

Internalization of Local Culture In Student Management to Create a Superior Generation

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Abstract

This study aims to investigate the influence of implementing the local 3S culture (Sipakatau, Sipakainge, and Sipakalebbi) in student management on shaping a superior generation in Indonesia. Through a literature review method, this research explores the concept of local culture as an approach to understanding how traditional values can be applied in the context of student management to create an excellent generation. The results highlight that the internalization of local culture in student management can create an inclusive and supportive learning environment, shaping students' character with integrity, hard work, cooperation, empathy, and respect for differences. By integrating local cultural values into education, the future generation can be developed into individuals who are not only academically superior but also possess a positive attitude, responsibility, and readiness to face the complexities of the future world. Therefore, student management that applies the legacy of local culture can be the key to shaping a superior generation ready to face global challenges with a positive and integrity-driven attitude.

Keywords: Local Culture, Student Management, Superior Generation

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INTRODUCTION

Globalization has brought a dominant flow of information, so that Indonesian people, including the younger generation, tend to identify themselves with global values and culture. This can lead to a loss of sense of cultural identity and nationalism. Modernization has also influenced socio-cultural changes in Indonesia. With advances in information and communication technology, Indonesian people can more easily access information from abroad, which can have an impact on changes in socio-cultural behavior that is more oriented towards foreign culture.

The era of globalization can change the lifestyle of contemporary society. As a result, people tend to choose new cultures that are considered more useful than local cultures. One factor that causes local culture to be forgotten today is the lack of young people who are interested in learning and inheriting their own culture.

Forming the character of a superior generation has become the main focus in modern education. In an effort to achieve this goal, internalization of local culture has been known as an effective strategy because local culture reflects values, norms and beliefs that have been tested in society for centuries. By internalizing local culture, education can provide a strong foundation for the

formation of solid character in the younger generation. Local culture plays an important role in shaping an individual's attitudes, behavior and personality. For example, through the 3S cultural values *Sipakatau*, *Sipakainge*, and *Sipakalebbi*.

Culture *Sipakatau*, *Sipakainge*, and *Sipakalebbi*, who comes from the Bugis-Makassar community, has shown potential in improving the quality of education and character formation. Implementation of this culture through student management can influence the formation of the character of a superior generation. In this context, this research aims to analyze the influence of the implementation of *Sipakatau*, *Sipakainge*, and *Sipakalebbi* culture in student management on the formation of the character of a superior generation.

Culture *Sipakatau*, *Sipakainge*, And *It doesn't work* has been applied in various contexts, including education. In education, this culture has been used to improve the quality of education and build character. By instilling values *Sipakatau*, students are taught to respect each other and recognize the dignity of each other, creating an inclusive and harmonious learning environment. Mark *sipakainge*, which focuses on reminding each other of kindness and avoiding mistakes, helps students grow into individuals who are responsible and caring for others. Meanwhile, *Sipakalebbi*, which encourages mutual praise and appreciation for achievements, motivates students to achieve the best in academics and behavior, thereby creating a positive and productive learning culture. The application of these values in the education system not only enriches students' learning experiences, but also forms a young generation with strong integrity and ethics.

However, there is still much to understand about how culture is implemented *Sipakatau*, *Sipakainge*, And *It doesn't work* in student management influences the formation of the character of a superior generation. This research aims to fill this gap by analyzing the influence of cultural implementation *Sipakatau*, *Sipakainge*, and *Sipakalebbi* in student management towards the formation of superior generational character. It is hoped that the results of this research can contribute to a deeper understanding of the internalization of local culture in the formation of superior character in the younger generation and provide guidance for educational institutions and educational practitioners in integrating local culture into learning programs and student management.

In facing challenges and modernization, internalizing local culture into student management is not only about maintaining cultural heritage, but also about preparing students to become global citizens who are firmly rooted in local values and contribute positively in an increasingly globally connected society.

Koentjaraningrat (2017) said that culture consists of all components or justifications that surround human life. Thus, Indonesia has a culture, along with the customs inherent in it. Koentjaraningrat (2017) states that social structures, knowledge systems, economic systems, technological systems, religion, art and language are seven separate components of culture.

Bugis-Makassar culture has a philosophy of life that continues to be maintained and has become local wisdom that has never been lost among its people. This philosophy is known as three *girlfriend* (nature), ie *Sipakatau*', *Sipakainge*', and *Sipakalebbi*'. *Sipakatau* refers to rules and ethics in social interactions, *It doesn't work* refers to customary policies that regulate traditional

systems of government and leadership, and '*Sipakainge*' talked about ideas about economic empowerment and sustainable agriculture. Culture *Sipakatau*, or the tendency to see people as human *It doesn't work*, prevents us from identifying a person with all his or her flaws. *sipakainge*, or the habit of comforting each other Erman Syarif (2016) in Maida (2016) defines each of the 3 *girlfriend* this is as follows:

- a. *Sipakatau*', is a characteristic that gives the same view and rank to all humans; In the human social environment, it is appropriate to look at other people as a whole, without distinguishing between groups.
- b. *sipakainge*', which means reminding each other. This characteristic shows that every human being has weaknesses and shortcomings, and some of them are not perfect. Therefore, everyone must remind each other as perfect creatures created by Allah SWT in this world.
- c. *Sipakalebbi*' which means mutual respect, teaches people to respect each other by avoiding spreading the disgrace and badness of others. Instead, people should continue to do good and maintain good relationships

Management comes from Latin, from the words "manus", which means hand, and "agree", which means to do. According to the Indonesian Dictionary, "management" means the process of using resources effectively to achieve goals. In a simple sense, "management" means managing a process of activities to organize or manage an organization to achieve the desired goals. Management activities are part of this process.

Students are the subjects and objects of education in the educational process. If students are used as targets, they must act as subjects who actively learn with the help of learning resources, including educators, because they act as the main actors in the learning process. On the contrary, they are called subjects because they act as targets for development by educators. By combining the two terms "management and students", student management simply means managing activities related to students from the time students enter until the time they leave a particular educational institution.

The service called student management itself focuses on organizing, supervising and serving students both in class and outside the classroom, such as introduction and registration, as well as individual services, such as helping students develop all their abilities, interests and needs until they finish. school. To achieve this, educational institutions must be involved

Student management is an important aspect of school management which includes regulation, supervision and other services for students, both inside and outside the classroom. This process is monitored and trained on an ongoing basis to ensure that all aspects of management related to students run well.

From the definitions above, it can be concluded that the meaning of student management is a systematic approach to managing and leading the educational process which includes various aspects, such as classroom management, curriculum development, interaction between teachers and students, supervision, assessment and self-development of students. Student management aims to create a learning environment that is conducive and effective for holistic student development.

The aim of character education is to educate students with the values of Pancasila, which include religious, honest, tolerant, disciplined, hard working, creative, independent, democratic, curious, loving the country, awarded for achievement, communicative, peaceful, likes to read, environmental care, social care, and responsibility (Kemendikbud, 2018). The aim of character education is oriented towards creating a superior generation in the future.

A superior generation is a generation that is able to use its time for various activities that provide benefits both for themselves and the environment. In this regard, a superior generation is a national asset which is expected to be able to strengthen national identity. It is certain that the superior generation is a generation that is creative in dealing with developments in technology and information, intelligent, has identity, independence, is tough and has love and upholds human and religious values. The superior generation is a generation of faith and devotion to God Almighty. One strategy to realize this is by implementing and internalizing local culture in each of today's young generations.

The younger generation has an important role in building local cultural wisdom. They must have character cultivation based on local wisdom that allows them to utilize technology to preserve Indonesian culture and uphold a sense of nationalism. In the context of the superior generation, this local wisdom can help them adapt to change and maintain the cultural traditions of the Indonesian nation

The superior generation from a local cultural perspective must have creative, innovative characteristics, and have leadership qualities and managerial skills. They must cultivate character based on local wisdom and utilize technology to preserve Indonesian culture and maintain local cultural traditions.

A superior generation can be created by continuously integrating local cultural values as national identity. Thus, it can be concluded that a superior generation is a generation that has strong character, integrity, skill, adaptability, has an understanding of local cultural values and is able to contribute positively to the environment.

METHOD

This research uses a literature review research method to explore, synthesize, and synthesize previous literature studies written about this research topic. This research will investigate the local culture of 3S (*Sipakatau, Sipakalebbi, and Sipakainge*). This method helps researchers gain a deeper understanding of theoretical and practical issues related to the research topic. This method also provides a strong foundation for further research.

In the literature review research method, researchers conduct a thorough and systematic investigation through various literature sources, including digital libraries, academic basic data, scientific journals, books, theses and other publications. Once the selection process is complete, relevant literature will be critically analyzed and synthesized to discover patterns, important results, and trends in previous research. Researchers also discovered unanswered research questions, research gaps, and suggestions for future research. For the purposes of this research, researchers have examined journals related to keywords such as 3S cultural local wisdom (*Sipakatau, Sipakalebbi, and Sipakainge*), as well as other relevant keyword combinations.

RESULTS AND DISCUSSION

Internalization of Sipakatau Values

Sipakatau is a characteristic that does not differentiate between each other, meaning that all humans are considered the same without separating groups. Principle *see you* basically shared by everyone, especially those who have a high sense of solidarity with fellow community members, so there is an obligation to humanize humans. Internalization of aspects *see you* Student management can take various forms, including:

1. Values Education: Schools can systematically integrate values in the curriculum and extracurricular activities to help students understand and internalize these values.
2. Role Models: Teachers and school staff can be good role models by practicing and demonstrating desired values in daily behavior and actions.
3. Character Development: Character development programs can be used to help students internalize values such as honesty, hard work, cooperation, and responsibility.
4. Religious Education: For schools or regions that have religious education, religious teaching can be a means of internalizing spiritual and moral values.
5. Positive Reinforcement: Using positive reinforcement such as praise, rewards, and recognition to reinforce behavior that aligns with desired values.
6. Extension and Discussion: Holding outreach and discussion activities about values and the application of these values in everyday life.
7. Leadership Activities: Provide opportunities for students to assume leadership roles in the school environment, which can help them internalize values such as leadership, cooperation, and responsibility.
8. Modeling: Using stories, examples, or case studies that show the application of values in real situations to help students understand and internalize those values.

Internalization of Sipakainge Values

sipakainge is a mutual reminder. What cannot be denied about humans is that they have flaws and are not perfect, even though humans are the most perfect creation. Forms of aspect internalization *sipakainge* (reminding each other) in student management can include:

1. Culture of Constructive Criticism: Promote a culture in schools where students, teachers, and other staff feel comfortable giving and receiving feedback constructively. This can be done through reflection sessions, group discussions, or the use of formative assessment methods.
2. Partnership Building: Building strong relationships between teachers, students and parents so that they feel comfortable reminding each other about mistakes or shortcomings that occur. This can be done through open and clear communication between school and home.

3. Collaborative Learning: Encourages students to work together in learning groups or teams where they provide feedback and support to each other to improve understanding and skills.
4. Culture of Mistakes as Learning Opportunities: Building a culture where mistakes are viewed as opportunities to learn and grow, not as something to be embarrassed or embarrassed about. Teachers and students are taught to learn from mistakes and use them as a starting point for improvement.
5. Use of Peer Tutors: Encourages students to work together in a peer tutoring model where they can help each other and remind each other of concepts or skills that are difficult to understand.
6. Continuous Monitoring and Evaluation System: Implement a system that allows for continuous monitoring and evaluation of learner development, with room to provide constructive feedback and suggestions for improvement.
7. Positive Behavior Model: Teachers and school staff practice positive behavior in providing feedback and reminding students, so that students learn to do the same things among themselves.
8. Emotional Coaching Activities: Integrate activities or programs that help students develop social and emotional skills, including skills in giving and receiving useful feedback.

Through these approaches, students can learn to remind each other in ways that build and support their growth as individuals.

Internalization of Sipakalebbi Values

It doesn't work is something that is considered very urgent for social continuity in Bugis society because it remembers that sipekalebbi is a form of mutual respect, where each individual is obliged to respect other individuals in the social order.

Trait internalization *not yet* In student management it is very important to create an inclusive and supportive educational environment. The following is the internalization of traits *not yet* in student management:

1. Inclusive Learning: Ensuring that every learner feels welcome and valued in the learning environment, regardless of differences in culture, background, or ability.
2. Fostering a Culture of Respect: Building a culture in schools that values diversity and promotes mutual respect between students, teachers and school staff.
3. Character Education Activities: Integrate values such as empathy, tolerance, respect and cooperation in learning, both through the formal curriculum and extracurricular activities.
4. Positive Behavior Model: Be an example of behavior that respects each individual, both among students, between students and teachers, and between teachers and school staff.
5. Social Skills Training: Provide social skills training to students to help them understand the importance of respecting differences, communicating effectively, and resolving conflicts peacefully.
6. Reward for Contribution: Recognize and appreciate the positive contribution of each student in learning and school life, both in the academic and non-academic fields.

7. Building Partnerships with Parents: Involving parents in efforts to internalize sipakalebbi traits by providing information and support to them about the importance of teaching these values at home.
8. Outreach and Discussion: Holding outreach activities, discussions, or lectures about the importance of respecting differences and building mutually respectful relationships within the school community.
9. Inclusive Use of Learning Resources: Selecting learning resources that reflect the diversity of society and respect various cultural backgrounds, religions and identities.

By implementing these approaches, schools can create an educational environment that is inclusive, supportive and respectful of each individual, in accordance with the values *not yet* in Bugis society.

CONCLUSION

Internalization of local culture which includes values *sipakatau*, *sipakainge*, and *sipakalebbi*, modern education can create a superior generation who has strong character and integrity. Values such as integrity, hard work, cooperation, empathy, reminding each other, and respecting differences, are a strong foundation in forming individuals who are moral and ready to face various challenges in the future. By strengthening this foundation through education, schools can create an inclusive, supportive environment and prepare students to become responsible leaders and contribute positively to society.

Through implementing local culture internalization strategies, schools are able to create a learning environment that focuses on developing the character of students. By teaching and encouraging students to practice traditional values that represent solidarity, mutual reminder, and mutual respect, modern education can transcend academic boundaries to form individuals who are more empathetic, responsible, and ready to face the complexities of the world of the future. Thus, internalizing local culture is not only about forming an academically superior generation, but also about creating future leaders who bring positive change in society.

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