

## Describing of Ethnopedagogical Leadership Contribution to Towani Tolotang Community Based on Local Wisdom Values in Elementary Schools

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### ABSTRACT

*The research objective is to know the dialectic of ethnopedagogical leadership on the trust of the Towani Tolotang community. The research method uses descriptive research. The data were collected using a questionnaire from a variable in the form of a discourse on the local wisdom of the Towani Tolotang community which is manifested in the concept of "Perrinyameng". There is a correlation between humans and God which contains the value of obedience to the Gods of Seuwae as well as respect for Wa' as a traditional leader. The meaning of Perrinyameng is a willingness to learn and work hard, high respect for fellow human beings, and high social sensitivity towards the fate of fellow humans. The main driving pillars of the Towani Tolotang community are in the form of preservation and development of local wisdom culture as well as disseminating government policies and programs. The results showed that Wa' leadership as social control in government, role models, motivators, traditional leaders, preserving Bugis culture, especially the Towani Amparita community, disseminating good governance policies and programs as well as the main driving pillar for the preservation and development of local wisdom culture in government in the Kelurahan Amparita, Tellu LimpoE District, Sidenreng Regency*

**Keyword:** Leadership Roles, Employee Productivity, Training Program, Right Placement, Reward System

### ABSTRAK

Tujuan penelitian yakni mengetahui dialektika kepemimpinan etnopedagogi terhadap kepercayaan masyarakat Towani Tolotang. Metode penelitian dengan menggunakan penelitian deskriptif. Pengumpulan data menggunakan kuesioner dari variabel berupa diskursus kearifan lokal masyarakat Towani Tolotang yang termanifestasi dalam konsep "Perrinyameng". Adanya korelasi antara manusia dengan Tuhan yang mengandung nilai ketaatan kepada Dewata Seuwae sekaligus penghormatan kepada Wa' sebagai pemimpin Adat. Makna Perrinyameng yakni kemauan belajar dan bekerja keras, penghargaan yang tinggi terhadap sesama manusia, serta kepekaan sosial yang tinggi terhadap nasib sesama manusia. Adapun pilar penggerak utama masyarakat Towani Tolotang berupa pelestarian dan pengembangan budaya kearifan lokal serta mensosialisasikan kebijakan dan program pemerintahan. Hasil penelitian menunjukkan bahwa Kepemimpinan Wa' sebagai sosial kontrol dalam pemerintahan, panutan, motivator, pemimpin adat, melestarikan budaya Bugis khususnya masyarakat Towani Amparita, mensosialisasikan kebijakan dan program pemerintahan yang baik serta sebagai pilar penggerak utama pelestarian dan pengembangan budaya kearifan lokal dalam pemerintahan di Kelurahan Amparita, Kecamatan Tellu LimpoE, Kabupaten Sidenreng

**Kata Kunci:** kepemimpinan; etnopedagogi; tolotang; perrinyameng; kearifan lokal

## INTRODUCTION

Customary leaders have the responsibility to build national and cultural character. There are several indicators for building national and cultural character through education in various sectors, especially in the community environment (Khusainov, 2015). First, character education needs integration between culture and education in the normal education sector, so that there is integration with various existing sectors. Second, in addition to teaching in the form of messages, efforts are made to foster national character education through creating conditions (conditioning, modeling), habituation, even through rewards and punishments. Third, it is necessary to revitalize, elaborate, and strengthen social values that become national identities as the main message of character education, or through what is known as ethno pedagogy. Fourth, character education is difficult to achieve if only education emphasizes the cognitive aspects, or is only oriented towards getting value (Adnan, A. A. , 2017). Fifth, though families and schools are recognized as the main institutions and agents of character education, needed involvement of all parties. The participation of all parties is necessary to promote good social values and reduce views and actions that are contrary to principles and values that become references in the life of society, nation, and country (Harrison, 2017).

The Towany community as a cultural center that must be led by traditional leaders is known as the strong Wa '(Bugis language) which accommodates local values as the basis for globalization which reflects leadership through descent (Underdal, 1994). Education is a cultural transformation, which serves as a guideline, direction, and procedural agreement in the Towani community, Tellu LimpoE District, Sidenreng Rappang Regency, South Sulawesi. Culturing can be defined as a place of preservation or conservation, enrichment, expansion, creativity and transfer from one person to another or from one generation to the next. This can happen in the Towany Society (Hariyadi, S., Tamalene, M. N., & Hariyono, A, 2019). Wa or leaders exist and their followers are cultured to have real abilities in various fields of life. They are expected to face life from simple to complex challenges. This process must be developed and adapted to the respective local circumstances.

Ethnopedagogical leadership adopts several values from pedagogical theory, leadership, and local culture. The point is to lead society with a combination of global and local values. South Sulawesi, especially in Sidenreng Rappang District, belongs to a developing district with certain values. Influenced by globalization, the Towanu people or faith schools have to adopt innovations from developed areas and adapt them to local values. The role of the adat leader is to adopt, adapt and transform innovation and its values into values local forna education with harmony. Local ethnic values are generally used in every school, as well as global values that do not conflict. Growth and development of culture immensely depending on the mindset and behavior of humans themselves in receiving stimuli from outside or from within. Any change in social value among people is now happening. Need efforts to instill cultural values in society. One of the efforts is how to develop teachers and students through assessments of values or social backgrounds culture.

The majority of the Towany people act on behalf of Hindus, but the Balinese Hindu tradition is not the same and requires a leader for culture to continue. The Towany community provides innovations to improve the adaptability of Wa 'followers to in the era of globalization, especially in the era of the Covid 19 pandemic. They received many things to face modern life, but still uphold local wisdom. Local knowledge or indigenous knowledge also influences leaders to mobilize residents of the Towany Community. Based on the definition of indigenous knowledge, the author understands the traditional local knowledge of the Towany Community as a whole of the intellectual and cultural heritage of a group of indigenous peoples who form their different identities, are maintained and developed through transmission from generation to generation in their own different ways and are related to and develop in physical space different (Sugiarti, 2020). This definition emphasizes the existence of a certain epistemological system of understanding about the world and oneself in this world. This system includes elements such as: ideas (concepts, perceptions, ethics, aesthetics), artifacts (system of terminology symbols, petroglyphs, tools)

## METHOD

The research used a descriptive-based qualitative approach. The data collection process used interview techniques to gather information about strategies to build The Contribution of Ethno pedagogical Leadership in the Towani Tolotang Community Based on Local Wisdom Values.

## RESULTS AND DISCUSSION

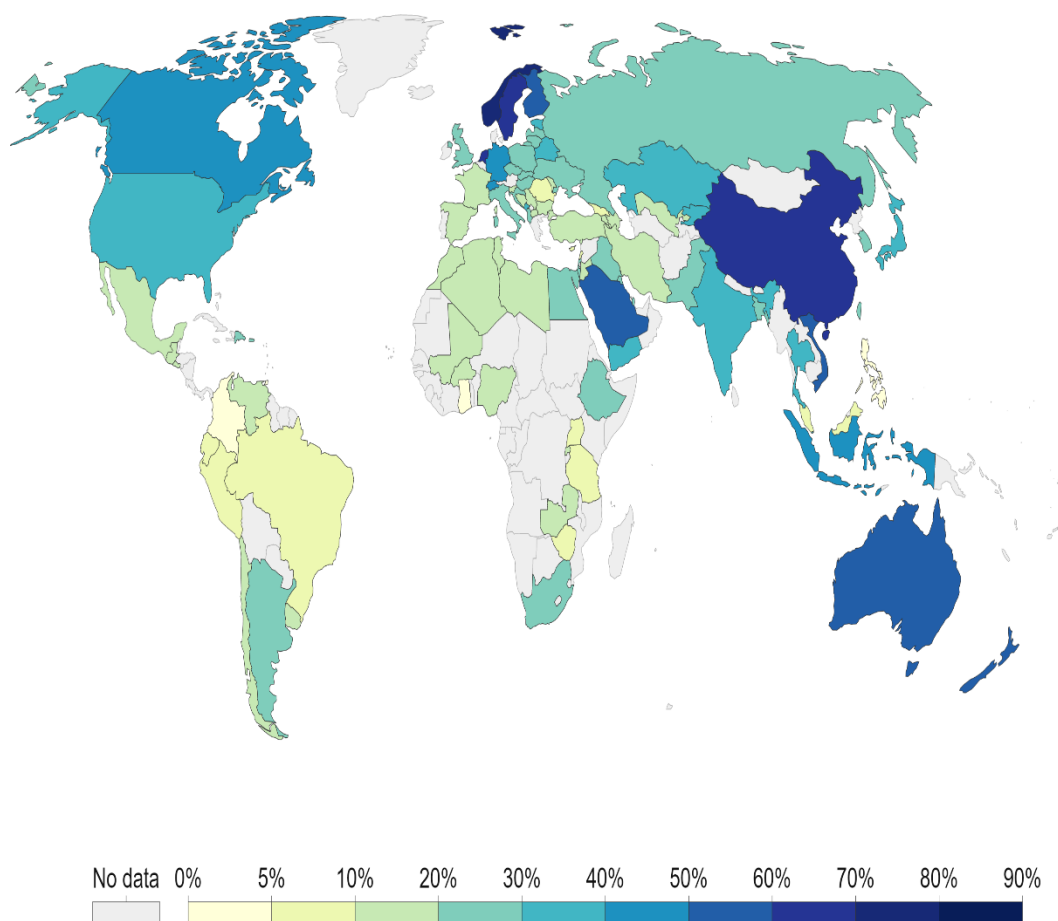
Ethnopedagogy is a practice of local knowledge-based education in various aspects of life. This will grow into ethnophilosophy, ethnopsychology, ethnomusicology, ethnopolitics, and others. Ethnopedagogy views knowledge or local wisdom (indigenous knowledge, local wisdom) as a source of innovation and skills that can be empowered for community welfare. Local wisdom is a collection of facts, concepts, beliefs, and people's perceptions of their environment. This includes how to observe and measure the environment, solve problems, and validate information. In short, local wisdom is the process by which knowledge is generated, stored, applied, managed, and passed on. There are several characteristics of local wisdom: (1) based on experience, (2) tested after being used for centuries, (3) adaptable to current culture, (4) integrated in everyday community practices and institutions, (5) generally carried out by individuals or society as a whole, (6) is dynamic and always changing, and (7) is closely related to the belief system (Rismayani, 2020). Empowerment through the adaptation of local knowledge, including reinterpretation of the values contained in a number of proverbs, with contemporary conditions is a smart strategy to solve social problems because in many cases social problems originate from local issues as well (Underdal, 1994). The leader is easier to direct his subordinates to the norms that are common in the society where the school is growing. Local wisdom can be a vehicle for synergy the goal of modernization with the preservation of local excellence (Dunbar-Hall, 2009).

Ethnopedagogy is defined as a cross-cultural learning model. Customary leaders are able to implement local ancestral cultural traditions that may differ. Wa 'followers are fanatical followers who are accustomed to cross-cultural traditions. Wa 'followers anywhere in the world usually show a similar mindset (Betaubun, 2019). This means that in order to provide a new understanding, it must be adjusted to the cultural values prevailing in the local environment. It can only be accepted easily if it contains values that are in line with local values. Education also provides universal values that must exist in every value order in the world. On the other hand, excellent local values can also be raised and socialized in the wider world. Education through an ethnopedagogical approach sees local knowledge as a source of innovation and skills that can be empowered (Ardiawan, I. K. N. , 2018).

Ethnopedagogy is closely related to multicultural education. Multicultural education contains a set of beliefs that view the importance of local wisdom and the diversity of ethnic communities in shaping lifestyle, social experiences, personal identity, and social groups and the state (Effendi, 2020). When ethnopedagogy views local knowledge or wisdom as a source of innovation and skills, it is followed by multicultural education that empowers innovation and skills so that they can contribute positive input to other social groups and national culture (Ahmad Mustanir).

Ethnopedagogical leadership is proposed as an alternative to instructional leadership (Syamsurijal, 2020). Ethnopedagogy uses local wisdom to activate the learning and intellectual growth of Wa 'followers, in contrast to other teachings that treat Wa' followers as objects of implementation of a conventional tradition that has hereditary maniaures from their ancestors of animistic beliefs (Thamrin). Successful ethnopedagogy requires indigenous leaders who understand how followers are and have the autonomy to design, implement and assess educational activities that meet local values. The leader's role is gathering information on indigenous leaders' practices and reflections, empowering teachers to carry out professional responsibilities and policies, and demonstrate knowledge credible for local values in the teaching and learning process.

# Share of people agreeing with the statement "most people can be trusted", 2014



Source: World Values Survey (2014)

OurWorldInData.org/trust • CC BY

Figure 1 Differences between countries in terms of beliefs

Figure 1 showed that differences between countries in terms of beliefs are trying to be linked to the beliefs of Towani, Amparita region, Indonesia. The data in this map shows a global picture of cross-country differences in the level of trust, there is no relationship horizontally and vertically, only trying to see the condition of the level of trust in a global comparison. Here, the estimates correspond to the most recent data available from the World Values Survey. Again, heterogeneity stands out. At one extreme, in countries such as Norway, Sweden and Finland, more than 60% of respondents think that people can be trusted. And at the other extreme, in countries like Colombia, Brazil, Ecuador and Peru, less than 10% think this is the case. Note that even in some relatively homogeneous regions, such as Western Europe, there are some striking differences: there is a double difference between France and neighboring Germany.

## Recommendation

The above model explains that the leadership role is very significant in increasing the efficiency of the ethnopedagogical Leadership Contribution to the Towani Tolotang Community Based on Local Wisdom Values. The leadership role is defined in a clear and precise position structure. Qualifications and work descriptions are specifically designed in accordance with the business needs of the organization. Consistency in educational programs to fill skills gaps that workers do not have. This is really useful for developing the ethnopedagogical Leadership Contribution to the Towani Tolotang Community Based on Local Wisdom Values

## CONCLUSION

Traditional leaders are said to be successful when the Towany people are able to put others first. The success of leadership in various sectors is related to the success of making the people they lead successful in any field. Basically the Towany traditional leaders need to be in control to make other people gain control. The authority that is owned is essentially the authority to enable other people to have control over their work and life

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