

Internalization of Values *Four Corners* In Educational Leadership towards Affirming the Pancasila Student Profile

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Abstract

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This study discusses "The Internalization of Sulapa Eppa Values in Educational Leadership for Affirming the Profile of Pancasila Students." It is based on the cultural values or local wisdom held by the Bugis-Makassar community, known as "Sulapa Eppa Values." The research employs a literature review method, which is classified as qualitative descriptive research derived from the issue being studied. The aim of this research is to understand how the role or internalization of these Sulapa Eppa values in educational leadership influences the output related to the Pancasila Student Profile. The results show that the internalization of Sulapa Eppa values in educational leadership can contribute to the formation of students' better personalities by instilling Sulapa Eppa values, namely Macca (Wisdom), Malempu' (Honesty), Warani (Courage), and Magetteng (Consistency). The application of Sulapa Eppa values, which are closely related to human values, greatly influences the standpoint of a leader. Thus, this research is expected to provide deeper insight into the importance of integrating local values into the education system and their impact on shaping students' character in accordance with Pancasila values.

Keywords: Local Wisdom, Sulapa Eppa Values, Educational Leadership, Pancasila Student Profile

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INTRODUCTION

Indonesia is famous for its rich cultural values that are embraced by the entire community, Indonesian traditional culture grows and develops by following local wisdom and culture. This can also be seen from the characteristics of traditional houses which vary in each region according to regional conditions and local culture. Traditional culture is rich in traditional forms, technology and meaning. The existing culture reflects human nature and societal culture, where humans adapt to the conditions around their environment. The form of adjustment is reflected in the characteristics of the residence (Mustamin Rahim and Irwan Abbas, 2021).

In perspective, enculturation is a process in which individuals learn and internalize the norms, values, beliefs and behaviors of the culture in which they live or come from. This process occurs through social interaction with members of society, social institutions, as well as the physical and cultural environment in which the individual lives (Ramandha R. et al. 2022).

Get to know the culture in South Sulawesi province which is still believed in by the Bugis-Makassar community, namely Sulapa Eppa. Sulapa eppa is a concept or value system originating from the culture and traditions of the Bugis-Makassar people in South Sulawesi, Indonesia. This concept contains various ethical, moral and social values which guide individual behavior in Bugis-Makassar society. Sulapa Eppa also has values such as honesty, discipline, hard work and concern for society (Rommy Nugraha, 2021). In this case, Sulapa Eppa can be used as a reference in developing a profile of Pancasila students who have values such as honesty, discipline, hard work and concern for society.

Ideal leadership is desired by both leaders and their people (Nur Alim, et al, 2023). Even though it cannot be easily put into practice, it is the only way to actualize and conceptualize the values contained in "*Lontara Latoa*". Through these values, humans can control nature. Therefore, they must embody value *Four Corners* taught by the local Bugis community with wisdom and tradition. Harmony is realized through Bugis behavior, rituals, celebrations and architecture. This underlines that leaders need good religious and spiritual capacity, as well as a high level of empathy. As stated in "*Lontara Latoa*" : First, Make sure your people are not divided; You must not sleep, day or night, for fear of the welfare of your people. Consider the consequences of your actions before acting. Second, a king must be clever in expressing (answering). Third, [he] must be good at speaking. Fourth, [he] must ensure that his ambassadors convey only the truth. The concept of Sulapa' Eppa provides a philosophical basis for Bugis culture and life. According to Mattulada, the name Sulapa' Eppa' (square) refers to a type of bamboo spacing used during rituals (Tenriwaru Tenriwaru, et al. 2021). In classical Bugis language the discourse of "Sulapa eppa" is understood in various ways. Bugis cosmology divides the world into three levels (upper earth, middle earth, and lower earth), the human body into three structures (head, body, and feet), and four compass directions (north, south, east, west). Sulapa' Eppa' is thus considered a model of the cosmos, representing the four universes of natural elements (air, water, earth, and fire) all of which are an inseparable part of human life (Sitti Aisyah, 2021)

A deep understanding of Sulapa Eppa in an educational context does not only include introducing these values to students, but also involves implementing these values in daily educational practice, both by teachers and educational leaders. Thus, Sulapa Eppa becomes a strong foundation in building an education system that is oriented towards character formation and ethical leadership development.

Eppa's Sulapa Values is part of the local wisdom of the Bugis-Makassar community which reflects a harmonious and balanced view of life. Consists of four main values, namely Macca (wisdom), Malempu' (honesty), Warani (courage), And Magetteng (persistence), this concept serves as a moral and ethical foundation that is firmly held by the community in everyday life. Value Macca teaches someone to think and act wisely, using common sense and knowledge to solve various problems. Malempu demands honesty and sincerity in every action and speech, meanwhile Warani teaches the importance of courage in defending truth and justice, both in facing challenges and pressure. Meanwhile, Magetteng reflects perseverance and steadfastness in achieving life goals, encouraging

individuals to be consistent and not easily shaken by obstacles. The application of these four values not only forms good character, but also makes individuals able to contribute positively to their environment. In the educational context, the internalization of Sulapa Eppa's values is believed to be able to form a person with integrity, so that he becomes a leader who is wise, has noble character and is responsible in accordance with the principles he believes in.

Leadership in Education is the ability of a leader, such as a school principal or madrasa head, to direct, manage and facilitate the learning process and development of human resources in the educational environment. This leadership does not only focus on achieving academic goals, but also includes character formation, school culture, and an environment that is conducive to developing students' potential. Educational leaders have a strategic role in creating an institutional vision, mission and strategy that is in line with educational values, and are able to provide inspiration and motivation to teachers and staff to continue to innovate and develop their professionalism.

Leadership in education is also required to be adaptive and responsive to social changes, technology and current developments. Leaders who only stick to traditional methods without considering modernization will find it difficult to overcome challenges in this era of globalization. Therefore, educational leaders must be able to integrate modern managerial principles with the values of local wisdom and morality that are characteristic of education in Indonesia. Apart from that, effective educational leaders must also have high emotional intelligence to be able to establish good communication, create harmonious relationships with all elements of the school, and influence and motivate teachers and students to achieve their best potential.

Leadership based on emotional intelligence does not only focus on cognitive or technical aspects, but also pays attention to the quality of relationships between individuals, such as empathy, sensitivity to other people's feelings, and the ability to manage conflict. Leaders who have high emotional intelligence will be better able to create a positive work environment, increase loyalty, and build a strong organizational culture. Thus, leadership in education plays an important role in forming educational institutions that are dynamic, adaptive, and oriented towards the formation of a generation that is not only intellectually intelligent, but also has morals and character in accordance with national and religious values. The Pancasila Student Profile Strengthening Project, which is regulated by the Ministry of Education and Culture through Regulation no. 56/M/2022, is a project-based co-curricular initiative designed to improve student competence and character in accordance with the six main characteristics that characterize the Pancasila Student Profile. This project aims to create a cross-disciplinary learning experience that integrates observation and problem solving from the surrounding environment, in order to strengthen various competencies needed by students. Pancasila students, as a manifestation of the identity of Indonesian students with global competence, are expected to have behavior that reflects Pancasila values. The six main characteristics that are the foundation of the Pancasila Student Profile are faith in the Almighty God and noble character, global diversity, a spirit of mutual cooperation, independence, critical thinking skills and creativity.

Students who have faith and devotion to God Almighty show commendable behavior in their relationships with the creator, fellow humans, nature and the state. In addition, the global diversity aspect encourages students to appreciate cultural diversity both at the national and international levels, which includes an attitude of tolerance and respect for differences. The spirit of mutual cooperation is an important part of the character of Pancasila students, where students are expected to be able to work together, share and have empathy in achieving common goals. Meanwhile, independence emphasizes self-awareness and students' ability to be responsible for their tasks independently. Critical thinking ability is the main cognitive skill that must be developed to be able to analyze and evaluate information and find solutions to various problems faced. Creativity completes the Pancasila Student profile, where students are expected to be able to develop original ideas, modify existing ideas, and realize innovations that can solve problems in their environment. Through the integration of these six characteristics, Pancasila students can become individuals who are intelligent, have character, and are ready to face future challenges, while upholding the noble values of Pancasila as their life guide.

METHODS

This research uses a literature review research method, in compiling a literature review for research on the internalization of sulapa eppa values in educational leadership towards the affirmation of Pancasila student profiles, the first step that needs to be taken into account is to create a synthesis of conceptual or empirical articles that are relevant to the research topic. This involves collecting and analyzing publications related to Sulapa Eppa values, educational leadership, and Pancasila student profiles. At this stage, it is important to compile the literature review systematically, starting with an introduction that explains the background and objectives of the research, as well as an in-depth discussion of the findings from previous literature through various literature sources, including digital libraries, scientific journals, books, theses, and other publications. (Zulfikar, 2020)

When writing a literature review, there are two main components that must be considered, namely the introduction and discussion. The introduction serves to introduce the topic, explain the research context, and state the research objectives and questions (Chris Hart, 2018). On the other hand, it focuses on critical analysis of the studies that have been selected, identifying gaps in the literature, and showing how this research will fill these gaps. Using references from previous publications or publications not only strengthens the arguments in the research, but also provides a basis for the analysis carried out. This helps ensure that the research has a strong theoretical basis and is relevant to the study being conducted.

RESULTS AND DISCUSSION

Results

A. Internalization *Four corners* In Educational Leadership

Internalization is the process of bringing values that originate from the external world into internal possessions for individuals and groups. In this definition, internalization involves the voluntary acceptance and application of norms or

values, not simply due to external pressure. This process influences individuals from birth and continues until the end of their lives, through coaching, guidance, and so on. Internalization can also be interpreted as deep appreciation, deepening, mastery which takes place through coaching, guidance, and so on. In the educational context, the internalization of religious values combined with educational values as a whole can help in forming students' personalities who are better and have characters that are in accordance with national culture.

Educational leadership is a very important process in developing character education in students. Educational leadership involves the teacher's role as an influential leader in helping students internalize the values of character education. Teachers must have the ability to direct students in developing a school culture based on religious, nationalist, mutual cooperation, independence and integrity values.

Internalization process in implementation *corner four* In educational leadership, this can be viewed as the process of a teacher in developing students to instill human values, namely implementing the values of equality and justice without any social differences so that students are able to develop abilities and create good personalities, in this case reflecting leadership that upholds all established norms. applies. As in the picture *corner four* made a very influential contribution to educational leadership. Application of values *corner four* which is closely related to human values greatly influences the stance of a leader. Where *sulappa eppa* depicted in letter form "in" The top corner identified is interpreted as the head, the right and left corners as the hands and the bottom corner as the feet. Or resemble the shape of a human person. As from a micro level, humans are a unity that is manifested in *Four corners* which starts from the human mouth and comes out in the form of sentences which are implemented in the form of actions and from these actions, it describes the identity of the person himself or a leader.

The Sulapa eppa philosophy is a local wisdom that the Bugis-Makassar people believe can provide good values in their lives. The sulapa eppa philosophy is applied in various fields such as leadership, social culture, society, housing and settlements. The Bugis-Makassar community adheres to the principles of sulapa eppa in every behavior and action. However, it is not uncommon for some of them to fall into ruin because they are unable to practice the meaning of the values contained in the Sulapa Eppa philosophy. The Sulapa Eppa philosophy is important in educational institutions because its values are suitable for application by stakeholders in developing leadership roles and Pancasila Student Profiles, including values. *Capable, Agile, Courageous, and Vibrant..*

a. *Macca* (intelligence)

Macca, in his definition, refers to intelligence, wisdom, and decisiveness that are reflected intellectually, emotionally, and spiritually. *Macca* quality includes an individual's ability to understand everything, which, if applied in an educational context, will provide convenience. The importance of *Macca*'s value in educational management lies in its ability to form educational leadership that has understanding, wisdom and intelligence. This is necessary so that educational leaders can create an empowered Pancasila Student Profile, which in turn enables skill development and better harmony for students and society. Examples of the application of *Macca* values can be seen in the decision-making process, where wisdom is the key in dealing with various situations.

b. *Malempu* (honesty)

Malempu' means honesty, both in one's actions and words. This value of honesty is important for every individual, especially in the context of educational leadership and the Pancasila Student Profile. In educational leadership, Malempu' values have a significant role in forming a Pancasila Student Profile with integrity. A leader must demonstrate honesty, transparency and responsibility to achieve prosperity and harmony.

c. *Warani* (courage)

Warani is defined as someone's courage, which is an important aspect for a leader, especially in an educational context. Every Pancasila Student Profile needs to develop the courage to face risks, express opinions, make decisions, be responsible and face challenges. This courage is very relevant in educational management.

d. *Magetteng* (firmness)

Magetteng describes a person's firm and consistent nature, which is very important, especially in educational leadership. This firmness is needed so that educational leaders can uphold their principles and responsibilities in forming a strong Pancasila Student Profile. The role of educational leadership is very significant in maintaining firmness and consistency in decision making that benefits the entire Pancasila Student Profile.

Based on the explanation of the four meanings contained in the Sulapa Eppa philosophy, it can be seen that the role of the Sulapa Eppa philosophy is very important when applied in the activities of educational institutions, especially in educational leadership and the Pancasila Student Profile. Therefore, these Sulapa Eppa values are a form of trust and responsibility that must be held by leadership in the educational sphere. A leader in an educational institution in managing learning programs must have good character, high morality, so that educational leadership in carrying out its duties and activities is accompanied by the application of the sulapa' eppa values as local wisdom that is owned or contains many meanings such as the values of honesty, courage, intelligence, firmness in education management

B. Contribution *Four corners* Regarding the Affirmation of the Pancasila Student Profile

In an effort to internalize the values of Sulapa Eppa to strengthen the Pancasila Student Profile, the role of all parties involved in educational institutions is very important. School and madrasah principals act as leaders who create a conducive learning environment and facilitate the professional development of teachers, ensuring they understand and can integrate Sulapa eppa values in teaching. Teachers, as the front guard in the educational process, are responsible for implementing these values in their curriculum and teaching methods, so that students can appreciate and apply them in everyday life. Parents and the community also have an important role by providing moral and practical support to children in learning and applying these values at home and in the surrounding environment. In addition, the government through the Ministry of Education and Culture must continue to provide policies, resources and training that support the implementation of Sulapa Eppa values in education. All of these parties must work synergistically to ensure that the values taught are not only understood theoretically, but also internalized and applied by students, so that

they grow into individuals with character, competence, and ready to contribute to global society.

Sulapa Eppa's contribution to affirming the Pancasila student profile, there are several aspects that need to be considered. First, Sulapa eppa as a Bugis philosophical concept provides a strong foundation for understanding human values and the perfection of the universe. This concept reflects the unity between humans and the universe, where human values are reflected in intelligence (Macca), honesty (Malempu'), courage (Warani), and firmness (Mageteng).

Second, in the educational context, the Sulapa eppa concept can be a guide for developing the character of Pancasila students. The values contained in Sulapa eppa, such as intelligence, honesty, courage and assertiveness, can be the basis for forming characters that suit the profile of Pancasila students. For example, intelligence includes not only intellectual intelligence, but also emotional and spiritual intelligence, which are important for producing individuals who have moral awareness and social concern.

Third, the Sulapa eppa concept can also help in building effective leadership in education. Educational leaders who internalize the values of Sulapa Eppa will be able to lead with honesty, courage and firmness. They will be role models for teachers and students in developing personalities in accordance with the values of Pancasila.

The role of teachers and educational leaders in integrating Sulapa Eppa values to affirm the Pancasila student profile, both also have important responsibilities. The teacher's role includes several aspects that support the process of internalizing Sulapa Eppa values to students. First, as transmitters of values and character developers, teachers must be able to teach the values of Macca and Malempu' effectively, as well as create a learning environment that supports student growth in terms of critical and creative thinking, as well as building noble morals. Second, teachers must be models of good behavior, demonstrating Sulapa eppa values in their daily actions, so that students can be inspired to adopt these values. Third, teachers play a role in creating a collaborative learning environment, supporting mutual cooperation and student independence, as well as integrating Warani and Mageteng values in class activities.

On the other hand, the role of educational leaders includes creating school policies and strategies that integrate Sulapa Eppa values in the curriculum and school activities. They are also responsible for assisting teachers' professional growth, by providing the training and resources necessary to teach and implement these values. In addition, as drivers of school culture, educational leaders must promote a school culture that reflects the values of Sulapa Eppa, thereby creating an environment that is conducive to the development of student character.

Thus, Sulapa Eppa's contribution to the affirmation of the Pancasila student profile can be seen in the formation of character that reflects human values, honesty, courage and firmness. Through understanding and implementing the Sulapa eppa concept in an educational context, it is hoped that a generation of students can be created Pancasila which has integrity, courage and responsibility, in accordance with Indonesia's education vision towards 2045.

CONCLUSION

The internalization of Sulapa Eppa values in educational leadership plays a crucial role in shaping student character in accordance with the Pancasila Student profile. Values such as intelligence (Macca), honesty (Malempu'), courage (Warani), and firmness (Magetteng) can be applied in various aspects of education to build a school culture that supports student character development. This process not only affects individual students but also helps in creating a conducive and meaningful educational environment. Educational leaders and teachers must collaborate effectively to integrate these values in the curriculum and school activities, so that students not only gain academic knowledge but also develop good character, in accordance with Pancasila values and local culture.

To achieve the integration of Sulapa eppa values in education, the following steps need to be taken: educational leaders must ensure policies and strategies support the implementation of these values, teachers must receive ongoing training, schools must create a learning environment that supports collaboration and character development, and support from parents and the community is very important. The government, through the Ministry of Education and Culture, must also provide relevant resources and policies. With these steps, it is hoped that Sulapa eppa values can contribute significantly to the formation of a profile of Pancasila students who have integrity and are ready to face global challenges.

CONFLICT OF INTEREST

Regarding the research, authorship, and publication of this paper, the authors report no potential conflicts of interest.

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