



Implementation of The *Ngayah* Culture as A Form of Parental Participation in School-Based Management

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ABSTRACT

Education is one of the key pillars in human resource development in Indonesia, with parental involvement being crucial, especially in the context of School-Based Management (SBM). Since the implementation of educational decentralization in 2002, SBM aims to improve the quality of education by involving the local community in school management. However, parental involvement in decision-making and school budget management remains limited, which reduces its positive impact on educational quality. This study highlights the application of the *Ngayah* culture, a tradition of mutual cooperation originating from Bali, as a form of parental participation in SBM. The *Ngayah* culture, which emphasizes selfless dedication, can enhance parental involvement in various aspects of school management, such as school infrastructure development, organizing educational events, and character development of students. Thus, the *Ngayah* culture can strengthen the relationship between schools and parents, as well as create a sense of ownership of the school. This study uses a library research method with content analysis of literature related to SBM, community participation, and the *Ngayah* culture. It is expected that the findings of this study will provide insights and recommendations for educational stakeholders to optimize the role of parents in school-based management and create a better learning environment

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1. INTRODUCTION

Education is one of the important pillars in the development of human resources in a country. Education will be of high quality if it involves the participation of various components, including schools, the government, and the community, including parents, in school management governance. In Indonesia, parental involvement in children's education is crucial, especially in the context of school-based management (SBM). Community participation in SBM in Indonesia has been a key focus since the decentralization of education in 2002.

SBM aims to improve the quality of education by involving the local community, including parents and school committees, in the governance and management of schools. The school committee, recognized as an important component of the primary education system, is expected to contribute to the quality of education through the management of school facilities. Parental involvement in children's education can significantly improve the quality of education (Mulia & Kurniati, 2023). Several studies show that schools involving parents in decision-making processes have a higher success rate in achieving educational goals (Khusniyah et al., 2023; Kinanti & Trihantoyo, 2021; Padmadewi et al., 2018). Research by Sudadio (2012), Usman (2014) and Damanik (2019) indicates that SBM has been successfully implemented and has led to improvements in education quality.

On the other hand, many schools have been less successful in implementing SBM, as evidenced by the relatively low community involvement, including parents, which negatively impacts education quality (Hasbullah

et al., 2010). Parental participation in school management is limited, where the role of parents in budgeting and decision-making has decreased. The involvement of committees and parents has become only a support for the school budget without substantial input (Fitriah et al., 2013). Therefore, efforts are needed to enhance the role of the community in managing education through SBM, considering that Indonesian society has a culture of *gotong-royong* (mutual cooperation), a culture of doing things together.

Communities can participate in education through various forms according to the local wisdom where the educational institution is located. For schools in Bali, one form of participation that is rich in local cultural values is the *Ngayah* culture. *Ngayah* culture, which comes from the Balinese community tradition, carries the meaning of mutual cooperation and helping each other selflessly (Adi, 2019; Mahendra, 2018; Pranajaya et al., 2023). In the context of education, the application of *Ngayah* culture can be one way to increase parental involvement in school management, thus creating a better learning environment for students.

Ngayah culture can be implemented in various aspects of school management, from planning, implementation, to the evaluation of educational programs (Antara, 2024; Jayendra, 2024). Through *Ngayah*, parents can directly contribute to school activities, such as the construction of school facilities, organizing educational events, and character development of students. Thus, *Ngayah* culture not only strengthens the relationship between the school and parents but also creates a sense of ownership of the school among the community.

The objectives of this study are to: (1) Describe the concept of *Ngayah* in the Balinese community, (2) Describe School-Based Management, (3) Describe the role of the community in education, and (4) Describe the implementation of *Ngayah* culture as a form of parental participation in school-based management. It is expected that this paper can provide insights and recommendations for those involved in the education world to optimize the role of parents in educational management.

2. METHODS

This research is a literature study, which is a type of research that uses bibliographic sources as the main data. The research stages begin with the collection of various literatures, selection of literature based on criteria, analysis of selected literature, synthesis of the analysis results, presentation of the synthesis results, and drawing conclusions (Wijaya et al., 2024). The stages of this research start with the collection of various literatures, such as journals, books, proceedings, and other literature. This is followed by the selection of literature. The researcher establishes criteria for the literature that is worthy of review and analysis, which includes alignment with the research objectives and relevance to the research topic, particularly concerning School-Based Management, community participation, and the *Ngayah* culture. The literature that passes the selection is then analyzed and synthesized to be presented in the Discussion section using content analysis techniques, which involve analyzing data found in the literature (Supadmini, Wijaya, & Larashanti, 2020). The final step is the conclusion, which summarizes the Discussion section.

3. RESULTS AND DISCUSSION

3.1 The Concept of *Ngayah* in Bali

The concept of *Ngayah* in Bali is the essence of the practice of mutual cooperation that involves the active participation of all members of society in social and cultural activities. Etymologically, *Ngayah* refers to work done without reward or wages, based on social and religious principles. This tradition is a form of social obligation carried out sincerely to support customary and religious activities, such as preparations for ceremonial tools in temples or other sacred places (Jayanti et al., 2024). The term "*Ngayah*" reflects the individual's dedication to the community, as well as the collective values upheld by the Balinese society, which are reflected in the implementation of religious ceremonies, agriculture, and other cultural traditions. According to Dewi et al., (2024), *Ngayah* is involved in the community's efforts to preserve and conserve cultural heritage while prioritizing environmental and social sustainability through active participation.

According to Legawa (2014), *Ngayah* is a practice of mutual cooperation that contains profound social, spiritual, and cultural values, deeply rooted in Hindu religious teachings. The values contained in *Ngayah* include a spirit of selfless devotion, sincerity, an obligation to serve the community, and a high sense of social responsibility. This concept is highly relevant in character education because it teaches students to participate in social life with empathy and mutual dependence, as well as to develop awareness of the importance of cooperation and service to others.

The *Ngayah* tradition embodies character education values, including solidarity, cultural preservation, and social development. Solidarity is reflected in the spirit of mutual cooperation, where each individual feels bound to work together for the common good without expecting a reward. This value teaches the importance of helping each other and working together, which not only strengthens relationships between individuals but also fosters a sense of brotherhood within the community (Arafat & Ramlah, 2022). On the other hand, *Ngayah* also plays an important role in the social development of the community. This activity encourages good communication among

community members, whether in religious, social, or cultural contexts. In the process, *Ngayah* teaches empathy, as each individual is trained to care for the needs of others, both emotionally and physically. This mutual cooperation activity encourages community members to work sincerely, teaching ethical and courteous values. They learn to behave well in their interactions with others, such as speaking respectfully, showing mutual appreciation, and maintaining harmony in socializing.

Overall, the values contained in the *Ngayah* tradition make a significant contribution to forming strong social character, increasing the sense of togetherness, and strengthening harmonious relationships within the community. Along with social changes, it is important for the Balinese community to continue preserving the *Ngayah* tradition as an integral part of their cultural identity, as well as to maintain the social, religious, and cultural values embedded in it (Dahlan, 2023).

One example of applying the *Ngayah* concept can be found in the implementation of the *Tri Hita Karana* principle, which emphasizes harmonious relationships between humans, God, and nature. The application of *Tri Hita Karana* in Bali encourages the creation of synergy in maintaining harmony in environmental, cultural, and social aspects. Research by Wirawan and Pendit (2017) underscores the importance of integrating cultural preservation and environmental conservation as part of sustainable tourism. In this context, *Ngayah* plays a key role in ensuring that efforts to preserve the environment and culture are carried out with active community participation.

Juniari and Diantary (2023) highlight how *Ngayah* is integrated into various aspects of Balinese life, including loyalty, dedication, social-cultural rituals, and religious practices. Although this concept continues to evolve over time, *Ngayah* remains at the core of Balinese life, underpinning many of their social and cultural activities. Preserving the *Ngayah* tradition, especially among the younger generation, is crucial to maintaining social harmony in Bali, as through *Ngayah*, the community learns to cooperate and help each other selflessly.

As a whole, the concept of *Ngayah* is not just about physical activities but also about embodying spiritual and social values that require cooperation, understanding, and a sense of mutual belonging within the community. There are three forms of *Ngayah* that can be recognized in everyday life related to its application, including *Ngayah* meaning loyalty and commitment, *Ngayah* focused on socio-cultural activities, and *Ngayah* related to local religious practices (Dahlan, 2023). Through *Ngayah*, the Balinese community demonstrates that collaboration and active participation in maintaining traditions and the environment are inseparable from their daily lives. By preserving *Ngayah*, the Balinese not only protect their traditions but also strengthen the social bonds that lead to peace and sustainability in community life.

Through a deep understanding of *Ngayah* and the application of the values contained in it, the Balinese community can strengthen the sense of brotherhood and unity in facing the challenges of modern times. Therefore, *Ngayah* must continue to be preserved as an integral part of social and cultural life in Bali.

3.2 School-Based Management

School-Based Management (SBM) is a managerial approach in the field of education that provides schools with greater autonomy to manage resources, plan, and implement educational policies according to the needs and characteristics of the school (Muliani et al., 2022). The main goal of SBM is to improve the quality of education through more decentralized decision-making and school empowerment, which involves teachers, school principals, and other relevant stakeholders in the managerial process (Junindra et al., 2022). In Indonesia, SBM is implemented to reduce centralization in the education system and provide flexibility to schools to manage budgets, curricula, and other policies. The program aims to encourage active participation from the school community in determining the direction of educational policies, as well as improve the quality of learning by responding to more specific local needs (Anam, 2022).

In the context of Indonesia, the implementation of SBM is expected to improve accountability, transparency, and maximize the use of the available budget. This aligns with the education decentralization policy initiated by the government to strengthen the capacity of schools in managing resources and formulating policies that are more relevant to the local context. According to Mulyasa (2006), SBM in Indonesia has had a positive impact on improving the quality of education in schools, but its implementation still faces various challenges, including limited resources and managerial capabilities at the school level.

School-Based Management (SBM) is an approach that gives schools greater autonomy in managing resources and decision-making, with the goal of improving educational quality. The implementation of SBM in Indonesia has shown positive impacts on improving education quality, but it also faces various challenges. The implementation of SBM in Islamic Educational Institutions, according to Darmawan & Chotimah (2023), highlights that SBM can serve as a strategic management implementation for Islamic educational institutions in the digital era. The application of participatory principles, openness, and empowering school potential is considered essential for achieving the institution's vision and goals.

Improving Education Quality through SBM

The improvement of education quality through School-Based Management (SBM) can be achieved by granting more autonomy to schools in managing resources, policies, and decision-making. With SBM, schools can design curricula that are more relevant to students' needs, improve the learning process, and increase active participation from teachers, students, and the community. Furthermore, SBM encourages transparency and accountability in budget management, ensuring that educational funds are used more efficiently and appropriately. Through school empowerment, education quality can be more focused on meeting local needs and maximizing students' potential development. According to Nurhaliza, Yani, Puja, Aisyah, & Permata Herlya (2024), they identified that the success of SBM is influenced by the support of school principals, adequate financial resources, clear commitment, and the involvement of all stakeholders. They emphasize the importance of socialization, openness, and unifying vision in SBM implementation.

Challenges and Implementation Strategies of SBM

The challenges in implementing School-Based Management (SBM) include the limited number of skilled human resources, insufficient training for school principals and teachers, and inadequate budgets to support school autonomy. Additionally, resistance from some parties, including parents and the community, can also be an obstacle. Strategies to overcome these challenges include enhancing managerial capacity through training and workshops, strengthening collaboration with external parties such as the government and the community, and increasing transparency in budget management. With these strategies, SBM can be effectively implemented to improve education quality at the school level. According to Walewangko et al. (2023), the implementation of SBM can face both internal and external challenges. To overcome these, schools need to develop evaluation instruments, make use of existing resources, improve educator competencies, and establish cooperation with parents and the community.

The Role of the Committee and Community Empowerment in SBM

The role of the school committee and community empowerment is crucial in the implementation of School-Based Management (SBM). The school committee functions as a platform for community, parent, and other stakeholders' participation to provide input in decision-making, both regarding educational policies and budget planning. Community empowerment enables better collaboration between the school and the surrounding community, allowing the school to be more responsive to local needs. Active community involvement in SBM can enhance transparency, accountability, and overall education quality, as well as create a more inclusive and sustainable learning environment. According to Lestariningsyas, (2024), community empowerment and the role of the school committee are essential elements in SBM. Active participation from the community and the committee can improve education quality and support school autonomy.

SBM Implementation for Independent Learning Schools

The implementation of School-Based Management (SBM) in the context of Independent Learning Schools aims to grant schools greater autonomy in designing and implementing educational policies that align with student needs and the local context (Mustari et al., 2024). In Independent Learning Schools, SBM allows schools to develop more flexible, innovative curricula based on students' potentials and interests. The implementation of SBM also encourages collaboration between teachers, students, and the community in creating a fun and creative learning environment. Thus, SBM becomes one of the keys to realizing more relevant and adaptive educational goals in the present era. Muliani et al., (2022) show that the implementation of SBM can support the Independent Learning program by granting autonomy to schools. This encourages teacher and stakeholder involvement in developing more flexible and adaptive education.

The Role of the School Principal in Implementing SBM

The role of the school principal is crucial in the implementation of School-Based Management (SBM), as the principal is responsible for managing and directing all available resources in the school (HS et al., 2024). The principal must ensure a clear vision, build a culture of collaboration, and empower teachers and staff to make appropriate decisions. Additionally, the principal plays a role in maintaining communication with the school committee and the community, as well as ensuring transparency in budget and policy management. Effective leadership from the principal is essential for the success of SBM in improving education quality at the school level. Azhara, (2022) emphasizes that the principal has a key role in the success of SBM. Effective leadership, managerial skills, and the principal's strategic vision can significantly influence the implementation of SBM.

The implementation of SBM in Indonesia shows great potential in improving education quality through school empowerment and the involvement of all relevant parties (Iswan et al., 2021). However, the success of SBM is highly dependent on factors such as the leadership of the school principal, human resource competence, community participation, and strategies to address various emerging challenges.

3.3 The Role of the Community in Education

One of the implementations of the SBM (School-Based Management) model is the increased involvement of the community. The emergence of the SBM model in Indonesia did not originate from the initiative of the citizens, but rather from the government, so the existence of SBM in Indonesia differs from other countries where the idea comes from the community itself. This condition can be understood because Indonesia was under the grip

of an authoritarian government for so long, which made its citizens hesitant to take initiative or speak out. Therefore, the approach used in Indonesia is different from that of developed countries. In developed nations, the involvement of parents or the community in decision-making and policies regarding education aligns with their expectations, so the participation of the community in education is very high (Pidarta, 2004). The reasons for the still low level of community participation in education in Indonesia include: (1) social, cultural, and geographical conditions of Indonesian society, (2) the financial incapacity of the community in terms of funding, and (3) policies that do not adequately consider ground-level conditions.

The closest entry point to improving the quality and relevance of education according to the SBM paradigm is democratization, participation, and accountability in education. Therefore, the school principal, teachers, and the community are the primary actors in the provision of education in schools, and their interaction at the micro level can make decisions and address educational issues. As education stakeholders, the community has an important role in the success of education in schools, because they are the ones who pay for education, either through school fees or taxes. Schools should therefore be responsible to the community. However, the entity referred to as "the community" is actually very complex and borderless, making it difficult for schools to interact with the community as an educational stakeholder. Therefore, the concept of the community needs to be simplified in the provision of education in schools to make it easier for schools to engage with the community.

Bernays (in SURIANSYAH, 2002) states that the relationship between schools and the community is as follows: 1). Information given to the public (providing clear and complete information to the public), 2). Persuasion directed at the public, to modify attitude and action (persuading the community to change their attitude and actions towards the school), 3). Effort to integrate attitudes and actions of the institution with its public and of the public with the institution (an effort to unite the attitudes and actions of the school with those of the community in a reciprocal manner, from school to community and from community to school).

Community participation, according to Isbandi (in Andreeyan, 2014), is the involvement of the community in the process of identifying problems and potentials in the community, selecting and making decisions about alternative solutions to address problems, implementing efforts to overcome problems, and involving the community in the process of evaluating changes that occur. Community participation in education management, according to the National Education System Law of 2003, states that the community is obligated to provide resource support in the administration of education, as stated in Article 9 (Undang-Undang (UU) Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003).. Additionally, Article 8 also explains that the community has the right to participate in the planning, implementation, supervision, and evaluation of educational programs. The relationship between the community and the school includes all methods and strategies used by groups or the community to build or maintain certain attitudes and reactions from people outside their environment towards the presence and operation of the school (Yilfiana et al., 2021). Community participation in education can be realized in various forms:

1. Financial Participation

Support in the form of funds adjusted to the community's financial capacity. Parents can collectively support the funds needed by the school and be accountable for the success of education. Business and industrial institutions can also play a role in providing budgets for scholarships.

2. Material Participation

In the form of donations of construction materials to repair or add buildings or classrooms, thus supporting the smooth running of teaching and learning activities. The community can also support the creation of a conducive physical environment for teaching and learning activities.

3. Academic Participation

The provision of higher quality academic activities with support from the community through the role of parents and the community to supervise and guide children's learning at home. Governmental and non-governmental institutions can provide opportunities and access for practical activities or internships, giving students real-world insights and experience.

4. Cultural Participation

Maintaining cultural values, morals, and local wisdom can be inherited through the community's role in introducing and overseeing the learning process that upholds cultural values, thus enabling school members to adjust to the local culture.

5. Evaluative Participation

Control and oversight of the administration of education by the community through feedback and assessments of the performance of educational institutions. Additionally, in curriculum development, the community can be involved in providing input so that the curriculum meets students' needs and local values.

Adelina & Khamidi (2022) research found that community relations, a subfield of social relations, play an important role in maintaining and improving the school's reputation. Schools or educational institutions can optimize community participation in education to improve the administration of education, among other ways:

1. Establishing Effective Communication with Parents and the Community

Effective communication with parents and the community can bridge the creation of a sense of ownership and connection. Parent and community participation will grow when they feel the benefits of their involvement in school programs. Benefits can be understood broadly, including attention and satisfaction from being able to contribute ideas and skills for the benefit of the school.

2. Involving the Community and Parents in School Programs

Introducing school programs and activities to the community will receive a response from them to get to know and help with these programs. Additionally, the relationship between the community and the school becomes stronger. The school can collaborate, such as celebrating religious holidays with local religious leaders. The school's flagship programs need to be communicated to attract the community's interest to participate, support, and develop these programs.

3. Inviting the Community to Annual School Meetings

Education management needs to be monitored and evaluated. Schools must be transparent regarding curriculum implementation and educational expenses. This ensures that parents not only receive information from the school but that the community can also provide feedback on home-based care. Cooperation with parents should be continuously sought and improved so that education and teaching in schools and at home can be aligned for a smooth educational process. Schools can also involve the community in decision-making regarding both operational and non-operational needs. Through these forums, schools and communities exchange ideas, share concerns, and address issues faced by both parents and schools. Good cooperation between the school and the community will foster quality education (Normina, 2016).

The Role of the School Committee in Community Participation. The role of the school committee in community participation should be directed towards creating a new institutional culture in school management. This includes:

1. The school committee as a partner of the school working together to advance the school. The committee supports academic programs for students through the provision of necessary funds and facilities. Healthy communication between the school and the school committee is essential to build mutual understanding and support.
2. Development of strategic school planning that outlines the direction of school development over the next 3-5 years, formulated into the school's vision and mission. Institutional position analysis (strengths, weaknesses, opportunities, and challenges) is done to uncover strategic issues as the basis for formulating the school's priority programs and development goals. This planning is done together with the school committee.
3. Development of Annual School Planning. The implementation of strategic school planning will describe the operational activities of the school in the form of school programs, accompanied by the preparation of the school's budget plan (RAPBS). Annual School Planning is developed with the school committee.
4. Internal monitoring and self-assessment are conducted regularly, with reports and discussions of the results in school committee forums. This activity needs to be designed by identifying the aspects to be addressed, the format or instruments used, and the task forces involved.
5. The preparation of the annual school report, which reflects the implementation of annual school planning, is discussed in the forum and approved by the school committee. The annual school report is an essential document that outlines the school's progress and achievements. It is shared with stakeholders, particularly parents, ensuring transparency and accountability regarding the school's performance and student learning outcomes.
6. School Review: This activity helps assess the objective condition of each school in a given area. If a school is advancing or struggling, a review can study the conditions and factors involved, offering valuable input for future development.
7. Conducting "Open House" for Parents and the Community: An open house offers the community a chance to better understand the internal workings of the school, including facilities, programs, leadership, and staff. This event can be held annually to strengthen school accountability and community relations.
8. Monitoring School Performance: This includes monitoring the management performance, school leadership, teaching quality, student learning outcomes, school discipline, and extracurricular achievements. Monitoring results should be shared with the school principal for appropriate feedback.

(Mar'ati, 2022).

3.4 Implementation of the *Ngayah* Concept in School-Based Management

In the implementation of School-Based Management (SBM), its success can be assessed from three aspects: school administration, the performance of the school principal, and community participation (Bellen, 1999). This means that the intensity of community participation in the implementation of SBM also determines the quality of the school. Therefore, the spirit of *Ngayah* should be manifested in the form of community participation in the implementation of SBM in educational units. The community referred to here is not only limited to the school

committee but can also include the community residing around the educational unit, community leaders, and alumni. Below is the implementation of the *Ngayah* concept in SBM application:

1. Socialization Stage

In this stage, the educational unit, through the principal or the vice principal for public relations, conducts socialization to the community about the SBM concept (Gultom et al., 2021). The *Ngayah* activities that the community can engage in include dedicating time and effort to attend socialization events and offering support to the educational unit to implement SBM.

2. Program Development Stage

This stage involves developing or adjusting the school's vision and mission, planning the school programs in areas such as curriculum, student affairs, public relations, infrastructure, and a SWOT analysis related to these aspects (Baharudin et al., 2022). In this stage, the *Ngayah* community collaborates with the school to develop or revise the school's vision and mission and school programs. Once the programs and vision and mission are finalized and agreed upon, both the community and the school should commit to overseeing and implementing these programs to ensure their realization.

3. Implementation Stage

In this stage, the educational unit implements the agreed-upon programs. At this stage, the community can contribute in various forms, whether through physical labor, ideas, or financial support. *Ngayah* in the form of labor, for example, if a parent or a community member is a farmer, they can be involved by the school as a practical teacher when students learn about plant growth and propagation. *Ngayah* in the form of ideas could involve offering creative and innovative ideas in the implementation of SBM. *Ngayah* in the form of financial support might include parents donating money or resources to support the learning process, given voluntarily and without conditions. The school must, of course, be accountable for the financial assistance provided on a regular basis.

4. Evaluation Stage

The evaluation stage is for analyzing the alignment between the implementation and the planning. In this stage, the school and the community can engage in *Ngayah* by contributing suggestions for improving future programs to ensure that they are always better than before.

The implementation of *Ngayah* in the School-Based Management system is a form of parental and community participation in education. The participation can take the form of financial participation, material participation, evaluative participation, academic participation, and participation through physical labor and ideas. Clearly, incorporating the *Ngayah* concept into School-Based Management strengthens the synergy between the Three Educational Centers: family, school, and community.

Parental involvement in the *Ngayah* concept in educational units will have a positive impact on students. The impacts may include improvements in student achievement, a decrease in deviant behavior among students at school, and higher motivation to learn (Aniza et al., 2021). Furthermore, parental involvement also positively affects the development of a conducive and trusting relationship between the educational unit and the parents (school committee) (Analisma et al., 2024). To increase parental involvement in educational units, schools can implement various strategies, such as creating attractive programs for parents, applying the principles of transparency and accountability in school management, and establishing intensive communication with parents (Sumarsono et al., 2019).

Various studies have shown that community participation in education positively impacts educational units. Research conducted by Chamariyah, Akbar, & Indrawati (2025) states that community participation has a positive effect on improving the quality of education at SMK Negeri 1 Robatal. This is supported by research findings from Ningsih, Harapan, & Destiniar (2021), which report that community participation, specifically the school committee, has had a positive impact on the improvement of education quality at SMP Negeri in Sukarami District.

4. CONCLUSIONS AND SUGGESTIONS

The *Ngayah* Concept in Bali is the core of the practice of mutual cooperation that involves the active participation of the community in social and cultural activities. Etymologically, *Ngayah* refers to voluntary work performed without compensation, based on social and religious principles. This tradition reflects an individual's dedication to the community and the collective values upheld by the Balinese people, as seen in the implementation of religious ceremonies and other cultural traditions. *Ngayah* also contributes to the preservation and conservation of cultural heritage and environmental sustainability. *Ngayah* embodies deep social, spiritual, and cultural values, and is rooted in Hindu teachings. These values include a spirit of selfless devotion and a high sense of social responsibility, which are relevant in character education.

School-Based Management (SBM) is a managerial approach in education that grants schools greater autonomy in resource management and decision-making. SBM aims to improve the quality of education through

decentralization and school empowerment, involving teachers and other stakeholders in the process. In Indonesia, SBM is expected to enhance accountability and transparency in the management of educational budgets. SBM encourages schools to design relevant curricula and increase active participation from all stakeholders.

Community participation in education in Indonesia is still low, due to social, financial, and policy-related constraints. The SBM model encourages the democratization and accountability of education, where the school principal, teachers, and the community play vital roles in decision-making. The community can participate in various forms, including financial, material, academic, and evaluative support. Schools need to establish effective communication with parents and the community to improve participation. Involvement in annual school meetings and educational programs is also crucial to fostering good collaboration.

The success of SBM can be assessed from the school administration, the performance of the school principal, and community participation. The implementation of the *Ngayah* concept in SBM involves socializing with the community, program development, program implementation, and evaluation. The community can contribute in various forms, whether through labor, ideas, or financial support, to ensure the success of SBM.

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