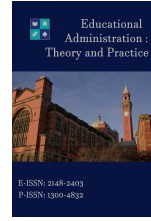




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Impact of Traditional Dresses on Education and Sense of Patriotism through Intervening Effect of Cultural Awareness

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Abstract	
<p>Article History</p> <p>Article Submission 10 November 2022</p> <p>Revised Submission 30 December 2022</p> <p>Article Accepted 30 January 2023</p>	<p>Education is the process of enlightening a person so that they can differentiate between positive and negative experiences and determine what is appropriate and inappropriate behavior. It is a procedure that makes learning easier for an individual and imparts knowledge of the topic of interest to that individual or a group of individuals. Education is a fundamental requirement for living that maintains and improves our level of intellectual capacity as well as our level of comprehension. Therefore, it is important to identify factors that affect the education of students. This study aims to investigate the relationship between traditional dresses, educational leadership, a sense of patriotism and education with the moderating role of educational culture awareness. To achieve the objective of the study data was collected from (250) students of bodhisattva culture with the help of a questionnaire. Data were analyzed by using smart PLS and SPSS. The findings of the study showed that a significant relationship exists between all the above variables. The current study used only traditional dresses and educational leadership as a cause of education among students. Future studies can also use other variables which has a significant effect on education. This study also has several practical and theoretical implications.</p> <p>Keywords: Fundamental Requirement; Intellectual Capacity; Traditional Dresses; Educational Leadership</p>

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Introduction

Education is the process of studying to acquire a broader knowledge and comprehension of a variety of topics that can be applied to one's life on a day-to-day basis. The acquisition of education is not restricted to the acquisition of knowledge solely from the reading of books; rather, education can also be obtained through practical experiences that take place outside of the classroom (Ritchie & Sharpe, 2021). When it comes to being able to fend for oneself on one's own, the significance of education cannot be overstated. If we are educated, then it is something that belongs to only us and no one else, and it gives us the ability to rely on no one but ourselves rather than anyone else. Educational institutions are tasked with the duty of preserving their respective communities' histories. Educating students via creative and novel approaches is one way to accomplish this goal. To instruct kids about their history by incorporating history into the curriculum of their schools, advanced professional training is required (Liu et al., 2021). The definition of heritage education is "an approach to teaching and learning that makes use of material and immaterial heritage as primary instructional resources to deepen students' understanding of history and culture" (Jin & Snook, 2022). Heritage education presents many issues when considering the past.

Education on students' backgrounds is essential if we are to keep future generations know about their own past. Education about heritage is supported by international organizations such as UNESCO, which also employ the utilization of heritage to improve the learning processes of students (Mansouri & Lockyer, 2007). An appreciation of archaeological materials and an understanding of what they can teach us is fostered through the practice of heritage education, which provides a means of enhancing the learning experience through on-location visits. It has been argued that the factor of cultural heritage should be included in education at all levels, although not necessarily as a central subject but rather through interdisciplinary activities (Zhong, 2021). The general public's lack of understanding is one of the primary factors that contribute to the destruction of heritage (Shankar & Swamy, 2013). Schools must receive help to cultivate a consciousness about the cultural legacy. Maintaining heritage is the responsibility of educational institutions. This can be achieved by innovative methods of education. Advanced professional training is mandatory to teach students their heritage by incorporating it into school curricula (Burns & Bush, 2003). Dočekalová and Kocmanová (2016) defined heritage education as "an approach to teaching and learning that uses material and immaterial heritage as primary instructional resources to increase pupils' understanding of history and culture. Heritage educational challenges in dealing with the past" (Iqbal et al., 2018). Education leaders who are successful have a compelling compass to steer them, such as a dream, a vision, or a moral mission. They are motivated by this vision to desire to be a part of something more significant than themselves (Pirayesh & Pourrezay, 2019). It inspires individuals to devise a goal to enhance the state of the world in some way. They are inspired to persuade others to share their belief, which, in turn, helps to foster an environment in which everyone can flourish (García-Morales et al., 2008). The development of new educational programs is heavily reliant on strong leadership, which in turn requires strong leaders to be excellent communicators. Communication that is trustworthy, open, and honest is the cornerstone of effective leadership in building trust. Building solid partnerships requires trust on both sides (Balzac, 2014). Building new programming and initiatives benefit from having strong partnerships in place. Spending time during the planning stage to cultivate meaningful connections will, in the long run, prove to be quite beneficial.

Historic costumes can play a pivotal part in social events, which is in and of itself an essential driving force to preserve national cultural heritage. Examples of such events include religious ceremonies and military parades (Jabagi et al., 2019). This means that these activities would not appear as a particular nation's exclusive code of independence, which would have been difficult to achieve without taking into consideration that dressing is an essential component of a celebration or an anniversary (Cheng et al., 2019). The life of man is significantly enhanced by the presence of culture. The development of an individual's personality, socialization of the individual, the appropriate use of freedom, and an understanding of other cultures and the correct meaning of liberality can all be aided by an individual's familiarity with a variety of cultural practices. These include: adjusting to the natural and social environment; developing one's personality; socializing one's self; and developing one's personality (Shepherd, 2019). Individuals receive both

educational and cultural influences from their families as well as the communities in which they live and the educational institutions in which they participate. When taking into account the relevance of culture as well as the part that education plays in the process of an individual's socialization and acculturation (Ruggs & Hebl, 2012), it is meaningful to analyze the changes that have taken place in our culture. The purpose of this research is to investigate the influence that traditional dress and educational leadership can have on a person's level of education as well as their sense of patriotism. It is necessary to give students awareness regarding culture while simultaneously cultivating in them a love of tradition along with all costumes and a sense of patriotism in their behavior (Kenny, 2016). As a result, the research investigated this connection in greater depth by inserting the concept of educational culture awareness as a moderator between the connections between traditional dress, educational leadership, education, and a sense of patriotism. This study contributed to the body of literature by exploring these relations. This is the novelty of the current study.

Literature Review

Traditional Dresses and Education

The results of Dočekalová and Kocmanová's (2016) survey also revealed that just 6% of pupils in the western part of the kingdom responded to the question on traditional costumes, showing a decline in children's knowledge of cultural heritage and the consequent necessity to introduce them to traditional costumes. As cultural legacy and customs, traditional costumes vary by nation and by people in terms of their details, colors, weaving techniques, and garment styles (Grogan & Shakeshaft, 2010). The question of their observance over generations is governed by the dominant culture and the path of community development. Therefore, we must maintain our legacy and pass it on to our offspring so that they can become acquainted with it and understand its significance and beauty (Panigrahi et al., 2018).

The purpose of this exploratory study was to assess the girl's knowledge of traditional costumes and to determine the effect of globalization on our children's awareness of ethnic attire (Albert et al., 2006). The findings indicate that children are unaware of their traditional attire. It also underlined the importance of introducing our children to traditional Saudi attire to strengthen their national identity. Consequently, it is evident how crucial it is to impart popular culture to our children during late childhood, a crucial period in their lives because it marks the shift from early childhood to late childhood. Late childhood is the optimal time in a child's life to acquire a variety of abilities (Mahatmya et al., 2016). In terms of children's interest in others, social participation, and interpersonal relationships, it is distinguished from earlier childhood stages by many distinctive qualities. Consequently, kids will be able to make decisions on their own without requesting support from others (Kahu & Nelson, 2018).

Traditional dresses enhance cultural values which have a direct impact on education. Education plays the most important role in society (Jayasooriya et al., 2020). Each society has its own traditions. Without knowing their own tradition how anyone can succeed in other fields of life? Traditional Dress is an identity of their educational culture. When students participate in international educational events, the traditional dress shows their culture (Diop & Merunka, 2013). Students feel relaxed and comfortable in their Traditional Dresses which help them in their education.

H1: Traditional dresses has a significant effect on Education

Educational Leadership and Education

Educative leadership is a form of leadership that engages in the activation of social and professional dynamics in the pursuit of common goods that can be shared with students, parents, and local communities (Gray & Diloreto, 2016). This type of leadership can take place in regular school meetings as well as in settings outside of the school. Leadership is demonstrated when differences are acknowledged without the abandonment of equity; when mutual respect is encouraged without contempt; when individual autonomy is protected while simultaneously ensuring social cohesion; and when a creative expression is encouraged while simultaneously respecting collective norms (Connolly et al., 2017). The most effective way for school leaders to

address all of these problems is through negotiation and by empowering individuals through the adoption of a shared vision. Young people in today's society often have difficulty identifying with a certain group for a variety of reasons (Eacott, 2008). They could have the impression that they are outcasts who do not belong anywhere. Students will have an easier time developing a sense of who they are if they are taught patriotism in school. They will have a better sense of belonging in their nation as a result of this. The kids are allowed to realize that they do have a function in the larger society. The kids' moral fiber is strengthened as a result of this experience. They begin to feel a sense of pride as they come to realize that there is nothing inappropriate about having a strong identification with their nationality. Educational leadership is one of the most important factors in Education (Christie & Lingard, 2001). Students who have educational leadership excel in education as well as in all phase of life. Educational leadership boosts the confidence to lead the way in education. Zhu and Engels (2014) say educational leadership is the process of forcing knowledge and talent to help students to improve their education. Education helps everyone to improve their way of living and educational leadership helps education to achieve that through knowledge and implementation (Grogan & Shakeshaft, 2010).

H2: Educational leadership has a significant effect on Education

Traditional Dresses and Sense of Patriotism

When it comes to comfort, nothing beats wearing traditional garb, especially when it comes to important occasions and celebrations (Straughn et al., 2011). A lot of people indeed have the impression that it is quite challenging to get by in this modern world while still wearing traditional garb. That is correct, but the traditional garments are a separate entity that, in and of themselves, contribute a sense of familiarity and ease to the day-to-day physical activities that vary according to the circumstances. Even they are vital components of the song festivals that take place (Kniffin et al., 2020). Wearing traditional garments is still common practice because people value maintaining their cultural identity while also seeking maximum comfort. To demonstrate one's affection for one's nation is, in general, a admirable thing to do. And if one is going to follow the traditions of the cultures of other nations (Liu et al., 2021), it is appropriate to show respect, love, and an interest in other cultures. I use the term "patriotism" to refer to a person's allegiance to a specific nation and a specific way of life, both of which the individual considers to be the best in the world but does not wish to impose on other people. The nature of patriotism makes it inherently defensive, not only militarily but also culturally. On the other hand, nationalism can't be divorced from the lust for power it always engenders (Caeiro et al., 2020). Every nationalist has the same overarching goal, and that is to increase the strength and prestige of the nation (Marzęcki, 2020) that they have chosen to sink their own uniqueness into. This goal is not for the nationalist, but for the nation.

H3: Traditional dresses have a significant effect on a sense of patriotism

Educational Culture Awareness as a moderator

Culture is "the collective programming of the mind that separates the members of one group or category of people from another", according to Rew et al. (2003). According to Byram (2012), the definition of culture is "the set of unique qualities that separates a group's members from those of another group".

When a person can identify his or her personal ancestry, beliefs, and values to identify the beliefs of others, that person has achieved cultural awareness (Dimas & Mahardika, 2022). The usefulness of educational cultural knowledge increases in direct proportion to the efficiency with which various groups interact with one another (Schein, 1984). Students learn about educational cultures through the interaction and communication they have with other people, such as their teachers and classmates. Therefore, raising people's awareness of educational cultures can help them accept (Shepherd, 2019). It is necessary to create a curriculum and accompanying materials, as well as to hire and train effective instructors. The concept of educational culture awareness can be defined, put into practice, and quantified in many different ways. According to the National Center for Cultural Competence, cultural awareness refers to "knowledge obtained about similarities and differences among and between cultural groups". According to Byram (2012), having this information puts one in a better position to engage with other people effectively while interacting with them in varied and cross-cultural settings. People's educational culture

awareness, sensitivity, and/or competence can be improved through participation in any number of the numerous training and available educational programs (Rao & Rao, 2022).

H4: Educational culture awareness moderated the relationship between traditional dresses and education

H5: Educational culture awareness moderated the relationship between traditional dresses and a sense of patriotism

H6: Educational culture awareness moderated the relationship between educational leadership and education

The following conceptual framework, which is shown in Figure 1, has been developed based on all of the discussion and literature that has been presented thus far.

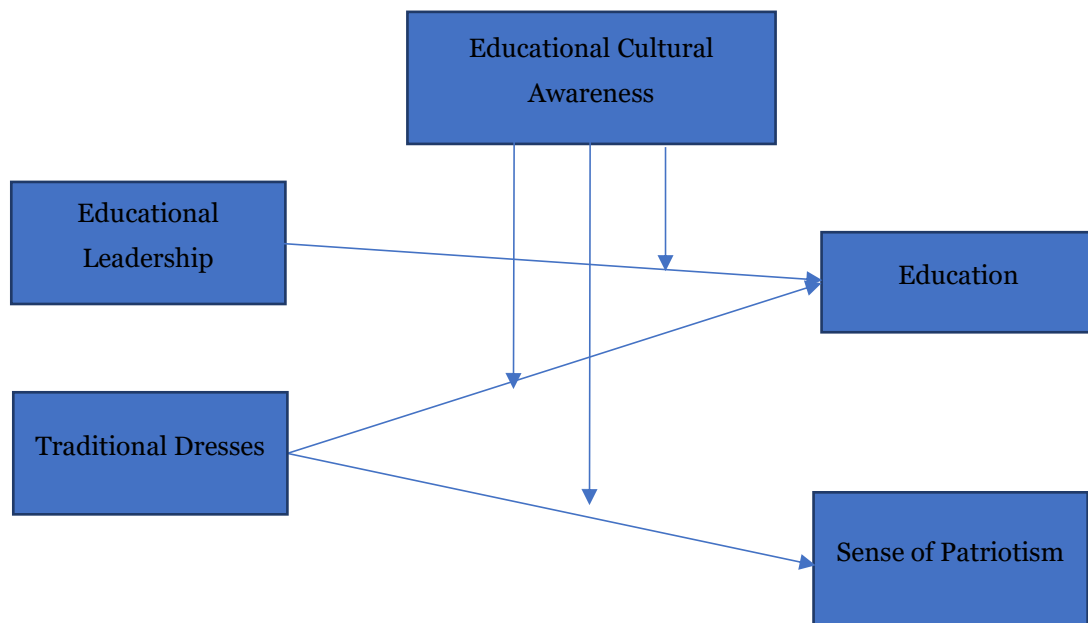


Figure 1. Conceptual Framework

Methodology

Students in China's schools, colleges, and universities provided the subjects for the research, which enabled the researchers to meet the objectives of the study. Only students who identified as coming from bodhisattva cultures were taken into consideration for the study. They were chosen through the use of a procedure called stratified random sampling. The criteria for the stratified sampling were as follows: (1) Students who belong to the bodhisattva culture; and (2) Students who taught cultural values, cultural norms, and patriotism. Stratified sampling was set based on these criteria. In these kinds of situations, stratified random sampling provides the advantage of assuring that the final sample is dispersed proportionately to the population in terms of the stratification conditions that must be met (Ingraham & Lynn, 2004). When it comes to the size of the sample, most experts believe that the minimum sample size is determined by many different criteria. However, Loehlin (1998) recommends that a minimum sample size of 200 be used when employing structural equation modeling. For this reason, a questionnaire that respondents could self-administer was used. One hundred and fifty pupils each received a questionnaire. Only 250 of the total 300 surveys were taken into account for the statistical analysis because 50 of the questions were only partially filled out. SPSS was utilized to analyze the demographic variables, whereas SmartPLS was utilized to assess the reliability, validity, and relationship between the variables.

Measures

To collect data for the current study, a questionnaire that participants are free to administer to themselves was developed. The instrument for collecting data was split into two parts; the first part was developed to collect demographic information about pupils (e.g., gender, age, level of education, wearing traditional costume, following the traditional pattern). The second section focused on analyzing the constructs that were applied during the research. The questionnaire had 54 items. Each respondent was given a Likert scale with five points and the following answer categories: 1 represents complete disagreement, and 5 indicates entire agreement. The respondents were supposed to identify their level of agreement or disagreement with each question using the scale.

Educational Leadership

The construct of educational leadership is measured through a 7-item scale adapted from Connolly, James, and Fertig, (2017). The value of alpha is 0.934.

Education

The construct of education is measured through a 6-item scale adapted from Al-Issa and Al-Bulushi, (2012). The value of alpha is 0.809.

Traditional Dresses

The construct of traditional dresses is measured through a 7-item scale adapted from Yen and Hsu, (2017). The value of alpha is 0.918.

Sense of Patriotism

The construct of a Sense of Patriotism is measured through a 4-item scale adapted from Marzęcki (2020). The value of alpha is 0.887.

Educational Cultural Awareness

The construct of educational cultural awareness is measured through a 4-item scale adapted from Caliskan and Zhu (2020). The value of alpha is 0.852.

Demographic Analysis

The demographics study found that male respondents made up (58%) of the total, while female respondents made up (42%) of the total. (19%) of the respondents were between the ages of 9 and 15, (23%) of the respondents were between the ages of 16 and 21 years old, (26%) of the respondents were at least 22 years old, and (23%) of the respondents were between 22 and 27 years old (Table 1). 109 of the respondents had completed their education at the university level, 96 had completed their education at the college level, and the remaining (45) had completed their education at the school level. Only (58) of the (250) respondents do not wear traditional clothing, meaning that (192) of them do wear traditional clothing. (77%) of respondents adhere to traditional patterns, whereas (23%) of respondents do not adhere to traditional patterns. Table 1 presents the demographic profile of the people who responded to the survey.

Table 1. Demographic profile of the respondents

Demographic item		Frequency	% age
Gender	Male	145	58
	Female	105	42
Age	9-15 Years	48	19
	16- 21 years	80	32
	22-27 years	58	23
	27 years and above	64	26
Education Level	School	45	18
	College	96	38

Demographic item		Frequency	% age
	University	109	44
Wearing Traditional Costume	Yes	192	77
	No	58	23
Follow Traditional Pattern	Yes	198	79
	No	52	21

Measurement Model

It was essential, prior to carrying out a PLS-SEM analysis, to assess not only the reliability and validity of the instruments but also each constituent part that went into making up the construct. As a result of this, the table that follows provides information about outer loadings, Cronbach's alpha, composite reliability, and the average variance extracted. Information regarding the degree to which each component is accountable for the variance in the variable can be gleaned from the outer loading. In the meantime, according to Al-Marroof and Al-Emran (2018), a factor loading should have a value that is more than 0.7 for it to be considered for inclusion in the model. This is a prerequisite for the inclusion of the factor in question. On the other hand, Zaato et al. (2020) brought up the point that a factor under unusual circumstances where it plays a significant role should not be removed from the model unless and until it has a significant level of more than 0.5. To put it another way, a factor should not be removed from consideration for the model until it has a value that is more than 0.5. Table 2 presents the results of the study's outer loadings in a way analogous to the previous sentence. Except for one factor, every component has a value that is greater than 0.7, but one factor has a value that is less than 0.7. On the other hand, given that no factor has a value that is less than 0.5, the investigation has not omitted any factors from consideration. Both Cronbach's alpha and composite reliability have been utilized in the process of determining the instrument's level of trustworthiness. The findings of Fan et al. (2016) indicate that the value of Cronbach's alpha should not be less than 0.7, and the same is true for composite reliability, which is also interchangeably used for Cronbach's alpha (Figure 2).

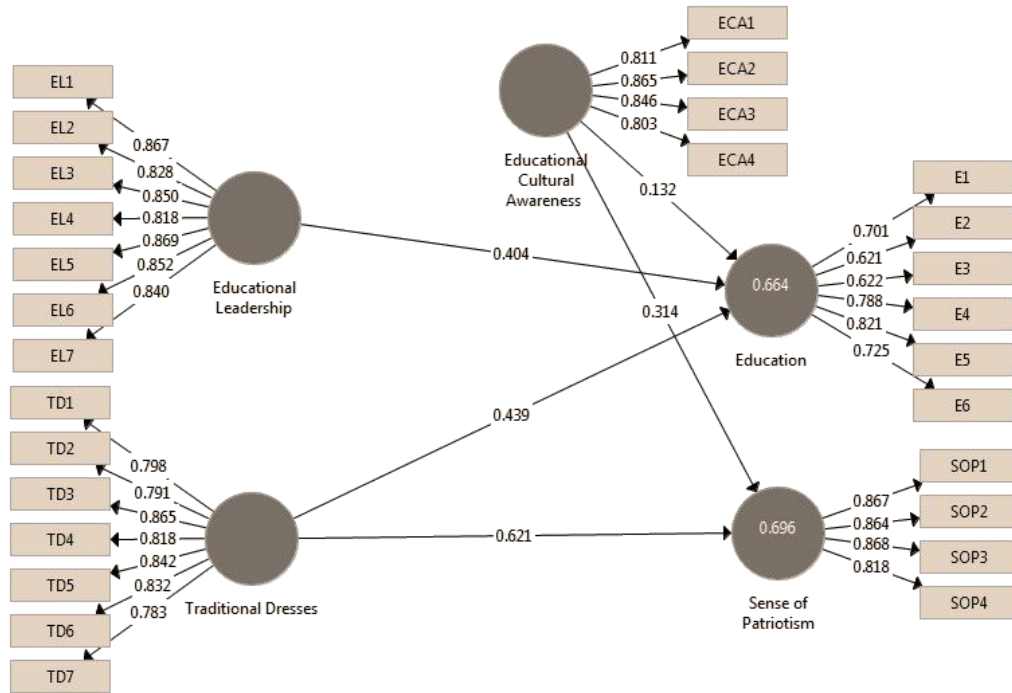


Figure 2. Measurement Model

In addition, both Cronbach's alpha and Composite reliability have values that are less than 0.7, which is considered to be low dependability. This demonstrates that the instruments that were used in the study were reliable, which means that they produced the same results multiple times in a consistent manner. In addition to this, the average variance extracted (AVE) has been utilized in the process of determining whether the constructs have validity or convergent validity. This necessitates that the constructs be measured for what they were designed to measure, which indicates that if two of the constructs are related theoretically, then they should also be related in practice. Additionally, if the constructs are related in practice, then this necessitates the constructs (Hair et al., 2014). In addition to this, the validity of the convergent validity of the constructs has been evaluated with the assistance of the AVE. According to (Hair et al., 2014) if the value of AVE is more than 0.5, it demonstrates that the instrument is valid and that it is following convergent validity (Table 2). Convergent validity refers to the fact that the instrument produces consistent results. As a consequence of this, it has been determined that the methods and resources that were applied to the research described in this article are reliable and authoritative.

Table 2. Construct Reliability and Validity

	Items	Outer Loading	Cronbach's Alpha	CR	AVE
Education	E1	0.701	0.809	0.863	0.514
	E2	0.621			
	E3	0.622			
	E4	0.788			
	E5	0.821			
	E6	0.725			
Education	ECA1	0.811	0.852	0.900	0.692

	Items	Outer Loading	Cronbach's Alpha	CR	AVE
al Culture Awareness					
	ECA2	0.865			
	ECA3	0.846			
	ECA4	0.803			
Education al Leadership	EL1	0.867	0.934	0.946	0.717
	EL2	0.828			
	EL3	0.85			
	EL4	0.818			
	EL5	0.869			
	EL6	0.852			
	EL7	0.84			
Sense of Patriotism	SOP1	0.867	0.877	0.915	0.730
	SOP2	0.864			
	SOP3	0.868			
	SOP4	0.818			
Tradition al Dresses	TD1	0.798	0.918	0.934	0.671
	TD2	0.791			
	TD3	0.865			
	TD4	0.818			
	TD5	0.842			
	TD6	0.832			
	TD7	0.783			

In addition, when discussing the discriminant validity of the instruments, it is important to note that discriminant validity refers to the uniqueness of the instrument when it is used for measurement. This is something that must be taken into consideration when having a conversation about the discriminant validity of the instruments. The idea that any relationship between two different ideas does not need to be linked together in any manner underpins the concept of discriminant validity, which can be summarized as "there is no connection between two different ideas". It suggests that if two instruments measure two different concepts and are theoretically distinct from one another, then those instruments should not be connected. This is because it would be inaccurate. In addition to this, it implies that every one of the devices should be measuring a different concept (Hair et al., 2014). As a means of ensuring that discriminant

validity is maintained, the heterotrait-monotrait ratio (HTMT) has been applied. To determine whether or not a test possesses discriminant validity, Franke and Sarstedt (2019) state that the HTMT ratio ought to be lower than 0.9. In the meantime, the HTMT ratio of all constructs is lower than 0.9, and as a consequence, discriminant validity can be demonstrated, as shown in Table 3.

Table 3. Discriminant Validity (HTMT)

	E	ECA	EL	SOP	TD
Education					
Educational Culture Awareness	0.661				
Educational Leadership	0.778	0.526			
Sense of Patriotism	0.752	0.747	0.535		
Traditional Dresses	0.811	0.611	0.536	0.878	

Table 4 displays the coefficients of determination that were calculated using the PLS model. The coefficient of determination, which can also be referred to as R-Squared, is a statistical metric that reflects the degree to which the independent variables contribute to the explanation of regress. Another name for the coefficient of determination is the square root of the correlation. In the meantime, the R-Square of the PLS model for education and sense of patriotism are (0.664) and (0.696) respectively. This indicates that traditional dresses, educational leadership, and educational culture awareness may explain (66.4%) and (69.6%) of the variance in education and sense of patriotism respectively. The model's residual, on the other hand, refers to the unaccounted-for portion of the total variation; this residual can be explained by other aspects of the data only.

Table 4. Coefficient of Determination

	R Square	R Square Adjusted
Education	0.664	0.660
Sense of Patriotism	0.696	0.694

Structural Equation Model

The structural model route coefficients that reflect the hypothesized correlations were shown to be statistically significant when the PLS-SEM bootstrapping approach was utilized. This confirmed the existence of the relationships. According to Table 4, which illustrates the path relationships and testing decision for hypotheses, the PLS-SEM assessment for traditional dresses, empirically proved that it is a significant predictor of education. This conclusion can be drawn from the fact that traditional dresses are a significant predictor of education. In addition to this, Table 4 illustrates the path linkages as well as the testing decision for hypotheses. The data indicate that there is a connection between traditional dress and education that can be considered to be statistically significant ($t = 8.574, p = 0.000$). Therefore, H1 is accepted.

There is a substantial correlation between educational leadership and education, as indicated by the findings of the PLS-SEM analysis ($t = 8.130, p = 0.000$). As a consequence of this, the second hypothesis of the research was shown to be supported by statistical evidence. The third hypothesis that was researched in this study centered on the relevance of the connections that exist between traditional clothing and a sense of patriotism. These connections were the subject of the investigation for the third hypothesis. It was shown by the findings of the PLS-SEM analysis ($t = 10.923, \text{ and } p = 0.000$), and as a result, the third hypothesis is validated as well. Table 5 contains the findings and interpretations that were arrived at by the researchers.

Table 5. Path Coefficient

	Original Sample	T values	P Values
Traditional Dresses -> Education	0.439	8.574	0.000
Educational Leadership -> Education	0.404	8.130	0.000
Traditional Dresses -> Sense of Patriotism	0.621	10.923	0.000

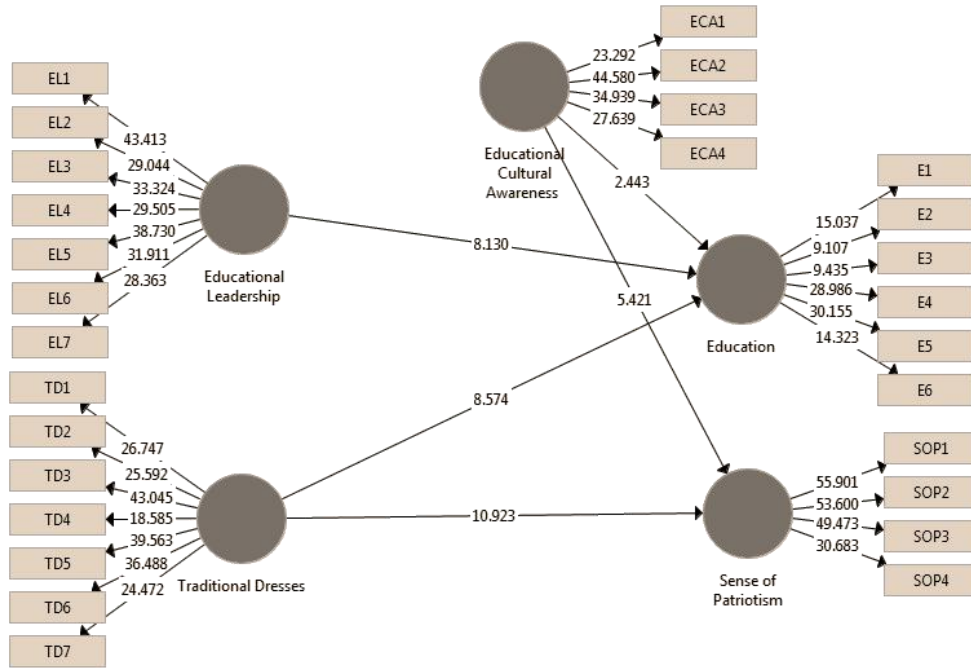


Figure 3. Structural Model

Moderating Effect

The product indicator technique was applied to enhance interaction between educational culture awareness, traditional costumes, educational leadership, and a sense of patriotism and education (Hair et al., 2014). The research concluded that educational cultural awareness has a moderating influence in a favorable direction on the effects that traditional clothing has on education. This finding was supported by the outcomes of the study. This is in support of H4. Additionally, educational cultural awareness was found to regulate the association between educational leadership and education, which was another finding of the research. As a result, H5 can also be accepted. In addition, the data indicate that educational culture knowledge played a moderating role in the connection between wearing traditional clothes and having a sense of patriotism. As a result, H6 can also be accepted. The findings of the moderation study are presented in Table 6, as well as figures 4,5, and 6.

Table 6. Moderation Analysis

	Original Sample	T values	P Values
TD x ECA -> Education	0.085	1.792	0.037
EL x ECA -> Education	0.129	2.025	0.022
TD x ECA -> Sense of Patriotism	0.050	2.204	0.014

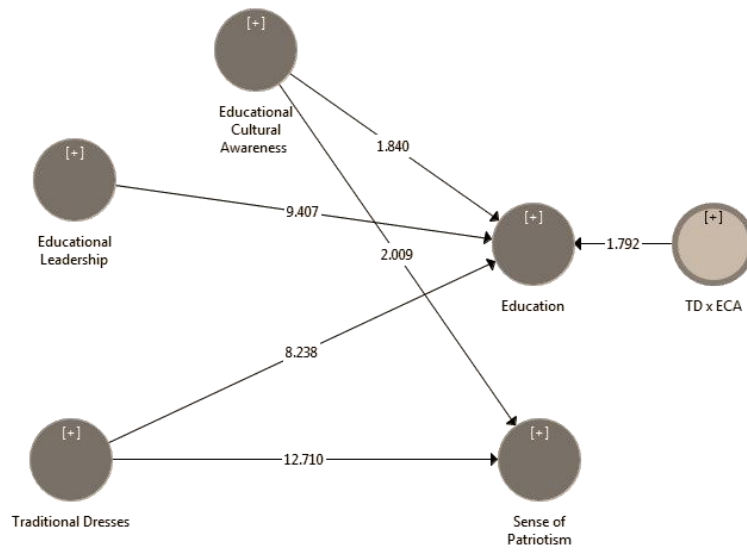


Figure 4. Educational Culture Awareness as a moderator between Traditional Dresses and Education

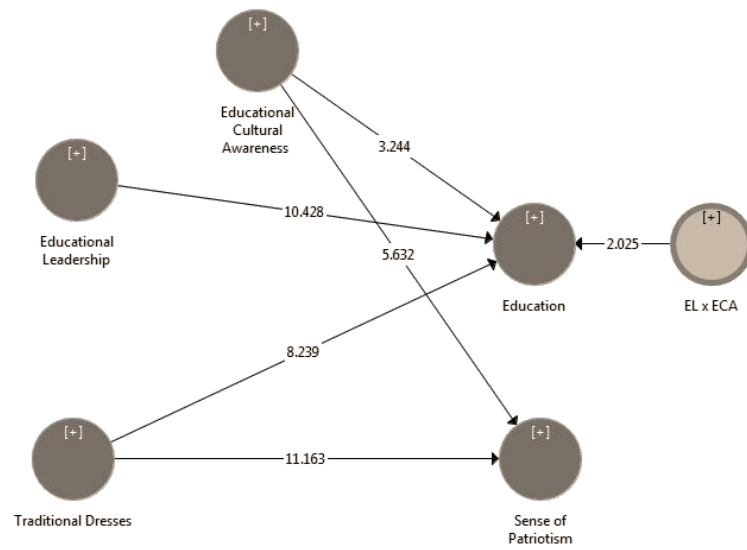


Figure 5. Educational Culture Awareness as a moderator between Educational Leadership and Education

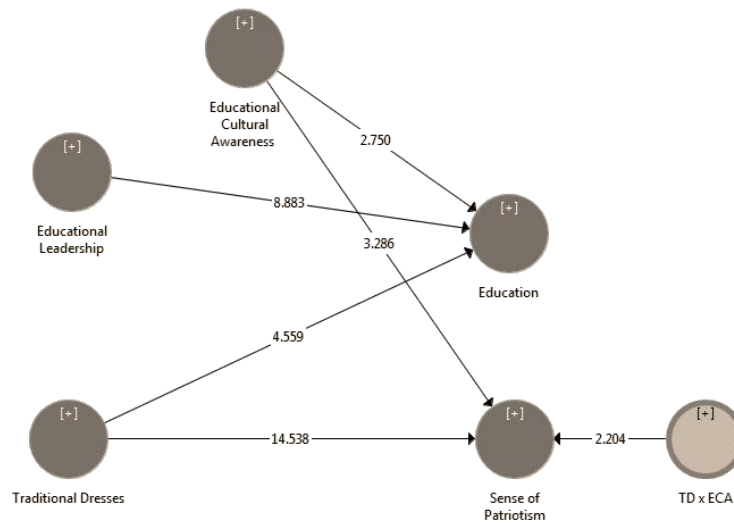


Figure 6. Educational Culture Awareness as a moderator between traditional dresses and a sense of patriotism

Discussion

Education's primary objective is to advance civilization within a community; hence, if it fails to accomplish this goal and also contribute to the individual's and society's overall improvement and well-being, then education is seen to be of no use. It is widely held that education is the single most effective tool available to an individual for effecting change inside themselves (Lal, 2021). Education, on the one hand, can acculturate a person while, on the other hand, it can conserve, transmit, and develop the culture of a society. It is possible to say that education and culture are mutually dependent on one another, as well as complementary and supplemental to one another in all of their actions and characteristics. As a result, the connection between education and culture cannot be severed (Yu & Richardson, 2015). This supports H1.

Education leadership is the process of exerting influence on people in educational contexts to bring about desired outcomes, which in turn requires doing specific actions (Moynihan et al., 2012). Although it is desirable for those who hold positions of educational leadership to behave responsibly, in reality, doing so does not necessitate taking on the responsibility of ensuring the smooth operation of the system within which the actions of influencing and leadership are carried out. When those who have been allocated responsibility for a system in which others participate act-which they almost always do-they have the ability to influence others and are, as a result, leaders (Manley, 2006). This supports H2.

Students need to be taught about their country's traditional garb and art in general to get a sense of how knowledgeable and skilled their ancestors were in the past. This will help students feel more connected to their national identity and the accomplishments of their ancestors (Bélanger, 1999). They need to be educated in the subjects that instill in them a deeper sense of national belonging and a fondness for their country's customary garb. Therefore, they need to be acquainted with their genuine heritage in creative and appealing ways. This supports H3.

The child is an engaged learner who has a wide variety of imaginative ideas and inquisitive inquiries. As a result, they need to be directed in the right direction and educated so that they are knowledgeable about their society and its history (Jayasooriya et al., 2020). The child has a variety of physiological needs, one of which is the need to feel a sense of national belonging. The child also needs education, information, and comprehension. Learning is an essential component of human existence, and the only way for society to make progress is through the accumulation of the experiences of past generations, which should be expanded upon and refined (Grogan & Shakeshaft, 2010). As a result, the things that help our children develop a stronger sense of

national belonging, such as a love of traditional costumes, need to be taught to our children. Hence H4 is supported.

They need to be exposed to their true heritage in creative and endearing ways from the beginning. In educational institutions, patriotism is seen as an essential characteristic that should be fostered. Because of its importance in public life, it has long been a component of education and training programs. The emotion of love, dedication, and a sense of attachment to one's homeland, as well as a sense of affiliation with other people who share the same passion, is what is known as patriotism or national pride (Straughn et al., 2011). This attachment can be a blend of many various feelings related to one's own homeland, including features connected to ethnicity, culture, politics, or history. It is an umbrella term for a group of ideas that are closely connected to nationalism. Hence H4,5,6 are supported.

According to the findings of this study, educational leadership and the wearing of traditional clothes has a major influence on a person's education as well as their sense of patriotism. This study will assist educational institutions and teachers in providing students with the knowledge necessary for their education, which includes information regarding traditional clothing. This research will also assist the students to grasp the significance of traditional attire and educational leadership, and they will be able to admit that traditional attire contributes to a heightened sense of patriotism. Both of these benefits will be a direct result of the research. It is essential to educate students about the traditional dress through the use of curricular materials, to encourage and participate in academic research that is vital to the comprehension of the history and culture of the area, and to increase public awareness to appreciating this one-of-a-kind heritage. To broaden children's understanding of their own culture and heritage, it is essential to bring to the attention of the media the significance of enhancing children's familiarity with their ancestors' traditional garb by airing shows on traditional garb on television. Culturally responsive teaching is becoming more of a focus in schools at a time when cultural awareness is more important than ever. Not only are student populations becoming less homogenous, but government institutions and school boards are also beginning to address concerns of color, gender, and social status. Teachers who have a good cultural awareness are in a better position to negotiate the problems that are present in the current education scene.

Limitation

The outcomes of this study are not conclusive, even though the study indicated that educational leadership and traditional costumes have a major influence on education and a sense of patriotism. In light of this, additional research needs to be carried out before the results of this study can be extrapolated to a broader population. In addition, the only topic that was covered in this research was the bodhisattva costume. As a result, to validate the findings of this study, it is recommended that additional research be carried out on the costumes of other countries. This will make it possible to gain a better understanding of the role that educational leadership and traditional clothing play in shaping a person's sense of patriotism and education. Aside from that, although the problem of common-method bias did not arise in this study, the authors of this study recommend that researchers employ a split-sample strategy and a mixed-method approach for future investigations. This is because the issue of common-method bias did not arise in this study.

Conclusion

Education unquestionably has a significant role in determining the caliber of a person's life. Education is important because it enables individuals to develop their personalities, as well as their knowledge and abilities. Most importantly, people's chances of finding work are impacted by their level of education. An individual with a high level of education has a much better chance of landing a good job. Traditional costumes are a means of expressing identity through the medium of clothing and are typically linked to a particular region of the world or era in human history. It is also possible for it to indicate one's social standing, marital standing, or religious status. In most cases, a piece of clothing is referred to as an ethnic costume if it is worn to demonstrate the tradition or identity of a particular racial or ethnic group. To strengthen our children's sense of

national identity, it is now imperative that we teach them how to properly wear their traditional costumes. The majority of the work that goes into creating and maintaining a child's cultural identity takes place not only within the context of the educational process but also through the child's connection to their native language. As a result, a shared and long-standing tradition serves as the foundation upon which cultural identity is constructed, and the years spent in preschool and the first grades of primary school are the optimal times during which this foundation can be established. Although educational cultural awareness is a nebulous idea that is challenging to describe, educational cultural awareness itself, with all of its detours through a variety of perspectives and policies, is what is significant; neither the destination nor the definition is. Given that educational cultural awareness constitutes an ongoing process of learning, it is questionable if individuals who are participating in the journey will ever arrive at a final destination. It is doubtful whether they will ever arrive at a final destination. Despite this, the institution as a whole has taken steps to ensure that academic and professional staff, as well as students, have the resources they need to successfully navigate the cultural awareness landscape on which they find themselves. this support comes in the form of policies and programs. Some of these policies address the professional development of faculty and staff, the establishment of a cultural awareness of graduate quality, and insights into the curricula of universities, to providing students with the knowledge, skills, and behaviors that are foundational to educational cultural awareness.

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