengthens solidarity and a sense of belonging to the madrasah program. This shows that cultural values function as a reinforcing mechanism that deepens the quality of participation, resulting in more inclusive and sustainable planning.

In the organizing function, the distribution of tasks adjusted to the teacher's competence reflects the principle of the right man on the right place in human resource management (Dessler, 2020). However, the findings of this study provide an additional dimension that this conformity also builds ethical awareness through the value of *beadek*, which emphasizes the moral responsibility of individuals to the role they play. In other words, organizational structure serves not only as a technical tool to organize work, but also as a means of internalizing values that form self-awareness-based professionalism. This shows that effective organization in the context of madrasahs cannot be separated from the integration between structural and cultural aspects.

In the implementation function, the humanist and communicative leadership approach reflects the characteristics of transformational leadership, especially in the dimensions of individualized consideration and inspirational motivation (Bass & Avolio, 1994). However, this study shows that the approach becomes more effective when it is reinforced by the value of *nemui nyimah*, which emphasizes openness, friendliness, and mutual respect. In this context, the interaction between the head of the madrasah and the teacher is not only professional, but also emotional and cultural, thus creating a conducive work climate and increasing the intrinsic motivation of teachers. These findings indicate that local value-based leadership has adaptive advantages because it is more in line with the socio-cultural characteristics of the organization, thus being able to strengthen interpersonal relationships and increase the effectiveness of program implementation.

In the supervisory function, a persuasive

and constructive supervisory approach shows a paradigm shift from administrative control to professional development-oriented coaching. This is in line with the concept of developmental supervision (Glickman et al., 2014), but this study adds that the effectiveness of supervision is increasing based on the value of respect for individual self-esteem contained in Piil Pesenggiri. In this case, supervision is not perceived as a form of repressive assessment, but rather as a reflective process that encourages continuous improvement. Cultural values function as a more subtle but effective social control, because they build the internal awareness of teachers to maintain the quality of their performance without having to rely on strict formal supervision.

Overall, the internalization of Piil Pesenggiri values in the managerial function of madrasah heads shows that the success of educational leadership is not only determined by technical competence, but also by the ability to integrate values, systems, and organizational behavior simultaneously. These findings make a theoretical contribution by confirming that local culture can serve as an intervening variable that strengthens the relationship between managerial competence and teacher performance. In addition, this research also enriches the study of education management by offering an *indigenous management* perspective, which is a management approach based on local wisdom as a source of legitimacy and organizational effectiveness. Thus, the internalization of Piil Pesenggiri values is not only relevant in the local context, but also has broader implications in the development of contextual, humanist, and sustainable educational leadership models.

Supporting and Inhibiting Factors: Structural and Cultural Analysis

The supporting and inhibiting factors in the implementation of the managerial competence of madrasah heads based on Piil Pesenggiri values show the complex dynamics between structural and cultural dimensions in educational organizations. Based on the results of the research, the success of implementation cannot be separated from the synergy between visionary leadership and a conducive work culture. Structurally, the commitment of the head of the madrasah in integrating the values of Piil Pesenggiri into all managerial functions is a key factor that drives the

effectiveness of the organization. This is in line with the theory of educational leadership which emphasizes that the success of an organization is largely determined by the ability of leaders to transform values into real practices (Schein, 2010). In this context, values such as *nemui nyimah*, *nengah nyappur*, *sakai sambayan*, and *nicknamed beadek* are not only understood as cultural symbols, but have served as operational guidelines in decision-making, organizational communication, and the formation of harmonious working relationships.

In addition, the support of all madrasah residents helped strengthen the implementation of value-based managerial competence. A conducive work climate, characterized by harmonious interpersonal relationships, open communication, and social cohesiveness, is a significant supporting factor. Theoretically, this condition reflects the characteristics of a strong organizational culture, where shared *values* have been internalized in the behavior of organizational members (Robbins & Judge, 2017). A strong organizational culture has been proven to be able to increase work commitment, strengthen coordination, and encourage the effectiveness of program implementation. In this study, the value of *sakai sambayan*, for example, plays a role in building collective cooperation, while *nengah nyappur* strengthens inclusive social interaction. Thus, cultural factors serve not only as a complement, but as a strategic element that strengthens the overall managerial system.

However, critically, the findings of the study also show that this success has not been fully optimal because there are still obstacles in the structural aspect. One of the main obstacles is the lack of optimal coordination system between work units, which has an impact on the lack of synchronization of the implementation of madrasah programs. This shows the weakness in the organization's communication system, which is theoretically one of the important elements in management effectiveness (Hoy & Miskel, 2013). The imperfection of the communication flow causes information to not be conveyed evenly, thus potentially causing miscommunication and inefficiency in the implementation of the program. Thus, even if cultural values have been well internalized, without being supported by a strong structural system, managerial implementation cannot run optimally.

On the other hand, cultural barriers are also

a challenge that cannot be ignored. The process of internalizing Piil Pesenggiri values does not take place instantly and evenly among all members of the organization. Some teachers are still in the adaptation stage, especially in changing old work habits to work patterns that are more in line with the values applied. This condition is in line with the theory of organizational change which states that resistance to change is a natural phenomenon in every transformation process (Thomas & Hardy, 2011). This resistance is not necessarily negative, but it can be an indicator that the process of internalizing value requires a more systematic and sustainable strategy. In this context, differences in individual backgrounds, work experience, and professional readiness levels also affect the speed of adaptation to new values.

Furthermore, these findings show that there is a close relationship between structural and cultural dimensions in determining the success of the implementation of managerial competence. Supporting factors such as leadership commitment and a conducive work culture are able to encourage significant improvement in teacher performance, as seen from the increase in discipline, responsibility, and quality of learning. However, inhibiting factors such as weak coordination and cultural resistance suggest that the integration between systems and values is not fully optimal. This indicates that the success of education management is not enough to rely only on separate structural or cultural approaches, but requires simultaneous synergy between the two.

Theoretically, this research contributes to strengthening the perspective that education management based on local wisdom can be an effective alternative approach in improving organizational performance. The value of Piil Pesenggiri in this case functions as cultural capital that strengthens the legitimacy of leadership and increases the emotional attachment of organizational members. However, its effectiveness depends heavily on the organization's ability to integrate those values into a structured and adaptive managerial system. Thus, it can be concluded that the supporting and inhibiting factors in the implementation of managerial competence are not only technical, but also cultural, so it requires a holistic approach that accommodates both dimensions in a balanced manner.

The Contribution of Managerial Competence to Teacher Performance

The contribution of the managerial competence of madrasah heads to teacher performance in the perspective of Piil Pesenggiri values shows that performance improvement is not only influenced by structural and administrative aspects, but also by the cultural dimensions that shape teachers' work behavior and professional awareness. Based on the results of research at MTs Negeri 1 West Lampung, managerial competence integrated with values such as *nemui nyimah*, *nengah nyappur*, *sakai sambayan*, and *nicknamed beadek* has been proven to have a significant impact on improving discipline, responsibility, and learning quality. Analytically, these findings confirm that the effectiveness of leadership is not only determined by technical ability in carrying out management functions, but also by the ability to build a value system that is able to internalize the work ethic in teachers. In other words, managerial competence in this context serves as an instrument of cultural transformation that directs individual behavior towards higher professional standards.

At the theoretical level, this contribution is in line with the model of educational leadership effectiveness that places the principal as a key factor in improving teacher performance (Robinson et al., 2008). Nevertheless, this study expands this perspective by showing that the influence of managerial competence becomes stronger when supported by the integration of local cultural values. In this case, the value of Piil Pesenggiri plays a role as a cultural driver that strengthens the relationship between leadership and teacher performance. For example, the value of *sakai sambayan* encourages the formation of collective cooperation that has an impact on improving the quality of learning planning and implementation. This is in line with the concept of professional learning community (DuFour, 2004) which emphasizes the importance of collaboration between teachers in improving the quality of education. However, this research shows that such collaboration is not only built through formal structures, but also through value bonds that strengthen solidarity and a sense of shared responsibility.

Furthermore, the contribution of managerial competence is also seen in increasing teachers' intrinsic motivation. A humanist and value-based leadership approach *creates* an open and respectful work atmosphere, so that teachers feel valued as individuals as well as professionals. This

condition is in line with the theory of self-determination motivation (Deci & Ryan, 2000) which emphasizes that intrinsic motivation will grow in those individuals feel to have autonomy, competence, and social connectedness. In the context of this study, cultural values serve as a medium that strengthens these three aspects, so that teachers work not only because of administrative demands, but also because of moral awareness and professional commitment. This can be seen from the ability of teachers to carry out their duties optimally even without strict supervision, which shows the internalization of values as a form of *self-regulation*.

In addition, the contribution of managerial competence based on Piil Pesenggiri values is also reflected in the formation of a *sense of belonging* and teacher loyalty to the madrasah. Analytically, this shows that leadership not only impacts individual performance, but also on the emotional attachment of organizational members. The value of the *nickname beadek* that emphasizes the awareness of individual roles and responsibilities strengthens the professional identity of teachers, so that they feel they have a strategic role in achieving organizational goals. In the perspective of organizational culture theory (Schein, 2010), this condition shows that values have been transformed into basic assumptions that indirectly guide the behavior of organizational members. Thus, improving teacher performance is not only temporary, but has the potential to become a sustainable work habit.

However, it is critically necessary to recognize that such contributions are not completely evenly distributed to all teachers. The variation in performance level shows that the process of internalizing Piil Pesenggiri values is still influenced by individual factors, such as socio-cultural background, work experience, and professional maturity level. This is in line with the theory of organizational change which states that the adoption of new values takes time and is influenced by individual readiness (Thomas & Hardy, 2011). Thus, even though the managerial competence of the head of the madrasah has been effective, the results achieved still depend on the extent to which the value can be accepted and internalized by each teacher.

Overall, the findings of this study show that the managerial competence of madrasah heads based on Piil Pesenggiri values makes a multidimensional contribution to teacher

performance, including pedagogical, professional, social, and affective aspects. This contribution is not only structural through the management of the work system, but also cultural through the formation of values and norms that direct organizational behavior. Therefore, this study provides theoretical implications that the integration between managerial competence and local wisdom can be a strategic approach in increasing the effectiveness of educational leadership. This approach places cultural values as a central element that not only strengthens the managerial system, but also forms internal awareness as a sustainable social control mechanism in improving the quality of education.

CONCLUSION

The conclusion of this study shows that the internalization of Piil Pesenggiri values in the managerial competence of madrasah heads at MTs Negeri 1 West Lampung is able to strengthen the effectiveness of educational leadership in a contextual and sustainable manner. Values such as *beadek*, *nemui nyimah*, *nengah nyappur*, and *sakai sambayan* not only function as cultural symbols, but have been significantly integrated in all managerial functions, from planning, organizing, implementing, to supervision. This integration has been proven to be able to improve the quality of teacher performance, both in terms of discipline, responsibility, and learning quality. In addition, this success is supported by the synergy between visionary leadership and a conducive organizational culture, although it is still faced with structural obstacles such as weak coordination and cultural obstacles in the form of an uneven value adaptation process. Thus, this study confirms that the effectiveness of education management does not only depend on technical aspects, but also on the ability to integrate local cultural values as the foundation of organizational behavior.

Implicitly, the results of this research provide a strategic direction for the development of education management based on local wisdom. Madrasah heads need to strengthen the integration of Piil Pesenggiri values into a more structured managerial system, such as through strengthening coordination, developing a collaborative work culture, and sustainable value internalization programs. In addition, increasing the capacity of teachers to understand and implement these values is important to ensure equitable success. More

broadly, this approach can be an alternative model in the development of educational leadership that is humanistic, contextual, and adaptive to socio-cultural characteristics, so as to be able to improve the quality of education in a sustainable manner.

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