



Implementation of Principal Leadership Based on Bugis Local Wisdom Values at SMA Negeri 1 Wajo

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Abstract. This research aims to determine: The implementation of principal leadership based on Bugis local wisdom values at SMA Negeri 1 Wajo. This type of research is qualitative research with a case study approach. The key informant is the school principal, while teachers and employees are secondary informants. Data collection techniques are observation, interviews and documentation. Data was analyzed through data reduction, data display, and drawing conclusions. Data validity checking technique using triangulation of sources and methods. The results of the research show that the implementation of Bugis local wisdom values which are the basis for the principal's leadership at SMA Negeri 1 Wajo can be seen from several indicators, namely the value of lempu' or honesty seen from the trustworthy attitude of the principal, namely the existence of conformity between words and These actions and things are the basis for transparency and accountability, especially in managing school finances. The value of amaccang or intelligence is implemented through workshops and training activities that can improve the competence of teachers and school principals. The value of assitinajang or propriety is shown by the attitude of the school principal who is able to position himself according to the existing situation and conditions and provide solutions to the obstacles faced by teachers. The value of getteng or firmness is shown by the school community's compliance with the rules that have been established. The value of warani or courage can be seen from the decision making of the school principal who upholds justice without discriminating between one another. The value of makaritutu or thoroughness is demonstrated by problem solving carried out by deliberation and consensus in decision making.

Keywords: Leadership, Bugis Local Wisdom, School Principal

1 Introduction

Leadership is a very important factor in an organization because most of the success and failure of an organization is determined by the leadership in the organization. Terry in Thoha (2016) means that leadership is an activity to influence people so that they are directed towards achieving organizational goals. Leadership includes the process of influencing in determining organizational goals, motivating follower

behavior to achieve goals, influencing to improve the group and its culture. Leaders are those who use formal authority to organize, direct, control responsible subordinates, so that all parts of the work are coordinated to achieve organizational goals. A leader must first be able to grow and develop the best in his subordinates. In simple terms, a good leader is someone who helps develop other people, so that eventually they no longer need the leader.

According to Amirullah (2015), leadership is an individual who occupies a certain position where the individual has the ability and skills to influence the behavior of other people, namely their subordinates, to think and act so that through positive behavior they can contribute to achieving organizational goals. Bass in Hermino (2014) states that leadership is an interaction between members of a group so that the leader is an agent of reform, an agent of change, a person whose behavior will influence other people more than the behavior of other people who influence them, and leadership itself arises when one member of the group change the motivation of interests of other members in the group.

The ability to influence someone's behavior towards certain goals to achieve indicators of a leader's success. According to Robbins in Fahmi (2014), leadership is a way to influence several groups and achieve certain goals. Meanwhile, according to Suharsaputra (2016) leadership is a way of being able to influence someone or do something or a predetermined goal.

Leadership in an educational unit will greatly influence the school or educational institution and the learning process and student achievement. If leadership does not work well then the school will become directionless. Therefore, school principals must have a leadership vision. Leadership vision is very important to face crucial changes in conditions (Heikka et al., 2019). Leadership vision is the key to success for school principals, so that they are able to continue to exist in various changing situations and conditions.

Schools today cannot be separated from the culture of the community in which the school is located. Therefore, the Principal in carrying out his leadership must look for ways or strategies through the cultural values of the community to support the achievement of educational goals in the school. Every society has cultural wisdom that can be used as a tool for school principals to achieve educational goals in their schools.

Leadership based on local Bugis wisdom has long been known to have its own characteristics. This is also inseparable from the leadership of a school principal who is guided by in leading his school. The main values of Bugis local wisdom include honesty (*lempu'*), intelligence (*amaccang*), propriety (*assitinajang*), steadfastness (*getteng*), courage (*warani*) and thoroughness (*makaritutu*). These values were inherited by Bugis ancestors through advice (*papangngaja*) and mandates (*paseng*).

The reality is that although there has been a lot of writing related to leadership, the concept of leadership of school principals based on local Bugis wisdom is still not widely, deeply and comprehensively understood. Thus, further research is needed on the implementation of leadership based on local Bugis wisdom, especially for school principals at the upper secondary education unit level. Based on this introduction, this

research seeks to investigate the leadership of school principals based on local Bugis wisdom at SMA Negeri 1 Wajo.

2 Method

This research uses a qualitative method with a case study type of research approach, which is used to investigate and understand problems in an integrative and comprehensive manner to determine the implementation of school principal leadership based on local Bugis wisdom. This research was conducted at SMA Negeri 1 Wajo. The research subjects were carried out proportionally, namely the Principal, Deputy Principal for Curriculum, Deputy Principal for Facilities and Infrastructure, Deputy Principal for Student Affairs, teachers and education staff. Furthermore, the data collection techniques used in this research are:

- 1) Interviews, interviews were conducted in an unstructured manner using an interview guide that had been prepared by the researcher.
- 2) Observation, in this research, observation is used to observe, collect data about the leadership of school principals based on Bugis local wisdom values at the research location.
- 3) Documentation, in this research documentation is used to examine documents related to the research subject.

Then, before the data is analyzed, it is first processed concisely and systematically (writing down the results of observations, interviews, observation and documentation, then classifying, reducing and presenting). This activity has been ongoing since researchers started entering the field so that data analysis takes place during data collection. In simple terms, the flow of data analysis in this research is visualized as follows:

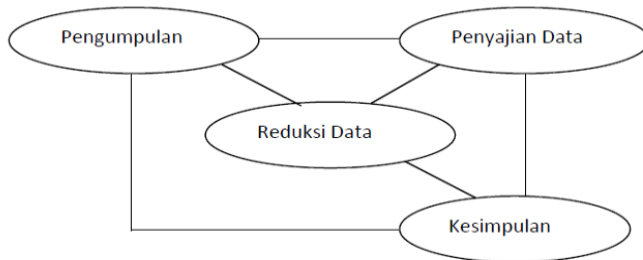


Figure 1.Data Analysis Components and Flow

These four steps are explained as follows:

- 1) Record all findings of phenomena in the field through observation, interviews and documentation in the form of field notes.

- 2) Review the notes from interviews, observations and documentation studies and separate data that is considered important and not important. This work was repeated to check for possible clarification errors.
- 3) Describe data that has been clarified for the purposes of further study taking into account the focus and objectives of the research.
- 4) Make possible final analysis in the form of a report for the purposes of writing research results.

This constructivist paradigm will be combined with the choice of case study method to be able to focus on the extent to which the implementation of leadership by school principals is based on Bugis local wisdom values. The choice of this case study is related to the author's belief that using this method will be able to understand unique situations and identify them by exploring information in depth either through interviews or through in-depth observation.

Furthermore, this research also has a focus description which is a derivative of the concept used in the research, namely the implementation of school principal leadership based on Bugis local wisdom values. The principal's leadership referred to in this research is the principal's ability to influence, guide, direct, and mobilize especially teachers and school residents based on Bugis local wisdom values with the following indicators: (a) *Lempu'*, (b) *Amaccang*, (c) *Assitinajang*, (d) *Getteng*, (e) *Warani*, (f) *Makaritutu*.

3 Result and Discussion

3.1. Result

The presentation of data in this research refers to the interview guide which is the main instrument in answering the problems raised in the problem formulation. The data presented is data about "Implementation of Principal Leadership Based on Bugis Local Wisdom Values at SMA Negeri 1 Wajo". The value of Bugis local wisdom consists of several indicators, namely: (a) *Lempu'*, (b) *Amaccang*, (c) *Assitinajang*, (d) *Getteng*, (e) *Warani*, (f) *Makaritutu*.

The value of *lempu'* or honesty is the main basis for establishing relationships with others and is one of the most basic factors in human life. In the leadership of the school principal, the value of *lempu'* is implemented with the principal's trustworthy attitude, namely there is conformity between words and actions. The school principal's leadership attitude in upholding honesty is also interpreted as emphasizing teachers and students to always be honest in the learning process, especially when carrying out exams and filling out several surveys conducted by the school. This aims to ensure that the results of the learning process can be used as accurate evaluation material to identify existing deficiencies and then become material for improvements to be better in the future. Not only in the learning process, the value of *lempu'* is also highly respected in terms of transparent and accountable school financial management.

The value of a school principal's amaccang or intelligence can be seen from the principal's ability to solve problems that exist in the school he leads. This ability comes from the experience and learning process carried out by the school principal continuously to become better. Not only are they macca' individuals, school principals also often hold workshops or training aimed at increasing the competence and knowledge of teachers and education staff. Furthermore, for students whose competence is still below average, the principal instructs them to provide special guidance for these students, so that the quality of the learning process can be maintained.

The value of assitinajang or propriety is shown by the attitude of the school principal who always puts everything in its place. The implementation of the assitinajang value can be seen in the attitude of the school principal when leading meetings in coordination meetings who positions himself as a superior and is ready to provide solutions to the obstacles faced. However, outside the meeting room, the principal considers the school community as a family that can embrace the entire school community to maintain harmony in the school environment.

The value of enthusiasm or assertiveness is shown by the principal's attitude of obeying the rules and regulations. So that decisions are still made strictly in accordance with the established rules and regulations. The value of getteng, which can also be said to be a firm principle, is also proven by the attitude of the school principal who never changes decisions that have been agreed unilaterally. The decision-making process is also carried out with the deputy principal and teachers through meetings.

The value of Warani or courage is demonstrated by the principal's courageous and firm attitude in making decisions in accordance with the applicable rules and regulations. The principal believes that not all decisions taken are approved by the school community, so the principal has the courage to decide what is best for the school. A persuasive approach is also taken by the principal for the few people who do not agree with the decisions made by providing further explanations to make people believe that the decision is the best.

The value of makaritutu or thoroughness in the principal's leadership can be seen in the attitude of the principal who is always alert and careful in making decisions. Makaritutu values are implemented with long-term thinking about the unfavorable impact on decisions taken. The school principal is aware of his limitations and therefore requires constructive input from the school community when making decisions related to school management. The implemented makaritutu values are closely related to the values of sipakatau, sipakainge', and sipakalebbi', which mean mutual respect, reminding each other, and respecting each other. So that when the school principal wants to provide personal input to the teacher, it will be conveyed in a good and polite manner so as to minimize offense and maintain harmonious relationships with all school members.

Based on the results of research conducted on the implementation of principal leadership based on Bugis local wisdom values at SMA Negeri 1 Wajo from value indicators consisting of: (a) lempu', (b) amaccang, (c) assitinajang, (d) getteng, (e)

warani, and (f) makaritututu, which are measured using a psychometric scale of 1 – 5 can be depicted in the following table:

Table 1. Leadership implementation assessment indicators principal of a school based on local Bugis wisdom..

Value Indicator	Average Amount	Category
Lempu'	4.80	Very good
Amaccang	4.30	Very good
Assitinajang	4.50	Very good
Getteng	4.40	Very good
Warani	4.70	Very good
Makaritututu	4.60	Very good
Total	4.55	Very good

The table above shows the overall value of the implementation of Bugis local wisdom-based principal leadership with a total score of 4.55 on a scale of 5 in the very good category.

3.2. Discussion

Leadership is an individual who occupies a certain position where the individual has the ability and skills to influence the behavior of other people, namely their subordinates, to think and act so that through positive behavior they can contribute to achieving organizational goals (Siagian, 2002). Schools are one of the educational organizations that have an important role in improving the quality of education. The principal is the person responsible for the implementation of education, school administration, supervisor and supervisor for teaching and education staff.

The teaching and learning process in schools certainly cannot be separated from the school culture that exists at that school. School culture refers to a system of values, beliefs and norms that are collectively accepted, and implemented with full awareness as natural behavior, which is formed by an environment that creates the same understanding among all school elements and personnel, including principals, teachers, staff, students and if necessary form the same community opinion as the school (Mulyadi, 2011).

School principals need a different approach in leading and managing schools today. School principals are expected to be extraordinary managers and excellent leaders while still prioritizing local wisdom values as a cultural heritage that exists in an area which ultimately leads to improved learning outcomes in schools.

Leadership based on local wisdom in this research discussion further discusses the values of Bugis local wisdom consisting of several indicators, namely: (a) Lempu', (b) Amaccang, (c) Assitinajang, (d) Getteng, (e) Warani, (f) Makaritututu. The value of lempu' in the principal's leadership is realized through trust which is built through consistency between words and actions. In the principal's leadership, honesty is implemented by encouraging teachers and students to always be honest, especially in carrying out exams and filling out surveys. This aims to ensure accurate evaluation

and future improvements. Lempu' (Honesty) in Bugis means the same as straight as opposed to crooked. In various contexts, this word sometimes means sincere, true, good or fair, so that the opposite is cunning, cheating, lying, betrayal, deviant, bad, deceitful and the like (Muhtamar, 2007).

The next indicator is the principal's ability to overcome problems in his school, which is a reflection of his level of intelligence or "amaccang" value. The implementation of amaccang values at SMA Negeri 1 Wajo was developed through experience and continuous learning. Apart from focusing on personal development, school principals also play a role in improving the competence of teachers and staff through workshops and training. The learning process is successful and the quality of education can improve if teachers are able to understand and appreciate their profession and have insightful knowledge and skills so as to make the learning process effective, in order to be able to create an innovative, creative and enjoyable learning atmosphere (Sulthon, 2011).

The implementation of the value of assitinajang or propriety is reflected in the way the principal positions himself in various contexts. When leading a coordination meeting or meeting, the school principal shows a firm attitude as a leader and is ready to provide solutions to various problems that arise. However, outside the meeting room, the principal creates an environment that portrays the school as a family, where everyone feels welcome and valued. This shows that the school principal is able to position himself according to the needs of the situation, but still maintain harmony and closeness with the school community. This creates a positive and supportive climate in the school environment. In line with this, the value of propriety explained in Muhtamar (2007) is also found in La Taddampare' Puang Rimaggalatung who says that "Don't be greedy for position, don't be too eager for a high position, if you are not able to improve the country. "Later, when you are searched, you will appear, later, if you are appointed, then you will agree."

The next value is the value of getteng or firmness which is reflected in the principal's obedience to the applicable rules and regulations. This ensures that decision making is carried out in accordance with established provisions, and the school principal does not change the decision unilaterally. This firmness can also be seen as a principle of being firm in one's stance, which means that the principal is consistent with the decisions that have been taken. Getteng or firmness in Bugis language also means steadfastness. A person who holds the value of steadfastness is someone who is determined not to do bad things, and is determined to do good things, even though the bad things attract his heart but he already knows about the bad things, so he doesn't do them. The value of steadfastness is tied to a positive meaning, as stated by To Ciung that there are four actions of the value of steadfastness, namely: "First, not breaking a promise, secondly not betraying an agreement, thirdly not canceling a decision, not changing a decision, fourthly, if you speak or act not stop before completion" (Bustan, 2015).

The next indicator is the value of warani or courage which is reflected in the school principal's firm and courageous attitude in making decisions in accordance with the applicable regulations. The principal realizes that not all decisions taken will always receive approval from the entire school community. Therefore, the principal will try

to understand other views and build as much consensus as possible in making decisions. Overall, the principal's courage in making decisions and persuasive communication are important assets in effective school leadership (Jumadi, 2009).

The final indicator is the value of makaritutu or thoroughness which is reflected in the attitude of the school principal who is always alert and careful in making decisions. Principals consider the long-term impact of decisions made, understanding that some decisions may have unintended consequences. In leading a school, the principal is also aware of his limitations and recognizes the importance of listening to input from the school community when making decisions related to school management. This reflects values such as "sipakatau" (mutual respect), "sipakainge" (reminding each other), and "sipakalebbi" (mutual respect), which create an environment where communication and cooperation run well. In line with Rahman's (2013) opinion, the value of makaritutu or vigilance means that a leader in running the government should be careful. Don't let the organization you lead lead to negative things instead of positive things.

Based on the results and discussion of this research regarding indicators in the implementation of school principal leadership based on Bugis local wisdom values, it can be depicted in the following graph:

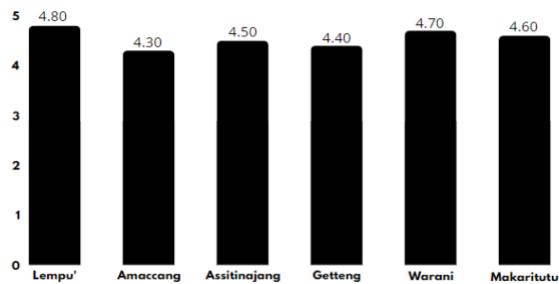


Figure 2. Indicators for assessing the implementation of Bugis local wisdom-based school principal leadership

The graph above shows that the overall leadership value indicators of Bugis local wisdom-based school principals as measured using a psychometric scale approach to measure certain characteristics of a person, show a value in the very good category. Azwar (1999) explains that psychometric scales with a Likert approach are used to measure psychological constructs that cannot be measured directly, such as traits, interests, and even stress levels. This theory helps conceptualize and operationalize these constructs so that they can be measured objectively.

4 Conclusion

The implementation of principal leadership based on Bugis local wisdom values at SMA Negeri 1 Wajo has overall gone well. This can be seen from several indicators

(a) The value of lempu' or honesty is reflected in the trustworthy attitude of the school principal, namely the conformity between words and actions. The school principal's leadership attitude in upholding honesty is also interpreted as emphasizing teachers and students to be honest when carrying out exams and filling out several surveys conducted by the school. Lempu' values are also highly respected in terms of transparent and accountable school financial management. (b) The value of Ammacang or intelligence can be seen from the principal's ability to solve problems and this ability comes from the results of experience and the learning process carried out by the principal continuously to become better. Workshops or training are also created to increase competency and knowledge for teachers and education staff. (c) The value of Assitinajang or propriety is interpreted by the attitude of the school principal who always puts everything in its place. When leading meetings in coordination meetings, the principal positions himself as a superior. However, when outside the meeting room, the principal considers the school community as his family to maintain harmony in the school environment. (d) The value of Getteng or firmness is shown by obeying the rules. Decision making is carried out strictly in accordance with established rules and regulations. (e) The value of Warani or courage is demonstrated by a bold and firm attitude in making decisions. The principal dares to decide what is best for the school. A persuasive approach is also used for a handful of people who do not agree with the decisions made by providing further explanations so as to make people believe that the decision is the best. (f) The value of Makaritutu or thoroughness is seen in the attitude of the school principal who is always alert and careful in make a decision. The school principal is aware of his limitations and therefore requires constructive input from the school community when making decisions related to school management while still adhering to the principles of sipakatau, sipakainge', and sipakalebbi'.

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