

Ethnopedagogical Leadership Based on Lampung's Local Wisdom in Schools

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Abstract—This study aims to describe and to analyze the ethnopedagogical leadership based on local wisdom in Lampung schools in strengthening national identity to actualize leadership values in responding to the demands of globalization. The method used is qualitative method using snowball sampling technique. Data collection was done through in depth interviews, observation, and documentation. Based on the findings of the study, it is shown that the principal and teachers are the main components in the implementation of the transfer of local wisdom knowledge through educational institutions. The conclusion of this study is in using ethnopedagogical leadership based on local wisdom in Lampung, it needs to have harmony between the development of 21st century science and the philosophy of life of *pili pesenggiri* (the principle of honor) to preserve local wisdom and to achieve national education goals.

Keywords—*ethnopedagogical leadership, local wisdom, school*

I. INTRODUCTION

Education is an important thing in the development of a nation because education is oriented towards the improvement of the quality and human resources [1]. Through education, there are several indicators to build national and cultural character. First, character education is integrated with other subjects. Second, national education character is pursued through creating conditions (conditioning, modeling), habituation, even is through rewards and punishments. Third, it needs revitalization, elaboration, and strengthening of social values that will become the identity of the nation. Fourth, character education is difficult to achieve if the education only emphasizes the cognitive aspects, or is only oriented towards getting grades. Fifth, although families and schools are recognized as the institutions and main agents of character education, the involvement of all parties is needed [2].

The educational revitalization can be started with a transformation of cultural understanding from the present generation to the next in various educational institutions, one of which is schools [3]. Schools need leaders to preserve culture in the school community in increasing the adaptability of students to the globalization to face the modern life, while students still upholding the local wisdom. School leadership,

which is also as the result of community cultivation, is centered as a character builder to preserve local wisdom that is strong and inherent in the society as the basis for globalization, including inspiring and supporting others towards achieving the national education goals based on clear personal and professional values.

Ethnopedagogical leadership can play a major role in the aspect of transferring knowledge of local wisdom of cross generations through educational facilities and methods. Ethnopedagogical leadership is an effort to accommodate the valuable aspects of local wisdom, encouraging school principals to develop sensitivity in skill building towards teachers and students. Ethnopedagogical leadership can be applied to several regional cultures in Indonesia which have local wisdom values, one of which is the value of leadership which becomes the responsibility of the leaders [4]. Its implementation can be applied to the people of Lampung who have a culture in the form of a philosophy of life *pili pesenggiri* (the principle of honor). This philosophy is written in the book of Kuntara Raja Niti. There is a concept of leadership teachings that can be passed on the cross generations to actualize teachings so that a dignified character can be created, and the aim of this research is to actualize the content of leadership values in responding to the demands of globalization through the wealth of local wisdom possessed by the people of Lampung in strengthening the national identity.

II. LITERATURE REVIEW

Leaders and leadership are the important things in the organizational dimension to organize and direct the goals to be achieved. A leader is at the center of the group change and activity. Thus, leadership is also said to be the process of directing and influencing activities that has relation to the work of group members [5,6].

Leadership in Asian societies is often known as cultural leadership. This means, the criteria for effective leadership are measured to what extent the leader is able to maintain and implement the local culture of the community. People see the importance of maintaining their local culture, because it contains values, norms, and beliefs about the relationship

between humans and nature, others, and God, which is believed to be their "soul" to achieve their life goals [7].

Leadership can identify the substance of the school by building relationships with the people involved in the school program. Moreover, interpersonal skills in leadership are also important to ensure successful leadership in the future [8]. Through ethnopedagogical leadership, these relationships can be unified between students, teachers, staff, and parents as the believers of the programs carried out by schools [9].

Ethnopedagogical leadership is proposed as an alternative to the instructional leadership in improving teacher performance and school quality. Ethnopedagogical leadership uses local wisdom to activate students' learning and intellectual growth, in contrast to other teaching which treats students as mere objects of the implementation of the curriculum. Successful ethnopedagogy requires teachers who understand how students learn and have the autonomy to design, implement and assess the educational activities that meet local values. The leader's role is to gather information on teachers' practice and its reflection, empower teachers to carry out their professional responsibility and discretion, and to demonstrate credible knowledge of local values in the teaching and learning process.

Indonesia has implemented governmental decentralized education since 1999. Using the education decentralization policy, school principals must accommodate valuable local aspects on their leadership. Schools have more authority to manage themselves. Curriculum innovation is designed to improve student quality and equity. This is synchronized in the needs of students in school. Then, it spreads to various areas. Ethnopedagogical leadership is one of the most valuable components in fulfilling the decentralization of education in Indonesia. As we know, Indonesia has traditional values based on local customs throughout the Indonesian archipelago. Ethnopedagogical leadership requires school principals to be able to develop sensitivity to local wisdom as well as to be able to respect to cultural identity, intercultural tolerance, develop responsive cultural attitudes, increase academic ability, increase knowledge of cultural diversity, improve analytical skills and interpretation of cultural behavior, and raise critical awareness about culture itself [2].

One of the local wisdoms found in Indonesia is a philosophy of life for the people of Lampung, *piil pesenggiri*. *Piil Pesenggiri* is an inheritance belonging to the people which is the principle, self-respect, behavior and attitude that must be upheld by each individual or group. From this philosophy of life, there are four values that can be applied to each individual or group. There are:

- The principle of *juluk adek*, it is the principle to encourage someone to place their rights and obligations as their identity, to work hard in meeting the needs of themselves and society, and to be able to actualize their skills as a leader in achieving higher goals (visionary).

- The principle of *nemui nyimah* is a principle that requires one to eliminate egocentric attitudes by respecting others.
- The *nengah nyapur* principle is the principle of a person in socializing or in society that must be having high tolerance, be proficient in communication, be innovative, be able to compete, and be fair.
- The principle of *sakai sambayan* is the principle that makes a person to cooperate, a helping hand, work hand in hand both in material and moral form [10].

The principles above are the same as the characteristics of a leader especially for better educational changes. The characteristics of these leaders are having a vision, believing that school is a place to learn, respecting human resources, being a skilled communicator and listener, acting proactively, and being able to take risks [11].

Ethnopedagogy leadership in schools requires educational leaders to play a role and to prepare students to answer global challenges so that they can compete with other countries without leaving the identity of the national character.

III. METHODS

This study used a qualitative method to describe and to analyze ethnopedagogical leadership based on Lampung local wisdom in schools using snowball sampling techniques. Data collected through deep interviews, observation and documentation on several school leaders in Lampung Province in detail and intensively as an effort to find the experiences of informants or respondents from a particular topic or specific situation studied [12]. Data analysis was performed through data unitization, data categorization and data interpretation.

IV. RESULTS AND DISCUSSION

The findings of the research on school principals in carrying out their duties to achieve the vision, mission, and goals of the school still need attention to the less of their optimal role in transferring cultural values. The transfer of cultural values conveyed by the principal serves to utilize local wisdom as a source of innovation and skills that can be empowered for the community welfare. This empowerment is carried out by the principal towards the school community, whom of which are teachers, staff and students through the adaptation of local knowledge, including the reinterpretation of the values contained in Lampung local wisdom in the form of the life philosophy of *piil pesenggiri*.

The philosophy of life of *piil pesenggiri* which is applied by a school principal can be important in character forming because the four values of *piil pesenggiri* are in common with the values embodied in the ideological pillars of the State [13]. The four values of the *piil pesenggiri*, *juluk adek*, *nemui nyimah*, *nengah nyapur*, and *sakai sambayan* are the important characters to be implemented in everyday life which can be obtained through planning, organizing, implementing and

supervising a school principal which is supported by the school community.

In implementing this, it is also necessary to align the development of science with the 21st century skills [14] in the form of communication, collaboration, critical thinking in solving a problem, creativity and innovation which is done by principals and teachers [15] as the main components in implementing knowledge transfers of local wisdom through educational institutions. Besides needing school principals and teacher's involvement, it also needs contribution and support from the school community and the involvement of parents of the students to jointly support the application of life philosophy of *piil pesenggiri* to preserve local wisdom and to achieve national education goals.

Ethnopedagogical leadership in the application of *piil pesenggiri* in its role can empower teachers to the reflection and the practice of the values of *juluk adek*, *nemui nyimah*, *nengah nyapur*, and *sakai sambayan* in the teaching and learning process. Teachers who understand how the students learn and who have the autonomy to design, implement and assess educational activities is the one that meet local values.

V. CONCLUSION

Ethnopedagogical leadership using the philosophy of life of *piil pesenggiri* at school is an effort to pay attention to the values of local excellence. The benefit of leadership with local wisdom is to activate the learning growth and the intellectual of students. The value of local wisdom becomes the basis for educational leaders and teachers in equipping students with a strong national culture to face the rush of foreign cultures due to the globalization.

Optimization of education decentralization policies on ethnopedagogical leadership encourages school principals to be able to develop sensitivity to local wisdom in strengthening national identity to actualize the content of leadership values in responding the demands of globalization. The conclusion of this study is in using ethnopedagogical leadership based on local wisdom in Lampung, it needs to have harmony between the development of 21st century science and the philosophy of life of *piil pesenggiri* (the principle of honor) to preserve local wisdom and to achieve national education goals.

VI. AUTHORS' CONTRIBUTIONS

This research is dedicated to developing the role of Indonesian leaders, especially for the scope of education in Lampung to achieve the vision, mission and goals of schools in transferring the cultural values. The role of the principal in the school community including the teachers, staff and students can be through the adaptation of local knowledge, including the reinterpretation of the values contained in Lampung local wisdom. In implementing this, it is also necessary to align the development of science with 21st century skills in the form of communication, collaboration, critical thinking in solving a problem, creativity and innovation carried out by principals and

teachers as the main components in implementing the transfer of local wisdom knowledge through institutions of education. In addition to school principals and teachers, it also needs contributions and support from the school community and the involvement of parents of students to jointly support the application of local wisdom in its preservation so that the goals of national education can be achieved.

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