



CODE OF CONDUCTS: LEADERSHIP WISDOM IN THE BUGINESE *LONTARA LATOA* AS INDONESIA'S LOCAL GENIUS

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ABSTRACT:

The manuscript *Lontara Latoa*, a compilation of the sayings and records of Buginese kings, has provided a source of local wisdom through its linguistic codes of conduct. This article analyzes the relevance of this manuscript's linguistic codes, particularly those dealing with leadership, in modern Buginese life. It maps the leadership values contained within the old Buginese-language text *Lontara Latoa*, showing that these values remain relevant and can be actualized to promote the betterment of modern Buginese society. The values contained within *Lontara Latoa* can inform how leaders are selected amongst the Buginese. The linguistic codes contained within the text have provided the Buginese with an enduring local wisdom. As such, this article recommends a broader examination of the linguistic codes within the text, as this can provide a means of improving global ethics.

Keywords: linguistic codes; local wisdom; Buginese *Lontara*; leadership.





1 INTRODUCTION

Ancient texts that contain the saying of local kings, as recorded by their followers, are often ignored as sources of local wisdom. Such texts are found throughout Indonesia, having been produced by various tribes. The Buginese, for instance, have a text known as *Lontara Latoa* that records the traditional wisdom of their kings. The continued relevance of this text in today's dynamic society should be evaluated. This text holds that kings should heed the input and the warnings of their people, including critiques of their policies. The manuscript provides a cultural expression of the aesthetic, religious, and socio-political values of these people (Mustafa, 2017).

Conceptually, *Lontara Latoa* presents leaders as individuals who require a high level of empathy and a commitment to helping their people, as evident in the line *temmatinro matanna arungnge riesso ri napogau'i, nawa-nawa decengna tanana* (Kings do not sleep, day or night, because they cannot stop thinking about the welfare of their people.). Such concepts of leadership are also found amongst the Javanese, who view leaders as requiring responsibility and the ability to protect their people in all conditions and situations (Wahyudi 2011). Leaders, as emphasized in *Lontara Latoa*, must be willing to decisions that advance the interests of their people and their followers. Most importantly, leaders must be *Lempu' na Macca* (honest and clever), as honesty is required for maintaining national unity while cleverness is necessary to manage natural resources.

Investigations into local perspectives on leadership have fallen into three categories. First are those that view humans as the natural leaders of the universe. Researching ancestral wisdom is necessary to maintain harmony with the natural world and with other human beings (Widyaningsih et al. 2019; Maarif 2015; Demaio 2011; Pabbajah 2012). Likewise, policies that are rooted in local wisdom provide a means of balancing environmental and social concerns (Indrawardana 2013; Effendi 2019). Second, Buginese local wisdom has been seen as symbolic of Sulawesi's ethnic groups (Ardiansyah and Pakuan 2017; Abbas 2013; Yunus 2015). Such an identity is created through a historical process. Third, studies have examined *Lontara Latoa* as part of the Buginese worldview (Rustan 2001; Huzain & Wekke 2016), as providing a philosophical





basis for Buginese culture. Several scholars have examined its content as a source of social order (Jumadi 2018), and as a source of Buginese identity (Nurnaningsih 2015).

Existing studies of *Lontara Latoa* have tended to ignore its substantial and philosophical aspects, particularly the local wisdom that it provides to Buginese society. There has little concern for its context and its relevance to modern society. As such, this article seeks to evaluate these values' current relevance as well as contextualize its values. In the past, leadership was determined by the direct interactions between kings and their people. It is in this context that kings relayed their ideas of morality and their codes of conduct (Pabbajah et al, 2020), including their ideals of leadership. The processes for recruiting leaders, as well as the characteristics expected of leaders, are written in this manuscript.

Through its analysis of the leadership concepts and values contained in *Lontara Latoa*, this article seeks to fill a gap in the literature on the relationship between text and context. Its discussion emphasizes the modern relevance of these concepts and values, as this facilitates an examination of how *Lontara Latoa's* messages have interacted with the historical and cultural dynamics of Buginese society. In other words, this study will produce an understanding of the linguistic codes that continue to be practiced by Buginese society today.

This study departs from the argument that the cultural wealth of Buginese society, as reflected in *Lontara Latoa*, is not recognized as shaping the current social order. The greatest difficulty in this process is the general trend towards historical discontinuity. Where historical awareness is lacking, not only is to recognize cultural values limited, but so is the ability to integrate them into everyday social practices and policies. As a result, traditional cultural values fade as their transmission is interrupted.

2 LITERATURE REVIEW

Lontara may be identified as part of ancient Buginese literature, containing *pappangajak* (advice) about proper living (Yusuf 2013). This includes, for example, the traditional leadership concepts and values that have the development of Buginese culture





(Tati 2019). According to Yusuf, these values are rooted in the charismatic leadership of Buginese kings (Yusuf 2013). The Buginese do not distinguish between men and women when searching for leaders; instead, they focus on integrity, intellectualism, scholarship, strength (*agetengeng*), competence, honesty (*lempu*), and confidence (Yusuf 2013). As such values inform the behaviors and worldviews of the Buginese, these *Lontara* can be understood as sources of cultural knowledge (Tati 2019). As stated by Said, these *Lontara* also provide systems that guide the leadership practices, interpersonal relations, and social responsibilities of the Buginese (Said 2011).

According to Asba, where such texts provide perspective, knowledge, and belief systems, certain individuals—known as *matoa-ulu Anang* (elders), *arruang* (Buginese nobles), or *karaeng* (Makasarese nobles)—will use them to create social order and justify their leadership. Within the political context of Eastern culture, where mutual assistance and togetherness are emphasized, these values can help shape democracy (Asba 2014). The linguistic codes provided by these texts, particularly the values included in the *lontara pappaseng* (words of wisdom), remain relevant in today's democratic society owing to the knowledge they impart (Abbas 2013).

Enculturation cannot be separated from ethnic and cultural diversity, which exist within a socio-cultural framework that is continuously preserved and advanced. Only then can Indonesia's noble values be maintained and used to deflect the negative effects of globalization (Farisi 2012; Mujiburrahman, Abdullah, Samsudin et al. 2020). Among the Buginese, enculturation has not only involved formal educational institutions, but also kinship and family systems. This enculturation process has utilized two models: verbal enculturation (advice and sermons) and non-verbal enculturation (exemplary behavior and deeds). It is through such an enculturation process that individuals are introduced to their traditions, cultural norms, and codes of conduct. The processes through which culture is transmitted vary, as individuals live within different contexts and environments (Sri 2017; Supriatna 2019). In recent years, homogeneity has been emphasized, and as such local culture has reduced in quality and quantity (Ramdani 2017).

Leadership values can be actualized through transformational leadership. Humalawrites that, through such leadership, leaders have the ability to change the missions, structures, and cultures of their organizations, as well as to stimulate significant





transformations amongst themselves and their subjects (Humala 2014). This is possible, according to Faturahman (2018), when individuals are given the opportunity to grow and learn (Widyanti 2019), as well as to develop their creativity and achieve self-fulfillment (referring to Maslow's hierarchy of needs).

3 CASE AND METHODOLOGY

Lontara is a historical and cultural heritage of the Bugis Makassar community which has a high philosophical value. Various philosophies of life and advice are contained in *Lontara* text. In the history of the Bugis Makassar community, there are two types of *Lontara* namely, *Lontara La Galigo* and *Lontara Latoa*. *Lontara* was originally a manuscript written on palm leaves spiked with black liquid. *Lontara* is a sharp manuscript written with a tool on a leaf *lontar* (Mattulada, 1971; Bahri, 2019). *Lontara* by content is classified as follows: *Lontara Papaseng* (a collection of messages or messages from people) *Lontara paggalung* (*lontara* whose contents explain the weather situation). *Lontarak pattuanan* (containing personal life problems, family and neighbors, also contains common problems that occur all the time). *Lontarak pangajak* (a collection of advice given by parents to children) children and descendants). *Lontarak attoriolong* (a collection of notes on origin (genealogy) of descendants of noble kings). and *Lontara' Pangngadereng* (manners).

This research relies on the *Lontara Latoa* text as an analysis material because this *lontara* is more likely to contain a collection of sayings/quotes of advice- the wise advice of the king of the Bugis Makassar people on various matters, especially on values related to leadership. *Lontara Latoa* become guidelines for the authorities, especially in carrying out fair governance and leadership practices (Rasdiyana, 1995). This research is a text study using a qualitative approach because the data collection used is qualitative. Data collection carried out by descriptive content analysis method, namely this research focus on the analysis of conversations and statements related to leadership. The content analyzed is *Lontara latoa* contained in B. Chr. (Boeginesche Chrestomothie) for the efforts of B.F Matthes and printing in 1872.





4 LONTARA: A CODE OF CONDUCT

Lontara refer to Buginese historical and cultural artifacts that have high philosophical value. These manuscripts, the most famous of which are the *Lontara La Galigo* and *Lontara Latoa*, present the Buginese life philosophy. These manuscripts were originally written on palm leaves using black ink and sharp utensils (Mattulada 1985; Tati 2019). *Lontara* fall into several categories: *lontara pappaseng* (compiled words of wisdom), *lontara paggalung* (weather reports), *lontara pattuangan* (personal, family, and community matters, which are often universal), *lontara pangajak* (advice given to children and other descendants), *lontara attoriolong* (genealogies of the kings and nobility), and *lontara' pangngadereng* (etiquette). These types of *lontara* are familiar parts of Buginese life, as they are viewed as comprehensive compendiums of knowledge.

Traditional concepts of leadership can be understood through ethnopedagogy, an approach that combines pedagogy, leadership, and local culture (Surya 2011; Suratno 2010). Ethnopedagogy examines *indigenous knowledge*, that which influences leaders to mobilize their communities through specific approaches and media and thereby maintain, preserve, and develop their culture (Surya 2011). Linguistic codes of conduct can be understood through, for example, the *pesantren* education system that helps students internalize local values and develop their spirituality to achieve *ahsani taqwim* (the best form). Such an *ahsani taqwim* offers a transformative model of leadership, one that influences the styles and approaches used (Fauzi 2017). Similar examples can be found in Thailand, where traditional cultural norms are being negotiated with global norms to shape the future generations (Hallinger, 2003).

This study uses *Lontara Latoa* as material for its analysis, as this text records the wisdom of the Buginese kings, including their leadership ideals, and thus promotes just leadership (Rasdiyana 1995). This article provides a textual analysis using a qualitative descriptive approach, focusing on the statements and discourses regarding leadership. Data were similarly collected qualitatively, being taken from the version of *Lontara Latoa* published by B. F. Matthes in *Boeginesche Chrestomothie* in 1872. The leadership values





within the text were identified, then divided into specific interrelated categories. These data were then analyzed descriptively to produce conclusions.

5 LEADERSHIP CONCEPTS AND VALUES IN LONTARA LATOA

Essential values are conveyed through *Lontara Latoa* as words of wisdom voiced by charismatic historical figures and are considered necessary for leadership. These include desirable attitudes and behaviors, as well as those activities that must be avoided. Such values remain important amongst the Buginese, who perceive them as part of their heritage and as the teachings of important figures (societal leaders, formal leaders, and teachers).

Leadership values within *Lontara Latoa* can be seen in the following statements and discourses.

First, the Buginese believe that their leaders are *To Manurung* (descended from the sky), and as such the best and noblest of humankind. Owing to this perception, the Buginese have historically shown a high level of fealty to their kings. This can be seen, for example, in the discussions between *To Manurung* with seven *matowa wanua* (village/community leaders): *Matowa Ujung, Tibojong, Ta', Tanete Riattang, Tanete Riawang, Ponceng, and Macege* (seven traditional territories). Their discussions are presented in Table 1 below:

Table 1.
Leadership in Lontara Latoa

Local Wisdom	Meaning
<i>Angikko kiraukkaju; Rio miri' rie mutappalireng; Elo'mu elo rekkeng; Matampako kilao, mellauko kiabbera, molliko kisawe'; Mau'ni ana'meng na Pattarommeng kiteai kuteatoisa; lakiya ampirikkeng temmadinging.</i>	You are the wind, and we are the leaves; wherever you blow, we follow; whatever you desire is our desire; your statements are real, your plans implemented; you invite, we come; you ask, we give; you call, we come; although our wives and children are not pleased, we do not please them; but you lead us to avoid chaos.





<p><i>To Manurung</i> answered: <i>Ujujung uparibotte ulu ada-adammu tomaegae; Upate' ripakka-pakka ulaweng alebbireнна ada-adammu; Riwettu mabbulo sipeppa'mu rimaelo'mu pancajika arung.</i></p>	<p>I also honor your statements; I hold your noble words with golden boughs; when you unite your desires for me as king.</p>
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Source: Attoriolonnns to Bone, JTSS, Makassar

This dialog between *To Manurung* (king) and *Matowa* (territorial leaders) depicts a clear social contract between the *Matowa*, the leaders of the territories upon which the Bone Kingdom was built. Under this social contract, the people of the kingdom surrendered themselves to their king and fully trusted him; in return, the king—as the head of the government—was responsible for guaranteeing their prosperity. The kings and regents of Bone have continued to swear an oath of loyalty

Second, in their governance and in their social life, Buginese leaders must uphold two interrelated values: *lempu'* (honesty/justice) and *amaccangeng* (intelligence). This can be seen, for example, in the dialog between *Kajaolaliddo* (a scholar, diplomat, and statesman born during the reign of King Bone IV [1470–1510]) and *Arumpone* (the King of Bone). See Table 2 below:

Table 2

Leadership Values in Lontara Latoa

Local Wisdom	Meaning
<p><i>Makkedai Kajaolaliddo, aga sio, Arumpone muaseng tettaroi nrebba alebbiremmu, patokkopulanai alebbireng mubakurie, aja naterre-terre tau tebbe'mu, aja napada wenna pangampo waramparang mubakurie;</i></p>	<p><i>Kajaolaliddo</i> said; what can you do, <i>Arumpone</i>, to ensure that your nobility does not stain, that your nobility is strengthened, that your people are not divided.</p>
<p><i>To Manurung</i> answered: <i>Ujujung uparibotte ulu ada-adammu tomaegae; Upate' ripakka-pakka ulaweng alebbireнна ada-adammu; Riwettu mabbulo sipeppa'mu rimaelo'mu pancajika arung.</i></p>	<p>I also honor your statements; I hold your noble words with golden boughs; when you unite your desires for me as king.</p>
<p><i>Makkedai Arumpone, Lempu'e Kajao, enreng accae</i></p>	<p>Said <i>Arumpone</i>, honesty/justice and intelligence</p>





<i>Makkedai Kajaolaliddo, ianaritu, Arumpone, tannia to ritu</i>	Said <i>Kajaolaliddo</i> , true, it is like that, but not.
<i>Makkedai Arumpone, kegae pale Kajao</i>	Said Arumpone, then what do you mean?
<i>Makkedai Kajaolaliddo, ia innanna waramparange, Arumpone, tettaroengi tatterre-terre tau tebbe'na, temmatinropi matanna arunnge ri esso ri napogau'i, nawa-nawa adecengenna Tanana, natangai olona munrinna gau'e. napugau'i, maduanna, maccapi pinru' ada arung mangkau'e, matellunna, maccapi duppai ada, arung mangkau'e,maeppa'na tenngalupanngge surona puadai ada tonging</i>	Said <i>Kajaolaliddo</i> , the first source of wealth, oh Arumpone, is to ensure your people are not divided; you must not sleep, day or night, out of concern for your people's wellbeing. Consider the consequences of your deeds before you act. Second, a king must be clever in his phrasing (answering). Third, [he] must be good at speaking. Fourth, [he] must ensure that his ambassadors speak only the truth.
<i>Makkedai Arumpone, kegariaseng macca pinru ada Kajao</i>	Said Arumpone, what do you mean by clever in his phrasing?
<i>Makkedai Kajaolaliddo, ianaritu Arumpone, riaseng macca pinru ada tettassalae ri pangaderengnge</i>	Said <i>Kajaolaliddo</i> , by clever in his phrasing, I mean strictly adhering to the applicable systems and norms.
<i>Makkedai Arumpone, kegana riaseng maccai duppai ada Kajao</i>	Said Arumpone, what do you mean by good at speaking?
<i>Makkedai Kajaolaliddo, ianaritu Arumpone riaseng macca duppai ada, tau tettassalae ri rapanngge</i>	Said <i>Kajaolaliddo</i> , by good at speaking, I mean never forgetting the aspirations of his people.
<i>Makkedai Arumpone, aga appongenna accae</i>	Said Arumpone, what is the source of wisdom?
<i>Makkedai Kajaolaliddo, obbi'e Arumpone</i>	Said <i>Kajaolaliddo</i> , advice and knowledge.
<i>Makkedai Arumpone, agana riobbireng</i>	What is urged?
<i>Makkedai Kajaolaliddo, iana ri obbireng Arumpone, makkedai aja' muala taneng-taneng Tania taeng-tanengmu, aja' muala waramparang Tania waramparangmu, natannia manamu, aja' to mappassu' tedong na Tania tedommu, enrenngge annyarang, Tania annyarammu, aja' to muala aju ripasanre, natania iko pasanre'i, aja' to muala aju riwetta wali natania iko mpettawaliwi</i>	Said <i>Kajaolaliddo</i> , it is taught to never take a plant that isn't yours, to never take something that isn't yours, that isn't your heirloom, to never take a buffalo from its pen if it isn't yours, to never take a horse that isn't yours, to never take wood if it was not you who prepared it, to never take chopped wood if it was not you who chopped it.
<i>Makkedai Arumpone, aga sabbinna accae</i>	Said Arumpone, what proves one's intelligence?





<i>Makkedai Kajaolaliddo, gau'e sabbinna accae</i>	Said <i>Kajaolaliddo</i> , deeds
<i>Makkedai Arumpone, agana ri pogau</i>	Said <i>Arumpone</i> , what deeds are these?
<i>Makkedai Kajaolaliddo, iana ripogau Arumpone, temmengkalinga ada maja' madeceng</i>	Said <i>Kajaolaliddo</i> , these deeds are concern for good words and bad words.
<i>Makkedai Arumpone, aga tanra cinna-matena tana marajae, Kajao</i>	Said <i>Arumpone</i> , what are the signs a territory is failing?
<i>Makkedai Kajaolaliddo, iana tara cinna-matena tana marajae, Arumpone, linga-lingae, maduanna, weddo tea'i ri pakainge' arunng'e, matellunna, de'e to macca ri wanuanna, maepa'na, nakko naenreki waramparang to mabicarae, malimanna weddo pada gau'e ri lalempanua, maennenna, tennamasaeiwi atanna arung mangkau'e</i>	Said <i>Kajaolaliddo</i> , the signs of a kingdom's fall, first, is carelessness. Second, if a king heeds no warnings. Third, if there is nobody clever. Fourth, if the viziers and judges can be bribed. Fifth, if crime is rampant. Sixth, if a king no longer loves his subjects.
<i>Makkedai Arumpone, aga tanranna na maraja tanae, Kajao</i>	Said <i>Arumpone</i> , what are the signs of prosperity?
<i>Makkedai Kajaolaliddo, dua tanranna, na maraja tanae, Arumpone. Seuani, malempu'i na macca arung mangkau'e. maduanna, tessimasa-salae rilalempanua</i>	Said <i>Kajaolaliddo</i> , there are two signs of a prosperous kingdom. First, the king is honest, just, and clever. Second, there is no conflict.

Source: *Lontara Latoa*, Paragraph I

The dialog between the King of Bone (*Arumpone*) and the *Kajaolaliddo* contained within this manuscript indicates that, to create transformational leadership, one must uphold the values of *lempu'* (honesty/justice) and *amaccangeng* (intelligence). Both values are absolute preconditions for guaranteeing prosperity and success. Similarly, leaders can show concern for their subjects through their sense of honesty and justice.

Within the context of corporate, public, and state leadership, such transformational values have very real implications. For instance, Joko Widodo was elected to two terms as President of Indonesia (2014–2024) because he was perceived as showing great concern for the common people and his mandate. In this, he used his organizational experience, his skills, and his leadership abilities to create coalitions with civil society





organizations as well as the common people, promising to provide their needs in return for their support (Masni and Sianipar 2015).

It has been empirically shown that emotional intelligence significantly influences the ability to provide transformational leadership and workplace satisfaction. Similarly, spiritual intelligence significantly affects workplace performance, while workplace satisfaction and transformational leadership informs workplace performance (Supriyanto and Troena 2012). In public leadership, the provision of public services by government elites, bureaucrats, and public/government administrators must have a high sense of social obligation. Only then will they orient themselves towards public interests and needs while providing humanistic and dynamic services (Prasodjo, 2017).

6 RELEVANCE OF *LONTARA LATOA* AND ITS LEADERSHIP CONCEPTS

The transformational leadership values embraced by the Buginese people are rooted in their recognition of their kings' leadership and their responsibility to ensure the prosperity of their subjects. Such a recognition departs from the belief that leaders are responsible for shaping the future of their people and dealing with social problems.

The transformational leadership values contained within *Lontara Latoa* are a moral message, one that provides leaders with the means of promoting prosperity. A detailed analysis of these values indicates that good leaders are expected to have several characteristics, all of which remain relevant today: charisma, *lem pu'* (honesty), and *amaccangeng* (intelligence):

Charisma

Buginese leaders are not only trusted because they are perceived as having descended from the heavens. Their subjects are required by the social contract to follow his rules and pledge their fealty; in return, kings are obligated to create people-oriented policies. Leaders can lose their charisma if they fail to fulfill their subjects' needs. In other words, leaders derive their power from the trust of their subjects.





From a management perspective, trust significantly informs performance. As stated by Colquitt, "trust has a moderate positive effect on performance; employees who are willing to be vulnerable to authorities tend to higher level of task performance" (Colquitt, LePine, and Wesson 2011). Similarly, Robbins and Judge write that "employees who trust their supervisors tend to receive higher performance ratings" (Robbins and Judge 2000). As such, it is important for leaders to cultivate the trust of their followers.

Within Islam, charisma is often identified as part of leadership. For instance, Surah Al-Azhab, Verse 72, states "Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant." This verse states that God has entrusted all humans with a mandate. A perfect example of this mandate can be seen in the Prophet Muhammad, who was trusted by God, who was capable of keeping secrets and spreading God's Word. God's Word was not hidden, not modified, not reduced, and not expanded. The Prophet Muhammad taught and practiced God's Word exactly as it was revealed to him. He did not use the spoils of war for his own purposes; he did not bring misfortune to those who sought his advice; and he provided knowledge to those who sought it (Sakdiah, 2016).

***Lempu'* (honesty/justice)**

Amongst the Buginese, *lempu'* (honesty/justice) and *amaccangeng* (intelligence) are inexorably linked. Honesty/justice can only be realized through intelligence, and intelligence can only be evidenced through honest/just behavior. As such, a leader can only be identified as having *amaccangeng* (intelligence) if he is capable of acting with *lempu'* (honesty/justice). Indeed, *Lontara Latoa* makes it clear that prosperity can only be realized by leaders who possess both.

The Prophet Muhammad promoted honesty and prohibited deception. As recorded by Imam Bukhari, Muslim, Abu Daud, and Tirmidzi, the Prophet Muhammad stated that "You must be truthful. Verily, truthfulness leads to righteousness and righteousness leads to Paradise. A man continues to be truthful and encourages honesty until he is recorded with Allah as truthful. And beware of falsehood. Verily, falsehood leads to wickedness and





wickedness leads to the Hellfire. A man continues tell lies and encourages falsehood until he is recorded with Allah as a liar."

Regarding justice, the Prophet Muhammad stated: "They have rights over you, and you have the same rights over them. If they seek love, they will love; if they make promises, they will keep those promises; and their punishments will be just. Whoever breaks the covenant of a Muslim, upon him be the curse of Allah, the angels and all the people" (Alwi 2017).

***Amaccangeng* (Intelligence).**

For the Bugis, one's *amaccangeng* (intelligence) is manifested through one's deeds, which in a management perspective may be identified as managerial abilities. These include several components:

(a) Not allowing one's subjects to become divided; a leader must work sleeplessly, day and night, to ensure the prosperity and wellbeing of his people. Similarly, a leader must have a visionary soul, thinking creatively in order to guarantee the future of those they lead. A leader must have clear people-oriented policies, which provide guidance, advice, and justice to his subjects. This policy reflects the concept of *Ing Ngarso Sun Tuladha, Ing Madya Mangun Karso, Tut Wuri Handayani* promoted by Ki Hajar Dewantara, the Father of Indonesian Education. A leader must provide an example, guidance (motivation), and moral support.

(b) A leader must be able to use correctly and properly formulated sentences; in other words, a leader must communicate effectively, conveying their intent while accepting criticism and recommendations. To guarantee effectiveness, a leader must strictly adhere to the established rules and guidelines when communicating with his subjects.

(c) A leader must recognize the consequences of his actions, even before undertaking them. As such, it is necessary for a leader to prepare strategic plans and risk analyses.

(d) A leader must ensure that his delegates (ambassadors) speak only the truth (*tenngalupanngge surona puadai ada tongeng*). Only then can a leader provide coordination and monitoring. Both functions are necessary to ensure plans are realized.





(e) A leader must not act recklessly, receive bribes, or abuse his authority. A leader must remain committed to acting with integrity and developing his organization.

(f) A leader must love his subjects, reflecting the transformative value of individualized consideration. A leader must remain concerned for and considerate of the needs of his subjects, work to address their problems and fulfill their needs. While subjects may be treated differently, they must still be treated justly and individually. A leader should not only identify their needs and desires, but also provide support to ensure that these needs and desires can be realized. By recognizing the individual needs of his subjects, a leader can provide them with the ability to develop themselves (i.e. empower them).

(g) A leader must advise and motivate his subjects, teach them to do good deeds and avoid counterproductive behavior. This is one dimension of transformational leadership: inspirational motivation. This dimension depends on the extent to which subjects can identify with their leader, as well as their awareness of their shared interests (Hellriegel and Slocum 2011).

Recognizing these leadership values, it is evident that *Lontara Latoa* conveys an idea of transformational leadership, one that is rooted in charisma, honesty, and intelligence. These aspects reflect the generally accepted dimensions of transformational leadership: idealized influence/charisma, intellectual stimulation, individualized consideration, and inspirational motivation.

It may thus be understood that leaders, though they may use different terms, essentially share the same orientation. The Javanese Muslim kings in Batang, for instance, prioritized openness and temperance in their rule (Sutrisno, n.d.). Similarly, Jubba has found that Buginese Muslims combine Islamic teachings and local traditions in their practices (Jubba, Rustan, & Juhansar, 2018). The Batak of North Sumatra continue to practice a philosophy of *dalihan na tolu* (a traditional socio-cultural framework), which consists of three principles: *somba marula-ula* (respecting others), *elek marboru* (behaving politely towards others), and *manat mardongan tubu* (doing good deeds to others) (Sidabutar and Mas 2016).

The Dayaks of Kalimantan, likewise, prioritize the values of *gotong royong* (mutual assistance), unity, tolerance, harmony, and togetherness (Apandie and Ar 2019). Joko Widodo, the current President of Indonesia, has been identified as practicing the *tepa*





selira philosophy of Javanese kings, which has been made possible through internationalization, objectification, and externalization. This technique has been effective in cultivating positive public relations (Prajayanti n.d.). As such, this article argues that special attention is required to local wisdom's potential to create transformational leadership. In such conditions, charisma is necessary, as are *lempu'* (honesty/justice) and *amaccangeng* (intelligence).

Enculturation and Actualization of *Lontara Latoa*

Ideal leadership is desired both by leaders and by their subjects. Although it cannot easily be practiced, it is the only way to actualize and conceptualize the values contained within *Lontara Latoa*. Through such values, human beings can rule over the natural world. As such, they must embody the value of *Sulapa' Eppa'*, as taught by Buginese local wisdom and traditions. Harmony is manifested through the behaviors, rituals, celebrations, and architecture of the Buginese. This underscores that leaders require good religious and spiritual capacity, as well as a high level of empathy. As stated in *Lontara Latoa*:

Ensure your people are not divided; you must not sleep, day or night, out of concern for your people's wellbeing. Consider the consequences of your deeds before you act. Second, a king must be clever in his phrasing (answering). Third, [he] must be good at speaking. Fourth, [he] must ensure that his ambassadors speak only the truth. (*Lontara Latoa*, Paragraph I).

The concept of *Sulapa' Eppa* provides a philosophical basis for Buginese culture and life. According to Mattulada, the name *Sulapa' Eppa'* (square) refers to a type of bamboo fence used during rituals (Pabbajah et al, 2021). Within classical Buginese discourse, *Sulapa Eppa* is understood diversely. Buginese cosmology divides the world into three levels (upper earth, middle earth, and lower earth), the human body into three structures (the head, body, and legs), and four compass directions (north, south, east, west). *Sulapa' Eppa'* is thus perceived as a model of the cosmos, as representing the four natural elements (air, water, earth, and fire), all of which are integral parts of human life. Such elements must be manifested within human deeds and words (Mabruri and Aristya 2017).





Such a cosmology is evident in the following quotation: *Padecengiwi bicara-e, Parakai ampe-ampe melebbie-e, Gau-gau tenggae, Pari tenggai bicara ri tenga-e* (*Lontara Latoa*, Paragraph I). This means: speak well when you speak; act with nobility and honor; behave simply, without arrogance; do not make decisions until you know the truth. All of these values are also evidenced in Buginese stories of past leaders and influential people.

By successfully internalizing and implementing these values, a leader will be accepted and followed by his subjects. Indeed, such values contribute to his charisma, to his being heeded and obeyed. This reflects Abdullah's finding that shared values contribute significantly to the establishment of social harmony and the creation of a bounded system (Abdullah 2014). Likewise, a leader's effectiveness lies not in his power or his structural position, but in his personality. In other words, a leader who desires to be heeded and respected by his subjects should be of good character, speak effectively, behave kindly, and avoid acting arrogantly or unilaterally. In other words, an ideal leader should provide an example for those he leads.

Presently, it appears that the Buginese people have little interest in practicing the local wisdom contained within *Lontara Latoa*. This can be seen, for instance, in their lack of interest in local, national, and global events. The teachings of this manuscript have not been transmitted through educational institutions, the main agents of cultural preservation. Likewise, societal leaders and traditional institutions lack a strategic position within Buginese community. Local leaders often express their concern for this fact. As stated by Andi Zainal Abidin (Tati 2019), few of the Buginese living in Sulawesi today read or write about local culture, preferring to focus on electronic media.

It may be seen that the linguistic codes contained within Buginese manuscripts such as *Lontara Latoa* have yet to receive the attention of the common people. It is necessary to actualize these values maximally within educational institutions, spiritual leaders, and cultural figures, to ensure that they are passed across space and time (Widyatmoko et al, 2020). These values will increase recognition of the truth of their cultural heritage and its values. By actualizing these values, the Buginese people can stand united to actively compete on the global scale. Local wisdom, as well as its lofty values, must not be seen in terms of right or wrong, but more importantly in terms of the





wisdom it imparts. Local wisdom refers to the good habits that are manifested through the practices, literature, religion, and speech of a society. Cultural, religious, and ethnic diversity are assets for everyday leadership and its practice.

7 CONCLUSION

Local wisdom, as part of the cultural wealth of a society, cannot be separated from everyday activities such as leadership. This study has shown that, the leadership concepts and values contained within *Lontara Latoa* can be contextualized and actualized in three ways. First, these values can be promoted by providing space for them in educational facilities. Second, religious and cultural leaders require the agency to transmit these. Third, incorporating these values into honest, just, and intelligent leadership can offer a means of developing charisma and creating trust. These concepts reflect the four dimensions of transformational leadership: idealized influence/charisma, intellectual stimulation, individualized consideration, and inspirational motivation.

This study has found that cultural learning resources can address everyday issues, and that the values contained within *Lontara Latoa* can be actualized through transformational leadership. Likewise, local values can be integrated into leadership practices. It is insufficient to simply recognize local wisdom and values; they must be transmitted systematically. The cornucopia of local wisdom in Indonesia must be investigated further to create educational policies that forefront local values. In such endeavors, *Lontara Latoa* and other manuscripts offer a means of shaping public life and transmitting traditions. Such texts remain strongly relevant in today's society.

The biases and shortcomings of previous studies have been addressed by this study, which has found that the concepts and values contained in *Lontara Latoa* can be transmitted through enculturation. The leadership values contained within this manuscript remain socially relevant, both today and in the future. However, this study does have several shortcomings. As such, a more comprehensive study that examines another manuscript (Buginese or otherwise) is necessary to provide a reference for comparison as well as help formulate a historical framework. Subsequent studies should thus provide





a more comprehensive and actual examination of local wisdom and its contextualization. Only then can these concepts and values be integrated into a model of transformational leadership that is suited for the dynamic future.

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