



School Culture Management Based on Toraja Local Wisdom Model Mangka Dolo Na Masiang

**Roberto Patabang Allolangi ^{a*}, Hamsu Abdul Gani ^b,
Ansar ^c, Syamsu A. Kamaruddin ^d and Wahira ^e**

^a Department of Educational Administration, Universitas Negeri Makassar, Indonesia.

^b Department of Engineering, Universitas Negeri Makassar, Indonesia.

^c Department of Education, Universitas Negeri Makassar, Indonesia.

^d Department of Social Science, Universitas Negeri Makassar, Indonesia.

^e Department of Educational Science, Universitas Negeri Makassar, Indonesia.

Authors' contributions

This work was carried out in collaboration among all authors. All authors read and approved the final manuscript.

Article Information

DOI: 10.9734/AJESS/2024/v50i41315

Open Peer Review History:

This journal follows the Advanced Open Peer Review policy. Identity of the Reviewers, Editor(s) and additional Reviewers, peer review comments, different versions of the manuscript, comments of the editors, etc are available here:

<https://www.sdiarticle5.com/review-history/113929>

Original Research Article

Received: 20/12/2023

Accepted: 29/02/2024

Published: 02/03/2024

ABSTRACT

This study aims to design a school culture management model based on Toraja local wisdom "mangka dolo na masiang". This research refers to the type and mechanism of research and development (R&D) from Borg & Gall. Data were collected using literature, documents, interviews, questionnaires, and observation techniques. The data obtained were analyzed by descriptive narrative. The results showed that: The design of the Toraja local wisdom-based school culture management model "mangka dolo na masiang" is a model product consisting of: a) planning; b) organizing; c) directing; d) and supervising. This Toraja local wisdom-based school culture management model "mangka dolo na masiang" can be used as a reference or guideline for school members in carrying out their duties and responsibilities and activities at school related to religious culture, social culture, work culture, environmental care culture, and culture of love for the Republic of Indonesia.

*Corresponding author: Email: robertoallolangi@gmail.com;

Keywords: Management; school culture; local wisdom

1. INTRODUCTION

School culture management, as defined by [1], is an extension of core education management. The term "management" etymologically derives from the word "to manage," which means to take care of, organize, implement, or oversee. In the context of education, management involves the process of planning, organizing, mobilizing, and controlling human resources and other resources to achieve goals effectively and efficiently.

According to [2], management encompasses specific tasks, referred to as management functions, which include planning, organizing, mobilizing, coordinating, directing, and supervising in the context of educational unit activities. Planning is a fundamental management function that involves determining future actions to achieve goals. In Toraja culture, planning is akin to the concept of "mangka dolo na masiang," which, when interpreted in Indonesian, means "finished before the sun rises," emphasizing the importance of thorough planning.

The following describes the functions of school management, namely planning, organizing, mobilizing, coordinating, directing, and supervising in the context of education unit activities. 1) Planning Function: School planning is the process of determining target tools, demands, estimates, goal posts, guidelines, and agreements that produce school programs that continue to grow [2]; 2) Organizing Function: School organization is the ability of the principal together with teachers, education personnel, and other personnel in the school to perform all managerial activities to realize the planned results by determining the planned results by determining the objectives, determining the structure of tasks, authority and responsibility [3]. Ha et al., [4] defines organizing as the process of dividing work into smaller tasks, assigning tasks to people according to their abilities, and allocating resources, as well as coordinating them in order to effectively achieve organizational goals; 3) Movement Function (*actuating*): Based on the whole set of management processes, implementation (*actuating*) is the most important management function. The planning and organizing functions deal more with the abstract aspects of the management process.

Actuating according to Terry means stimulating group members to carry out tasks with enthusiasm and good will. Actuating in the school organization is to stimulate teachers and other school personnel to carry out tasks with enthusiasm and good will to achieve goals with enthusiasm [5]; 4) Coordinating Function: Coordinating in the school organization is to unite a series of activities in the implementation of education and learning in schools by connecting, integrating, and aligning principals, teachers, education personnel, and other personnel so that it takes place in an orderly manner towards the achievement of a predetermined purpose [5].

Masaong & Tilomi, [6] stated that school culture is a system of meanings shared by the school community that distinguishes it from other schools, in line with Deal & Peterson in [7] that school culture is a set of values that underlie the behavior, traditions, daily habits, and symbols practiced by principals, teachers, administrative staff and students in the school environment. School culture is the hallmark, character or character, and image of the school, school culture as a distinctive characteristic of the school that can be defined through the values it embraces, the attitudes it has, the habits it displays, and the actions shown by all school members that form a special unity of the school system.

The scope of school culture management discussed in this study is five aspects of culture, namely: a. aspects of religious culture; b. aspects of social culture; c. aspects of work culture; d. aspects of environmental care culture, and cultural aspects of love NKRI. According to Halima et al., [8] religious culture is a set of religious values that underlie behavior, traditions, daily habits, and symbols practiced by principals, teachers, administrative staff and students.

Aspects of work culture, Ministry of Education and Culture Regulation No. 22/2020 on Competency Standards for School/Madrasah Principals. Minister of Education and Culture Regulation No. 19/2016 on Graduate Competency Standards for Primary and Secondary Education Units stipulates that a teacher is expected to have competencies that cover four dimensions, namely personality, social, professional, and pedagogic. Regulation of the Minister of Education and Culture No. 19 of 2016 on the Functional Position of Educational

Administrative Personnel. Permendiknas No. 22/2006 on Content Standards for Primary and Secondary Education Units mentions several obligations of students.

Local wisdom according to [9] is defined as a view of life and knowledge as well as a life strategy in the form of activities carried out by local communities in meeting their needs. Meanwhile, [10] states that local wisdom is customs and habits that have been traditionally carried out by a group of people for generations which are still maintained by certain customary law communities in certain areas [11] says that local wisdom can be understood as local ideas that are wise, full of wisdom, good value, which are embedded and followed by members of the community. Furthermore, [12] argues that local wisdom is a conceptual idea that lives in society, grows and develops continuously in people's consciousness from those related to sacred life to the profane (an daily part of life and mediocre in nature).

One of the local wisdom cultures of Toraja is the culture of "mangka dolo na masiang" if interpreted in Indonesian it is finished before the sun rises which means that the work is finished before it is done in the sense that everything before being done must be planned in advance so that the work is young and directed. Also "mangka dolo na masiang". is interpreted as work that is young to do. The culture of "mangka dolo na masiang" is often conveyed by parents to their children that what you do tomorrow you must have planned at night before going to bed, so that tomorrow morning you wake up no longer confused about what to do, but you just do what was planned last night.

Based on the description above, the facts in the field show that there are still many school members who carry out their duties and responsibilities not as expected. Therefore, the purpose of this research is to create a school culture management model based on Toraja local wisdom "mangka dolo na masiang" as a guide or reference for school members in carrying out their duties and responsibilities and activities at school.

2. METHODOLOGY

This study employs the Research and Development (R&D) method to develop a school culture management model based on Toraja local wisdom "mangka dolo na masiang" using the 4D development model (define, design,

develop, disseminate). According to [13] the R&D procedure involves four stages:

2.1 Define

This stage involves analyzing school management, school culture, and Toraja local wisdom to determine the research objectives and scope.

2.2 Design

This stage involves compiling a research plan, including the necessary skills, research objectives, research design, and testing possibilities within a limited scope.

2.3 Develop

This stage involves preparing materials, programming materials, and preparing supporting components. After the model is developed, it undergoes a validation test by experts and a practicality test by users, including principals, teachers, administrative staff, and students. The results of the validation test are then used to revise the model to meet the needs of users.

2.4 Disseminate

This stage involves socializing the developed model to principals, teachers, administrative staff, and students to obtain feedback on the model.

The research design in this study is phenomenology, which aims to describe and analyze the phenomena or facts about school culture management implemented by principals, teachers, administrative staff, and students at SMAN 2 Tana Toraja, SMAN 3 Tana Toraja, SMAN 4 Tana Toraja, SMAN 5 Tana Toraja, and SMAN 9 Tana Toraja. According to Susanto (2020), phenomenological studies seek to understand the meaning of a social phenomenon, symptom, or problem experienced by individuals. The study focuses on fostering good habits among school residents. The subjects of this study are principals, teachers, administrative personnel, and students at the aforementioned schools. The research involves observing administrative documents, activities of school members, habits, rules, and symbols of the school.

The data collection techniques used in this research and development include observation, questionnaires, interviews, and documentation.

The phenomenological approach and the use of multiple data collection techniques enhance the validity and reliability of the research findings.

3. RESULTS AND DISCUSSION

3.1 Religious Culture Management

Congregational prayers for Muslim school residents with the value of *kamatinurusan* culture (*das sollen* / ideal conditions), *Kamatinurusan* culture refers to the traditional culture of the people of Timor, specifically focusing on the role of women within the patriarchal system. It involves studying the context of oppression faced by women in a patriarchal society, such as the village of Tetaf, where women often become migrant workers to escape the constraints of their traditional roles. Despite changes in perspective after becoming migrant workers, upon returning to their villages, these women find themselves still subject to patriarchal norms, with their positions remaining subordinate to those of men. There are teachers, employees and students who do not participate in congregational prayers (*das sein* / real conditions), there is an imbalance caused by: (a) there is no schedule for teachers and employees to pray in congregation; (b) there is no student attendance and no picket teacher in charge of controlling / supervising students who pray; (c) there are no rules or consequences for students who do not participate in congregational prayers. Problem solving model: (a) hold a meeting and form a School Development Team (TPS); (b) TPS make a prayer schedule for teachers and staff; (c) TPS make attendance and form a picket to supervise/absent students during congregational worship; (d) TPS and student representatives discuss and make rules and consequences regarding congregational prayer. Products produced: (a) there is a School Development Team Decree; (b) there is a prayer schedule for teachers and staff; (c) there is attendance for students for congregational prayer; (d) there is a picket that takes attendance during the implementation of congregational prayer; (e) there are rules, regulations and consequences in congregational prayer.

All school members pray before and after carrying out activities with *kamatinurusan* culture (*das sollen* / ideal conditions), There are school members who do not pray before and after carrying out activities (*das sein* / real conditions), there is an imbalance caused by: (a) not accustomed to praying upon arrival at school or before and after activities; (b) sometimes forget

to pray if they are in a hurry. The problem-solving model is TPS and student representatives discuss and make a joint commitment in writing that contains praying before and after carrying out activities. The resulting product is that there is a general schedule of daily activities by all school residents, namely there is a written joint commitment that contains praying before and after carrying out activities.

All teachers who teach during worship hours on the first or last week of each month follow worship with students with our culture of management (*das sollen* / ideal conditions), There are teachers and students who do not participate in joint worship on the last week of each month (*das sein* / real conditions), there is an imbalance caused by: (a) no one coordinates collective worship activities; (b) there are no rules for teachers to follow worship with students; (c) there are no consequences for students who do not participate in collective worship. Problem-solving model: (a) TPS formed a team of coordinators of joint worship activities; (b) TPS made rules for teachers and employees to participate in joint worship; TPS made rules for students to worship together. Products produced: (a) there is a decree for the team of coordinators of collective worship activities; (b) there are written rules for teachers to participate in collective worship with students; (c) there are written rules for students to worship together.

3.2 Social Culture Management

From the above research results, the following hypotheticals can be made:

All school members apply smile, greet, welcome, polite, courteous (*5S/ senyum, sapa, salam, santun, sopan*) to all school members with *mabalele* culture (*das sollen* / ideal conditions), there are school members who do not implement / apply 5S (*das sein* / real conditions), there is an imbalance caused by not being accustomed to implementing / applying 5S. The solution model is to make regulations in the implementation /application of 5S. The resulting product is a regulation in the implementation/application of 5S.

Principals, teachers, employees or those assigned to visit students who have not come to school for days without information with *si to'longi* culture (*das sollen* / ideal conditions), there are those who are assigned not to visit / visit students who have not come to school for days without information (*das sein* / real

conditions), there is an imbalance caused because there is no clear written rule about visiting students. The solution model is that TPS makes clear written rules about visiting students who do not come to school. The resulting product is a clear written rule about visits to students who do not come to school.

All school members establish family relationships, help overcome the shortcomings or difficulties faced and cooperate with all school members with the culture of the rapu (das sollen / ideal conditions), there are school members who do not cooperate with all school members (das sein / real conditions), there is an imbalance caused by the lack of personal approach to teachers, staff and students who rarely cooperate. The solution model is TPS making rules and regulations that contain how to cooperate between school members. The resulting products are rules, ethics and regulations that contain how to cooperate between school members.

Principals, teachers, staff and students provide information to the school if they are unable to attend school with mataratte' culture (das sollen / ideal conditions), there are teachers, staff and students who do not inform the school if they are unable to attend (das sein / real conditions), there is an imbalance caused by no written rules for providing information if they are not at school. The solution model is that TPS makes written rules for school members if they do not go to school. The resulting product is a written rule for school members if they do not go to school.

Teachers, staff and students ask permission to the principal or to the picket teacher if they leave school prematurely with si angga' culture (das sollen / ideal conditions) there are teachers, staff and students do not ask permission to the picket teacher or to the principal if they leave school prematurely (das sein / real conditions), there is an imbalance caused by no written rules for asking permission if leaving school prematurely. The solution model is for TPS to make a written rule to ask permission from the principal or the picket teacher if leaving school prematurely. The resulting product is a written rule to ask permission from the principal or picket teacher if leaving school prematurely.

Principals, teachers and staff call students and ask to convey reasons and find solutions when there is behavior or actions that are not in accordance with the rules and regulations that apply in schools with the culture of si pakilala

(das sollen / ideal conditions), there are teachers, staff who are not active in handling when there are students who act not in accordance with the rules (das sein / real conditions), there is an imbalance caused because there is no clear procedure for handling students who do not run according to school rules. The solution model is that TPS makes clear procedures for handling students who do not run according to school rules. The resulting product is a clear written procedure for handling students who do not run according to school rules.

School members visit school members who are grieving / experiencing calamities with the culture of si pakatana (das sollen / ideal conditions), there are school members who do not participate in visiting school members who are grieving / experiencing calamities (das sein / real conditions), there is an imbalance caused by the absence of firmness and joint decisions regarding visits to the bereaved / experiencing calamities. The solution model is to hold deliberations by teachers and staff and make decisions regarding the mechanism for visiting the bereaved / experiencing a disaster. The resulting product is a decree on the results of deliberations regarding the mechanism of visits to the bereaved / experiencing calamities.

3.3 Work Culture Management

From the above research results, the following hypotheticals can be made:

The principal made a decree on the distribution of teaching duties and other additional duties along with job descriptions with matinuru' lan passanan culture (das sollen / ideal conditions), there is a decree on the distribution of duties that is not accompanied by job descriptions made by the principal (das sein / real conditions), there is an imbalance that is not specifically described duties and responsibilities in the decree made. The solution model is that the principal makes a decree with specific job descriptions and responsibilities. The resulting product is a decree with specific job descriptions and responsibilities.

Teachers, employees have a notebook of coaching / case resolution in schools with ma'pasadia dolo culture (das sollen / ideal conditions), there are principals, teachers who do not have a book of case resolution in schools (das sein / real conditions), inequality occurs because there is no delivery or special rules regarding the notebook of coaching / case resolution in schools. The solution model is that

TPS creates and socializes special rules regarding the coaching/case resolution notebook at school. The resulting product is a special rule regarding the coaching/case resolution notebook at school.

Principals have a notebook for coaching teachers, staff and students with ma'pasadia dolo culture (das sollen / ideal conditions), there are principals who do not have a notebook for coaching teachers, staff and students (das sein / real conditions), there is an imbalance because no teacher, employee coaching program is made. The fractional model is that the principal makes a coaching program for teachers, staff and students. The resulting product is a coaching program for teachers, employees, and students.

School principals have class supervision books, learning administration inspection books with ma'pasadia dolo culture (das sollen / ideal conditions), there are principals who do not have class supervision books, learning administration inspection books (das sein / real conditions), there is an imbalance because they do not administer the results of supervision and administrative inspection results by the principal. The solution model is that the principal administers the class supervision book, the learning administration inspection book. The resulting product is the administration of supervision books and administrative inspection books by school principals.

The principal made the decree of the odd semester committee, even semester committee, US committee, Maulid committee, Christmas committee, and other committees as well as detailed committee job descriptions with matinuru' lan passanan culture (das sollen / ideal conditions), the decree of the odd semester committee, even semester committee, US committee, Maulid committee, Christmas committee, and other committees were not accompanied by committee job descriptions (das sein / real conditions), there was an imbalance, namely there were activities for which no decree was made, and there were no specific job descriptions. The solution model is that the principal makes a committee decree accompanied by a specific job description. The resulting product is a committee decree for all activities accompanied by specific job descriptions.

Teachers make learning tools (syllabus, prota, prosem, lesson plans, evaluation, analysis) with matinuru' lan passanan culture (das sollen / ideal

conditions), there are teachers who do not make an analysis (das sein / real conditions), there is an imbalance because the teacher has not understood in terms of making an analysis. The solution model is to hold MGMP at the beginning of the semester for training in the preparation of teacher learning tools. The resulting product is a learning tool for all teachers.

Teachers and staff have programs at the beginning of the year, daily, weekly, monthly, semester and end of the year with matinuru' lan passanan culture (das sollen / ideal conditions), there are teachers and staff who do not have programs at the beginning of the year, daily, weekly, monthly, semester and end of the year (das sein / real conditions), there is an imbalance caused by: a) not understanding how to make a program; b) not required by the principal. The solution model is to hold MGMP at the beginning of the school year to prepare the work program for teachers and staff and monitored by the principal. The resulting product is a work program for teachers and staff at the beginning of the school year.

The principal, TPS and student representatives make rules and regulations and school code of ethics, rules for educators and education personnel, student rules, rules for the use of school facilities and infrastructure with passanan ta sola culture (das sollen / ideal conditions), there are rules that are not made (das sein / real conditions), there is an imbalance because there are rules that are conveyed orally only. The solution model is that the principal, TPS and student representatives make in writing all the rules in the school and are socialized again to all school residents. The resulting product is that there are all rules in writing.

The principal, TPS and student representatives make a program to hold pesantren in Ramadan and break the fast together with ma'pasadia dolo culture (das sollen / ideal conditions), there are school members who do not participate in breaking the fast together (das sein / real conditions), there is inequality because they are only encouraged to participate in breaking the fast together. Model solution The principal, TPS and student representatives create a program and rules in breaking the fast together. The resulting product is a program for breaking the fast together.

Principals, teachers and staff have daily journals and record/agendize activities/activities carried out at school with matinuru' lan passanan culture

(das sollen/ideal condition), some teachers and staff have daily journals (das sein/real condition), there is an imbalance because a daily journal is not required. Model solution Held a meeting of principals, teachers, and staff to discuss the purpose and benefits of daily journals and to make regulations and socialize them to all school members. The resulting product is a daily journal book for principals, teachers and staff.

Every working day, the principal monitors the security, order and comfort of the school, monitors the picket teachers, picket students, picket employees, 11K officers, and morning roll call, checks the attendance and continuity of the teaching and learning process with *matinuru' lan passanan* culture (das sollen / ideal conditions), there are principals who do not work every day, monitoring the security, order and comfort of the school, monitoring the picket teachers, picket students, picket staff, 11K officers, and morning roll call, checking the attendance and continuity of the teaching and learning process (das sein/real conditions), there is an imbalance because there is no work schedule/program or daily journal of the principal. The principal's solution model is to make a daily work schedule/program (daily journal). The resulting product is a daily work schedule/program (daily journal) of the school principal.

At the beginning of each semester, principals check the work programs of teachers, employees, student councils and additional duties of teachers and other preparations that support the teaching and learning process at school with *matinuru' lan passanan* culture (das sollen / ideal conditions), there are principals who do not at the beginning of each semester, check the work programs of teachers, employees, student councils and additional duties of teachers and other preparations that support the teaching and learning process at school (das sein / real conditions), there is an imbalance because they do not have a semesterly work program. The solution model is that the principal makes a complete work program. The resulting product is a complete principal work program.

All school members obey the rules and regulations that apply at school with *kamatinurusan* culture (das sollen / ideal condition), there are school members who do not obey the rules and regulations that apply at school (das sein / real condition), there is an imbalance because: a) school rules are not made specifically as a whole; b) inconsistency in treating the rules made. The solution model is

that TPS and student representatives make all the rules and consequences to be consistently enforced at school. The resulting product is an order and its consequences.

All school members start and finish work on time according to the schedule set with the culture of *matinuru' lan attu pura di ato'* (das sollen / ideal conditions), there are school members who do not work and finish work on time according to the schedule set (das sein / real conditions), there is an imbalance because they do not make rules regarding timeliness in completing work. The solution model is that the principal, TPS makes regulations regarding punctuality in completing work and socializes them to all school members. The resulting product is that there are regulations made regarding punctuality in completing work.

All school members dress and wear attributes neatly in accordance with the rules set by the *kamatinurusan* culture (das sollen / ideal conditions), there are school members who do not dress and wear attributes neatly in accordance with the rules set (das sein / real conditions), there is an imbalance because: a) the rules made have not been accompanied by consequences; b) inconsistency in implementing the rules made. The solution model is that the school principal, TPS makes a dress code accompanied by consequences and socialized to all school members. The resulting product is a dress code with consequences.

All school community members come to school and go home from school on time with *matinuru' lan attu pura di ato'* culture (das sollen / ideal condition), there are teachers, staff and students come to school and go home from school not on time (das sein / real condition), there is an inequality because there is no mutually agreed rule about the time to come and go home. The solution model is that the principal, TPS make regulations about school arrival and return times. The resulting product is a regulation about school arrival and return times.

3.4 Environmental Care Culture Management

From the above research results, the following hypotheticals can be made:

All school members pick up garbage in the place where they pass with *masero* culture (das sollen / ideal condition), there are school members who do not pick up garbage in the place where they pass (das sein / real condition), there is an

imbalance because there are no rules and regulations about caring for the environment. The solution model is that the principal together with TPS make rules and regulations about caring for the environment. The resulting product is that there are rules and regulations about caring for the environment.

All school members clean/tidy up the workplace before and after work with masero na torro melo culture (das sollen/ideal condition), there are school members who do not clean/tidy up the workplace before and after work (das sein/real condition), there is inequality because there are no rules and regulations about tidying up the place before and after carrying out tasks. The solution model is that the principal together with TPS make rules and regulations about tidying up the place before and after carrying out tasks. The resulting product is that there are rules and regulations about tidying up the place before and after carrying out tasks.

Teachers, employees and picket students carry out tasks in accordance with the duties and responsibilities of picket with matinuru 'lan passanan culture (das sollen / ideal conditions), there are teachers, employees and picket students who do not carry out tasks in accordance with the duties and responsibilities of picket (das sein / real conditions), there is an imbalance because there is no written consequence for teachers, employees and students who do not picket. The solution model is that the principal together with TPS makes a description of picket duties and consequences for those who do not carry out pickets with culture. The resulting product is a description of picket duties and consequences for those who do not carry out picket.

Teachers and students tidy up / organize the classroom before carrying out the learning process with masero na torro melo culture (das sollen / ideal conditions), there are teachers who do not tidy up / organize the classroom before carrying out the learning process (das sein / real conditions), there is an imbalance because there are classes that do not have written classroom rules and regulations. The solution model is that the principal together with TPS make class rules and regulations. The resulting product is class rules and regulations.

School community members check the school environment in accordance with the duties and

responsibilities before school is over with matinuru' lan passanan culture (das sollen / ideal condition), there are school community members who do not check the school environment in accordance with the duties and responsibilities before school is over (das sein / real condition), there is an imbalance because there is no regulation and schedule to check the school environment before school is over. The solution model of the principal together with TPS made a regulation and schedule to check the school environment before school ended. The resulting product is a regulation and schedule for checking the school environment before school ends.

School members who borrow or use items in the school after use return them to their place and as in the previous situation with the culture of di pasule lako inanna (das sollen / ideal conditions), there are school members who borrow or use items in the school after use I return them to their place and as in the previous situation (das sein / real conditions), there is an imbalance because there are no rules and regulations for the use of tools and materials at school. The solution model is that the principal together with TPS make rules and regulations for the use of tools and materials at school. The resulting product is that there are rules and regulations for the use of tools and materials at school.

3.5 Love NKRI Culture Management

From the above research results, the following hypotheticals can be made:

As a tolerant religious community, all school members celebrate Maulid and Christmas held at school with tallu batu lalikan culture (das sollen / ideal conditions), there are school members who do not participate in celebrating Maulid and Christmas held at school (das sein / real conditions), there is an imbalance because they do not form a detailed committee job description. The solution model is that the principal, TPS and student representatives create a program and committee and job description to celebrate religious holidays. The resulting product is a program and committee and job description to celebrate religious holidays.

Following the flag ceremony every Monday and other national holidays with our culture of management (das sollen / ideal conditions), there are school members who do not follow the flag ceremony every Monday and other nationa

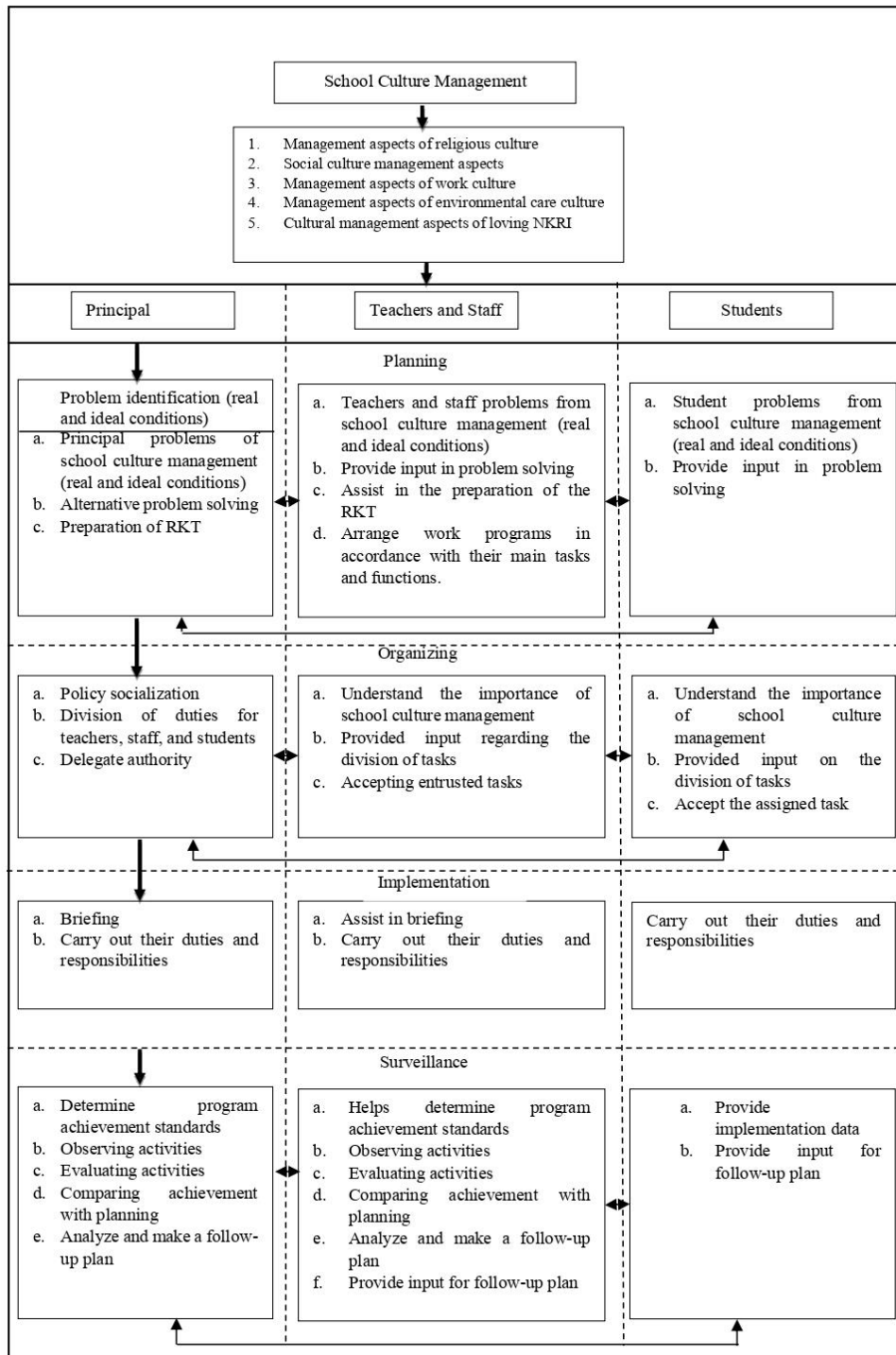


Fig. 1. School Culture management model based on toraja local wisdom "mangka dolo na masiang" II (practicality / final validation)

holidays (das sein / real conditions), there is inequality because there are no consequences for teachers and employees who do not participate in the ceremony. The solution model is that the principal together with TPS make rules

and consequences in the implementation of the ceremony and socialize it to all school members. The resulting products are rules and consequences in the implementation of the ceremony.

3.6 School Culture Management Model Based on Toraja Local Wisdom "Mangka Dolo Na Masiang"

The development design of the school culture management model based on Toraja local wisdom "mangka dolo na masiang" was validated by management experts in the form of a school culture management model based on Toraja local wisdom "mangka dolo na masiang". Furthermore, after validation by experts, the model was revised and then the revised model was tested for practicality or limited trial by users, namely principals, teachers, staff and students at SMAN 2 Tana Toraja, SMAN 3 Tana Toraja, SMAN 4 Tana Toraja, SMAN 5 Tana Toraja, and SMAN 9 Tana Toraja. After the limited trial was completed, then the model was revised and continued with a broad trial and the stage was completed and the model was said to be finalized.

The Toraja local wisdom-based school culture management model "mangka dolo na masiang" resulting from the expert validation was then brought to five high school principals, 20 teachers, and six employees to validate its practicality. The result is the Toraja local wisdom-based school culture management model "mangka dolo na masiang" II Final as mentioned.

4. CONCLUSIONS

Based on the results of research and discussion, it can be concluded that: Toraja local wisdom-based school culture management model "mangka dolo na masiang" as a result of model development consists of: a) planning; b) organizing; c) implementing; d) and supervising. The resulting Toraja local wisdom-based school culture management model "mangka dolo na masiang" can be used as a reference or guideline for school members in carrying out their duties and responsibilities and activities at school.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

REFERENCES

1. Sheridan J. A study of culture and conflict management styles of community college employees. *Education Masters*; 2007.

Available:https://fisherpub.sjf.edu/education_ETD_masters/120

2. Kravchenko H, Pochuieva O. Instruments for regulation the system of adaptive management development of higher educational institutions. Publishing House "Baltija Publishing."; 2020. Available:<http://www.baltijapublishing.lv/omp/index.php/bp/catalog/view/31/604/1267-1>
3. Jäderberg Y, Kristiansson E. Management by Objectives in the culture sector; 2007. Available:<https://gupea.ub.gu.se/handle/2077/4780>
4. Ha HTL, Pham ATK, Nguyen HT, Duong, HTT. Training Pedagogical Skills: Evaluation of Lecturers and Teacher Training Students at Educational Universities in Vietnam. *EURASIA Journal of Mathematics, Science and Technology Education*. 2021;17(12). Available:<https://doi.org/10.29333/ejmste/11418>
5. Sagala A. Professional skills of teachers and education personnel. Alfabeta; 2013.
6. Masaong AK, Tilomi AA. Kepemimpinan Berbasis Multiple Intelligence: Sinergi Kecerdasan Intelektual dan Spiritual untuk Meraih Kesuksesan yang Gemilang. Alfabeta; 2011.
7. Maryamah E. Pengembangan Budaya Sekolah. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*. 2016;2(02):86–96.
8. Halima H, Saguni F, Rustina R. The effect of school religious culture on students' emotional intelligence at state junior high school. *International Journal of Contemporary Islamic Education*. 2021;3(1):Article 1. Available:<https://doi.org/10.24239/ijcied.Vol3.Iss1.32>
9. Pamenang FDN. Local wisdom learning as an effort to increase cultural knowledge: Students' perception as prospective teachers. *IJIET (International Journal of Indonesian Education and Teaching)*. 2021;5(1):Article 1. Available:<https://doi.org/10.24071/ijiet.v5i1.3050>
10. Miqat N, Nur R, Fattah V, Sulilawati S, Purnamasari I. Local wisdom of customary law community to realize food sovereignty in Central Sulawesi. *Jambura Law Review*. 2021;3(2):Article 2. Available:<https://doi.org/10.33756/jlr.v3i2.10167>

11. Irwan I, Taufiq MA, Fernando R. A review of the integration of local wisdom in english language teaching in 5.0 society era. Proceeding IAIN Batusangkar. 2020;1(3): Article 3.
12. Rofah A, Santoso S, Suryani FB. Design of Project Story Book Development Based On Local Wisdom Of Kudus District. Jurnal Prakarsa Paedagogia. 2022;5(1):Article 1.
13. Admin. (March 4). Mengenal Metode Pengembangan Perangkat Pembelajaran Model 4D. Lembaga Penelitian Dan Pengabdian Masyarakat; 2022. Availabele:<https://doi.org/10.24176/jpp.v5i1.8670>
14. Admin. (March 4). Mengenal Metode Pengembangan Perangkat Pembelajaran Model 4D. Lembaga Penelitian Dan Pengabdian Masyarakat; 2022. Availabele:<https://lp2m.uma.ac.id/2022/03/04/mengenal-metode-pengembangan-perangkat-pembelajaran-model-4d/>

© Copyright (2024): Author(s). The licensee is the journal publisher. This is an Open Access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Peer-review history:

The peer review history for this paper can be accessed here:
<https://www.sdiarticle5.com/review-history/113929>