

Improving Learning Interaction through *Siri* Culture in Rector Leadership (Case Study of Puangrimanggalatung University)

Ambo Upe^{1*}, Toho Cholik Mutahir¹, Bambang Suratman¹

¹Universitas Negeri Surabaya, Surabaya, Indonesia



DOI: <https://doi.org/10.56707/ijoerar.v3i4.122>

Sections Info

Article history:

Submitted: June 3, 2025

Final Revised: June 10, 2025

Accepted: June 11, 2025

Published: June 12, 2025

Keywords:

Higher education leadership

Cultural values of *siri*

Humanizing

Respecting

Remembering and learning

ABSTRACT

Objective: This study aims to analyze the implementation of *siri* cultural values – *sipakatau* (humanizing and respecting), *sipakalebbi* (appreciating and praising), and *sipakainge* (reminding one another) – in the rector's leadership to improve learning interaction in higher education. **Method:** Using a qualitative approach and case study design, data were collected through in-depth interviews, participant observation, and documentation at Puangrimanggalatung University. **Results:** The findings reveal that the rector applies the values of *siri* synergistically: *sipakatau* fosters mutual respect among all academic elements, *sipakalebbi* builds a culture of appreciation, and *sipakainge* strengthens accountability through constructive feedback. These values contribute to a more harmonious, ethical, and inclusive academic environment. **Novelty:** The novelty of this research lies in the integration of indigenous *siri* cultural values into modern higher education leadership practices, offering a contextual model of value-based leadership rooted in local wisdom.

INTRODUCTION

Indonesia has many diverse cultures, religions, races, ethnicities, tribes, languages, others (Ode & Rachmawati, 2017; Purbasari & Suharno, 2019), which are inherited values useful in avoiding conflict in society. *Siri* culture as one part of the diversity of the Bugis-Makassar tribe of South Sulawesi from the past until now has always been in overcoming any conflict that occurs through *sipakatau* (mutual humanization and respect), *sipakalebbi* (mutual appreciation of advantages), *sipakainge* (reminding each other, reprimanding each other, evaluating each other and guiding each other to the right path) to create peace or harmony in society or between leaders and subordinates (Mattuda, 1985) so that it becomes a solution in anticipating disharmony amid of the life of the Indonesian nation which is Unity in Diversity (Arliman, 2018).

Higher education is one of the places where various diversities gather sometimes conflicts have occurred in the past few years, where many have received news through electronic and other media are universities in South Sulawesi which are carried out in the form of physical and non-physical disputes that may be caused by human behavior, organizational structure, communication (Wahyosumidjo, 2002), or intrapersonal, interpersonal, intragroup, intergroup, intraorganizational, or inter-organizational (Mulyasa, 2003), to anticipate so that conflict does not occur, the rector takes a policy of applying the cultural value of *siri* as social interaction through *sipakatau*, *sipakalebbi*, and *sipakainge* in leadership in Based on the background and previous research, this paper focuses on *siri* culture as social interaction through *sipakatau*, *sipakalebbi*, and *sipakainge* applied and whether the application is carried out synergistically while the research objectives are to describe and analyze the values of *siri* culture as social interaction through *sipakatau*, *sipakalebbi*, and *sipakainge* in the leadership of Uniprima rector in the implementation of learning.

The application of *sipakatau*, where the rector of Uniprima together with subordinates are in the same position, namely both opening themselves to have attitudes and behaviors that humanize and respect each other regardless of differences in ethnic groups, religions, races, education, positions, and others. The application of *sipakalebba* where the rector of Uniprima with subordinates are in the attitude and behavior of mutual appreciation of strengths, not looking for weaknesses or shortcomings so that the concept of *sipakalebba* carries the spirit of positive thinking and behavior to maintain calm.

The application of *sipakainge* where the rector of Uniprima with subordinates gave birth to the nature of reminding each other, reprimanding each other, evaluating each other, and guiding each other to a good or right path and the existence of *sipakainge* is proof that the rector and subordinates are human beings who are never free from shortcomings and mistakes. The application of *siri* culture as *sipakatau*, *sipakalebba*, and *sipakainge* in the leadership of the rector of Uniprima in learning is intended to avoid every element of leadership ranging from university leaders, faculties, institutions and bureaus, study programs, lecturers, education personnel and students (subordinates) so as not to behave and behave egoistically who want to win alone or avoid the possibility of tension or conflict between elements of university leaders, faculties, study programs, lecturers, education personnel and students.

On the other hand, it is a good moment to open up to receive input from various value-based leadership theories as input material in reformulating local wisdom-based leadership, especially Bugis, leadership which is now increasingly marginalized and oriented to transactional values that are less humanizing, This is with the thought that in the present era and the future humans must always think locally and act globally, meaning that if he is a leader in carrying out leadership to be successful and grounded, he needs to open his mind to developments that occur in the world, but must not forget his cultural values as has been proven by Japan, Korea, China and Taiwan which are the driving force of development (Junid, 2016).

Research on the application of *siri* cultural values through *sipakatau*, *sipakalebba*, and *sipakainge* has been widely conducted including on school leadership behavior (Kairawan, 2017), accounting (Suhartono, et al., 2019), family, school, and community life (Kasma et al., 2015; Abdollah & Sulo, 2018), student communication forums (Khotimah, 2013), public services (Tahir & Tahir, 2017), mental revolution and national independence (Bustam, 2015), law and government (Qamar et al., 2018), eradicating corruption (Rahim, 2019), preventing intolerant attitudes (Herlin et al., 2020), humanitarian fields (Darmawati, 2018), social cultural systems and personalities (Amin & Karim, 2018).

Based on the background and previous research, this paper focuses on *siri* culture as social interaction through *sipakatau*, *sipakalebba*, and *sipakainge* applied and whether the application is carried out synergistically while the research objectives are to describe and analyze the values of *siri* culture as social interaction through *sipakatau*, *sipakalebba*, and *sipakainge* in the leadership of Uniprima rector in the implementation of learning.

Value-based leadership in learning

People who are successful in carrying out leadership need to have three perspectives in terms of leaders, followers, and relationships (Luthans, 2006). Leader is the right behavior

of a person in the role of leader, followers are subordinates who need to be motivated to be able to work well and relationships are trust, respect, and mutual obligations that generate influence between leaders and subordinates. Furthermore (Dubrin, 2007), states that good leadership can instill confidence and gain support from subordinates in achieving organizational goals. In addition to support, successful leaders according to Daft (2005), are also able to build good relationships between leaders and subordinates through togetherness values. The values of togetherness are obtained from ideological values that need to be internalized by leaders to subordinates in carrying out tasks (Trevino et al., 2004).

The presentation confirms that carrying out leadership, should be value-based as the basis for moving the organization because it can raise the dignity of the institution (Copeland, 2014; Clarke, 2018), or the institution can excel and succeed if it has values and trust (Peregrym & Wollf, 2013; Hasham, 2008). While the others states that it can change the attitude or behavior of subordinates through good speech and provide benefits in guiding leaders and subordinates to achieve common goals (Reese, 2017; Heathfield, 2018). Meanwhile, value-based leadership has been proven to provide good results in improving the performance of institutions or organizations, namely authentic, ethical, transformational, spiritual, and servant (Klenke, 2007; Avolio & Gardner, 2005).

Authentic leadership is about self-awareness in thinking, behaving, and acting and is always perceived by subordinates as having good moral values, being insightful, having good strengths, being aware of the situation, always feeling confident, optimistic, and full of resilience. This leadership has behaviors, namely: understanding the purpose, practicing solid values, leading with the heart, building humanizing relationships, and showing high self-discipline (George, 2014). These behaviors require leaders to have positive psychological capacity and promote a positive climate through deep self-awareness, internalized moral perspectives, balanced information processing, and transparent relationships between leaders and subordinates to encourage positive self-development (Azahra, 2015).

Transformational leadership is related to how leaders inspire and energize subordinates to work towards common goals (Dóci & Hofmans, 2015; Føllesdal & Hagtvvet, 2013), and also leaders act as agents of change by motivating and increasing subordinate confidence (Busari, 2019). This leadership requires leaders and subordinates to move towards common goals. This leadership has four behaviors, namely idealized influence, inspirational motivation, intellectual stimulation, and individual consideration (Avolio et al., 2014). Idealized influence is when leaders provide vision and formulate goals to create admiration, belief, and self-confidence in subordinates. Inspirational motivation is when leaders encourage subordinates to have the same enthusiasm and motivation to achieve common goals. Intellectual stimulation behavior is when leaders encourage subordinates to find new ways or innovate so that they are useful for the institution. Individual consideration is where leaders give personal attention to subordinates, and make subordinates feel appreciated in a good and wise manner.

Ethical leadership aims to make leaders wise and prudent in carrying out leadership so that institutions can develop well (Jha & Singh, 2019; Mandachian et al., 2018). Furthermore, it was revealed that ethical leadership involves personal integrity as an

attribute that explains leadership effectiveness (Yukl et al., 2013; Mills & Boardley, 2017). Ethical leadership emphasizes honesty and consistency in the values and behavior of leaders. Ethical leadership has behaviors of integrity, altruism, humility, empathy and healing, personnel development, justice, and empowerment while (Mills & Boardley, 2017; Northouse, 2013), mentions five behaviors, namely respecting subordinates, serving subordinates, good ethics, honest ethics, and ethics of building community.

Spiritual leadership leads subordinates by inspiring, awakening, influencing, and moving through exemplary behavior, compassion, or through values of goodness and divine nature in achieving goals (Mujtahid, 2016). This leadership brings the worldly dimension to the divine dimension and relies more on spiritual intelligence (Tobroni, 2015). Furthermore, the scholars explain spiritual leaders who determine the journey, and goals and mobilize subordinates through broad social and spiritual appeal, instill high ideals, and develop beliefs and hopes (Guill'en et al., 2015). This leadership has altruistic love behavior, beliefs/hopes, and vision (Bayighomog & Arash, 2019; Salehzadeh et al., 2019). Broader than this behavior, working hard based on responsibility, discipline, honesty, modeling, and always being grateful for every success and failure based on sincerity and patience (Bafadal et al., 2018; Gunawan et al., 2020).

Servant leadership begins with a natural feeling where the leader wants to serve by first serving subordinates, then becomes a conscious choice leading him to aspire to be a leader (Robert, 2016). Servant leaders always listen to opinions, praise, support, and direct subordinates when they deviate from organizational goals. Servant leaders find out what subordinates need to be successful in realizing subordinates' desires (Lee et al., 2020). Servant leaders are encouraged to follow the conscience of subordinates rather than their conscience so that subordinates will benefit. The main goal of servant leaders is to serve the interests of subordinates as best they can (Wu et al., 2021), or to help subordinates achieve their desires (Chaturvedi et al., 2019). This means that servant leaders prioritize serving subordinates rather than serving themselves. Servant leadership gains strength from the influence of leaders when serving subordinates (Lee et al., 2020), where the power they have is used to direct subordinates rather than to force them (Etzioni, 2019). Servant leaders set a good example for subordinates (Keker et al., 2019). The behavior of this leadership is empathy where the leader understands the needs and motivates subordinates to create conditions that allow subordinates to develop well (Allen et al., 2018; Lumpkin & Achen, 2018), persuasive where the leader directs subordinates with behavior that is directive in nature (Lee et al., 2020; Megheirkouni, 2020), self-awareness where the leader understands himself and then makes improvements to what is considered weak in serving subordinates (Arai et al., 2019; Frémeaux & Pavageau, 2020; Giambatista et al., 2020), membership where the leader is responsible for the actions of subordinates rather than blaming them if something goes wrong (Andersen, 2018; Luu, 2020; Tuan, 2020), and commitment to the growth of subordinates where the leader focuses on ensuring subordinates achieve their goals and fulfill their desires (Harris et al., 2020; Upadyaya & Salmela-Aro, 2020).

Paying attention to the presentation of leadership based on these values provides information that leaders first need to practice good exemplary attitudes and behaviors to be an example or model for subordinates, and in this leadership also gain an

understanding of where there are attitudes and behaviors of leaders that need to be oriented on how to humanely, respect, appreciate, praise and remind. These attitudes and behaviors are basically the values of *siri* culture as social interactions through *sipakatau*, *sipakalebbi*, and *sipakainge* which need to be applied in the rector's leadership in learning, especially those related to graduate competencies, content, processes, assessments, lecturers, and education personnel, facilities, and infrastructure, management, and financing.

Siri Cultural Values as Social Interaction

Sipakatau (Humanize and Respect)

Sipakatau in the Bugis language means respecting other humans for equal treatment according to their dignity as humans without any distinguishing elements (Badami, 2015), the same view (Syarif et al., 2016), the mirror does not differentiate or equalize, is not hostile, *sipakatau* guides humans to always behave correctly, through good character (Kaddi & Dewi, 2017). *Sipakatau*, apart from being a basic value in carrying out social interactions, is also a set of beliefs, knowledge, thought patterns, and behavior in a society to achieve certain goals (Jufri, 2010). *Sipakatau* positions humans as noble creatures of God, therefore they must be appreciated and treated well (Safitri & Suharno, 2020; Rahim, 2019).

This explanation provides an understanding that *sipakatau* is a concept about a set of beliefs, thought patterns, attitudes, and behaviors that are always oriented towards how to humanize and respect the dignity and honor of humans as noble creatures of God and must be treated properly like humans without looking at the religious background, group, economic status, tribe, position, rank, education, and others.

Sipakalebbi (Respect and Praise Each Other)

Sipakalebbi in the understanding of the Bugis community is a form of appreciation from a human being towards the nobility that is inherent or attached to another human being, because no human being is born into this world without bringing their nobility, so it is fitting for humans to give and receive noble treatment without recognizing differences. This is by the view expressed by previous study that *sipakalebbi* is interpreted as the nature of mutual glorification or respect (Buchori & Fakhri, 2018). The nature of respect means that humans are creatures who like to be praised and treated well. The same thought revealed that *sipakalebbi* means mutual respect and praise for each other, which means it contains the meaning of loving each other, working together, and tolerating each other without looking at social status, religion, ethnicity, culture, and others (Herlin et al., 2020). Furthermore *sipakalebbi* means respecting each other which means acknowledging each other's strengths and acknowledging one's shortcomings or, accepting all circumstances with an open heart and covering each other's shortcomings (Qamar et al., 2018).

This explanation provides an understanding that *sipakalebbi* is a concept that views humans as creatures who like to be praised or treated according to their respective strengths so that this concept can create a pleasant atmosphere for anyone who is in a condition of being praised or appreciated.

Sipakainge (Remind Each Other)

Sipakainge is a value that provides confirmation that humans are mortal creatures who are far from perfect and are not free from mistakes, whether intentional or not, *sipakainge* which means reminding each other is one of the prevention efforts so that humans avoid actions that violate established norms. *Sipakainge* that is given can be done in the form of criticism or suggestions for mistakes and shortcomings that are made because humans are not free from mistakes so they avoid actions that violate established norms (Qamar et al., 2018). The same view is conveyed that *sipakainge* is criticism or suggestions that are needed to make improvements to mistakes and shortcomings or direct humans to improve behavior (Rahim & Syuaib, 2012).

This explanation provides an understanding that *sipakainge* is a concept to prevent humans from doing things that violate established norms or a concept to make humans more open in order to improve their quality.

RESEARCH METHOD

Selection of the Informants

Based on the focus and objectives, this type of research is qualitative to produce descriptive data, either written or spoken words from informants observed related to the application of *siri* cultural values in social interactions, namely as *sipakatau*, (humanizing and respecting) *sipakalebhi* (appreciating and praising), and *sipakainge* (reminding) in the leadership of the rector in learning. The informant of this research is the rector the main informant who will then appoint other informants who have been actively involved in implementing the rector's leadership based on *siri* cultural values. The appointment of informants was carried out by purposive sampling, namely, the informants who were determined did not depend on the number of the population but most importantly were representatives who could provide satisfactory data, and the results of research in the field were satisfactory as seen in the table:

Table 1. Informant data

No	Position	Institution	Description	Number of Informants
1	Rector	Uniprima	Key Informant	1
2	Vice Rector	Uniprima	Supporter	1
3	Dean	Uniprima	Supporter	1
4	Vice Dean	Uniprima	Supporters	2
5	Head of Study Program	Uniprima	Supporters	2
6	Lecturer	Uniprima	Supporters	4
7	Student	Uniprima	Supporters	4
Total				15

Data Collection Technique

Data collection techniques through in depth interviewing, participant observation, and documentation studies from data sources, to reveal the focus of the research while the research was carried out in three stages, namely: first, orientation, researchers conduct

checking activities and determine the subject and location of research, second exploration in the form of collecting data with various techniques such as interviews, field observations and documentation studies equipped with several tools such as: video cameras, field notes, and also interview table of contents, third member check is a continuation stage of the exploration stage.

Data Analysis and Validity

Data analysis uses two stages, first single site data through an interactive analysis model between data condensation, data presentation, research data verification, conclusion drawing, and cross-case data analysis to compare and compare conceptual findings that exist in the case that is used as the object of research. To prove that the data can be accounted for the truth, data validity checks are carried out through trustworthiness, transferability, dependability, and certainty.

RESULTS AND DISCUSSION

Sipakatau

This can be seen from the attitude and behavior of the rector to respect subordinates who come to him regardless of background and appreciate the thoughts conveyed Research findings *sipakatau* where the rector in learning does not discriminate, all subordinates are treated equally, and psychologically every subordinate does want to be appreciated or treated properly. even though sometimes it is not by his opinion or thoughts.

The findings of the *sipakatau* study indicate that the rector can create a harmonious atmosphere that is mutually humanizing and respectful between the rector and subordinates, between subordinates and subordinates, and the results of this study support the learning atmosphere. The findings by Baet (2013) state that every leader needs to have the humility to respect subordinates. Meanwhile, the studies stated that mutually humanizing becomes a pattern of transparent behavior in building harmonious relationships between fellow human beings with mutual respect (Syarif et al., 2016). This is in line with *paseng* saying *upasekko makketenning ri limae akkatennengeng: mammulanna, ri ada tongeng'e; maduanna, ri lempu'e; matellunna, ri getteng'e; maeppana, sipakatau'e; malimanna, mappesonae ri Dewata Seuwae* (I advise you on five guidelines for living a harmonious life in the world, namely: first, telling the truth; second, honesty; third, steadfastness; fourth, mutual respect/humanizing each other; fifth, surrendering to God Almighty (Rahim & Syaib, 2012).

The results of the study are relevant to authentic leadership behavior where leaders need to practice good values, lead with the heart, and build humanizing relationships (George, 2014), this is relevant to ethical leadership behavior requiring leaders to have humility, empathy, and healing (Yukl et al., 2013), or respect or serve subordinates ethically well, ethically honest, and ethically build community (Northouse, 2013), this is relevant to transformational leadership behavior requiring leaders to make individual considerations, namely making subordinates feel maximally appreciated (Avolio et al., 2014; Lajoie et al., 2017), this is relevant to servant leadership behavior where leaders need to direct subordinates with humane nature (Lee et al., 2020; Megheirkouni, 2020). These findings are in line with Islamic teachings in the Qur'an, Al Hujuraat letter ayat 13 which means; O mankind, indeed We created you from a male and a female and made you nations and tribes so that you may know one another. Indeed, the most noble of you

in the sight of Allah is the most pious of you. Indeed, Allah is All-Knowing and All-Aware.

The findings and theoretical views are relevant to the results of the research conducted (Abdollah & Sulo, 2018), where *sipakatau* has been carried out by leaders and subordinates by respecting and appreciating each other, the results of research (Bustam, 2015), have become a benchmark in building relationships between leaders and subordinates, the results of research (Abdollah & Sulo, 2018) where *sipakatau* is carried out by teachers by giving good examples to students and families or parents, the results of research (Khotimah, 2013) where *sipakatau* is carried out in religious activities and social activities (non-religious) in an effort to build harmony and unity, the results of research (Amin & Karim, 2017) where *sipakatau* (humanizing) has become a socio-cultural system and personality of the Bugis tribe in the form of attitudes and behavior, which in *paseng* is explained as one of the cultural values of *siri* becoming a fundamental value and foundation for acting to respect and appreciate each other and reject external values that are not in accordance with customs.

Sipakalebbi

The findings of the *sipakalebbi* research show that the rector in implementing mutual respect learning, both by the rector to subordinates or vice versa and also between subordinates, both in asking or talking without anyone feeling treated inappropriately or feeling disadvantaged by mentioning weaknesses possessed by both the rector and subordinates. In addition, the rector also always praises and gives awards to subordinates who show proud achievements. *Sipakalebbi* which is continuously carried out and improved in quality by the rector together with subordinates, can good harmony by (Qamar et al., 2018), is a form of recognition of the advantages of subordinates and their shortcomings and accepting all circumstances with an open heart and covering each other's shortcomings.

The *sipakalebbi* behavior carried out by the rector by giving awards to subordinates who have brought honor to the university's good name is one of the good appreciations that needs to be carried out continuously and this is by ethical leadership behavior where leaders need to respect subordinates who show good work (Mujtahid, 2016), this is also by authentic leadership behavior where leaders need to practice solid values, lead with the heart, build humanizing relationships (George, 2014), this is also by transformational leadership behavior which requires leaders to motivate inspirationally, intellectually stimulate and consider personally (Busari et al., 2019; Avolio et al., 2014).

The research findings and theoretical views are in line with the results of research conducted (Tahir & Tahir, 2017), where *sipakalebbi* influences community service because it is able to create harmony between those serving and those being served, this is also to the results of research (Khotimah, 2013) that the application of *sipakalebbi* in religious activities and social activities (non-religious) is useful in building harmony and unity, this is by the results of research (Abdollah & Sulo, 2018), where *sipakalebbi* is carried out by teachers by giving good examples to students and families or parents.

Sipakainge

The findings of the *sipakainge* study show that the rector in implementing learning reminds each other, this is done by the rector to remind subordinates who make mistakes

or remind subordinates to always avoid attitudes and behaviors that are not by applicable learning guidelines or that are not approved by Allah SWT. The nature of reminding carried out by the rector greatly helps subordinates improve their quality, especially in implementing learning starting from planning, implementing, and evaluating, and also for the benefit of the hereafter.

The findings of the study are relevant to the opinion expressed (Rahim & Syuaib, 2012), where a region country, or institution can be destroyed due to *Arung Mangkau'e mabbicara de'namaelo riampareng*, (a leader who does not want to be reminded). This means that this *sipakainge* for the rector and subordinates becomes important and valuable when used with an open heart, feeling happy when reminded by leaders or subordinates who are not by the applicable learning guidelines, and this is human nature that is not free from mistakes (Qamar et al., 2018).

The findings of the research are relevant to the behavior of servant leaders where leaders understand themselves and then make improvements to what is considered weak (Chaturvedi et al, 2019; Etzioni, 2019; Kiker et al., 2019). These findings are in line with the teachings of Islam in the letter Al Balad verse 17 which means; "And He (also) included those who believe and advise each other to be patient and advise each other to be compassionate" or in the letter Al-`Asr verse 3 which means: "except those who believe and do good deeds and advise each other to obey the truth and advise each other to be patient".

The research findings and theoretical views are relevant to the research results conducted (Suhartono et al., 2019) where *sipakainge* becomes a guideline for humans to remind each other in the form of criticism and suggestions from each other because humans are not free from mistakes, according to the research results (Khotimah, 2013) where the application of *sipakainge* in religious activities and social activities (non-religious) is useful in building harmony and unity, according to the research results (Abdollah & Sulo, 2018), where the application of *sipakainge* is carried out by teachers by providing good examples to students and families or parents.

Synergy Between *Sipakatau*, *Sipakalebbi* and *Sipakainge*

The research findings of *siri* culture as social interaction through *sipakatau*, *sipakalebbi*, and *sipakainge* by the rector provide better results if carried out synergistically because there are three basic capitals in building human relations with other humans, or higher kinship interactions will be obtained if only one or two are carried out. The findings of *sipakatau*, *sipakalebbi*, and *sipakainge* synergy in the rector's leadership in learning can be seen in the following picture:

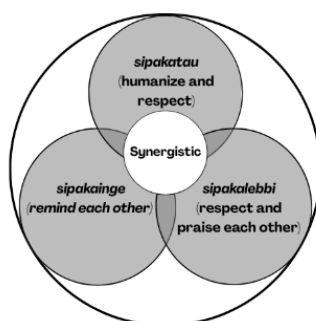


Figure 1. Synergy of the values of *sipakatau*, *sipakalebbi* and *sipakainge* in the rector's leadership in learning.

The findings of the research on leadership based on the cultural values of *siri* as social interactions through *sipakatau*, *sipakalebbi* and *sipakainge* carried out synergistically in the leadership of the rector in learning provide good results because the rector uses three basic capitals in building relationships between humans, namely *sipakatau* which positions subordinates as noble creatures of God and therefore must be appreciated and treated humanely, *sipakalebbi* which positions subordinates as to the advantages they have, and *sipakainge* which positions subordinates as losing their shortcomings so that they need to be reminded, of course if done simultaneously it will provide good results. In addition to being carried out synergistically, sometimes or in certain circumstances, the rector applies one of these values as the main value while other values become supporting values, this is done based on considerations of the situation and conditions that require such things to be done but the results will not be as good as those carried out synergistically.

The findings of the study on the application of *siri* cultural values as social interactions through *sipakatau*, *sipakalebbi* and *sipakainge* in the rector's leadership in learning that provides good results, then of course it is maintained, namely remaining a principle in social interaction and improving both the quality and method of application that need to always be adjusted to the development of the times that are always changing rapidly.

The findings of the rector's leadership based on the cultural values of *siri* as a sense of shame, self-esteem and honor through *sipakatau*, *sipakalebbi*, and *sipakainge* are very much realized as not yet perfect because there are still values that have not been studied in this study including *sipatokkong* (working together/helping each other), *sipammase-mase* (loving or helping each other) so that in the future further research is needed to confirm the results of this study. The findings of this study are expected to contribute to the development of leadership in higher education, indigenous-based leadership, and national character building.

CONCLUSION

Fundamental Finding: *Siri* culture as a social interaction is applied in the rector's leadership in learning including: a) *sipakatau* by humanizing and respecting each other without discriminating against one another; b) *sipakalebbi* by respecting and praising each other's strengths; and c) *sipakainge* by reminding subordinates to avoid bad attitudes and behaviors and always carried out synergistically. **Implication:** This research is important for the development of indigenous-based leadership theory and value-based leadership because they have similarities rooted in ethics and morals and are also good at maintaining and realizing harmony and stability in an organization and practically for further research in the field of research and community service. **Limitation:** Research on *siri* as a social interaction still has weaknesses because there are still other values that have not been studied, including; *sipammase-mase* (loving each other), *sipatokkong* (awakening or sustaining each other), *siattinglima* (holding hands together), *sitonraola* (walking in the same direction, one word in consensus) so that in the future further research is needed to confirm the results of this study. **Future Research:** Future studies are encouraged to explore other core values of *siri* culture that were not examined in this research, such as *sipatokkong* (mutual cooperation), *sipammase-mase* (mutual compassion),

siattinglima (shared commitment), and *sitonraola* (unity in vision and consensus). Further research could also expand the context by investigating the implementation of these values in leadership practices across different universities or public institutions to evaluate the consistency and effectiveness of *siri*-based leadership in enhancing learning interactions and organizational harmony.

REFERENCES

- Abdollah, & Sulo. (2018). The Meaning of Sipakatau Sipakalebbi Sipakainge in Wajo (A Semantical Analysis). *Jurnal Bahasa, Sastra dan Budaya (Tamaddun)*, 19(2), 79–85.
- Ainun Nurmalasari, Wahida, W., & Mamonto, M. A. W. W. (2020). Eksplorasi Nilai-Nilai Sipakatau Sipakainge Sipakalebbi Bugis Makassar dalam Upaya Pencegahan Sikap Intoleransi. *Alauddin Law Development Journal (ALDEV)*, 2(3), 284–292. <https://doi.org/10.24252/aldev.v2i3.16997>
- Allen, S., Winston, B. E., Tatone, G. R., & Crowson, H. M. (2018). Exploring a model of servant leadership, empowerment, and commitment in nonprofit organizations. *Nonprofit Management and Leadership*, 29(1), 123–140.
- Andersen, J. A. (2018). Servant leadership and transformational leadership: From comparisons to farewells. *Leadership and Organization Development Journal*, 39(6), 762–774.
- Arain, G. A., Hameed, I., & Crawshaw, J. R. (2019). Servant leadership and follower voice: The roles of follower felt responsibility for constructive change and avoidance-approach motivation. *European Journal of Work and Organizational Psychology*, 28(4), 555–565.
- Arliman, S. L. (2018). Memperkuat Kearifan Lokal untuk Menangkal Intoleransi Umat Beragama di Indonesia. *Jurnal Ensiklopediaku.org*, 1(1), 1–9. <https://doi.org/10.33559/eoj.v1i1.18>
- Avolio, B. J., & Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly*, 16, 315–338. <https://doi.org/10.1016/j.leaqua.2005.03.001>
- Avolio, B. J., Sosik, J. J., Kahai, S. S., & Baker, B. (2014). E-leadership: Re-examining transformations in leadership source and transmission. *The Leadership Quarterly*, 25, 105–131.
- Azahra, M. (2015). Hubungan Kepemimpinan Otentik dan Efikasi Diri dengan Kepuasan Kerja. Universitas Gadjah Mada Yogyakarta. <http://etd.repository.ugm.ac.id/penelitian/detail/82619>
- Baet, W. (2013). Value-based leadership in business innovation. *The First Edition*. London: Erna Olderboon and Bookboon Publishing.
- Badami, M. H. (2015). Relasi antarmanusia dalam Nilai-nilai Budaya Bugis: Perspektif Filsafat Dialogis Martin Buber. *Jurnal Filsafat*, 25(1).
- Bafadal, I., Juharyanto, J., Nurabadi, A., & Gunawan, I. (2018, October). Principal Leadership and its Relationship with Student Learning Achievements: A Regression Analysis. In *3rd International Conference on Educational Management and Administration (CoEMA 2018)*. Atlantis Press.
- Bayighomog, S. W., & Arashi, H. (2019). Workplace spirituality–customer engagement nexus: the mediated role of spiritual leadership on customer-oriented boundary-spanning behaviors. *Service Industries Journal*, 39(7–8), 637–661. <https://www.tandfonline.com/doi/abs/10.1080/02642069.2019.1570153>
- Buchori, S., & Fakhri, N. (2018). Nilai-Nilai Kedamaian dalam Perspektif Suku Bugis dan Makassar. *JOMSIGN: Journal of Multicultural Studies in Guidance and Counseling*.
- B. Darmawati. (2018). Law, social, and humanity in Buginese literature. *Advances in Social Science, Education and Humanities Research*, 231. <https://doi.org/10.2991/AMCA-18.2018.41>
- Bustam. (2015). Reinterpretasi Demokrasi dalam Kepemimpinan Tradisional Bugis yang <https://ijoerar.net/index.php/ijoerar>

- Berkearifan Lokal menuju Revolusi Mental. *Seminar Nasional Kerjasama: Fakultas Ilmu Sosial Universitas Negeri Makassar dan Himpunan Sarjana Pendidikan Ilmu-ilmu Sosial Indonesia*.
- Chaturvedi, S., Rizvi, I. A., & Pasipanodya, E. T. (2019). How can leaders make their followers to commit to the organization? The importance of influence tactics. *Global Business Review*, 20(6), 1462–1474. <https://doi.org/10.1177/0972150919846963>
- Clarke, S. (2018). Why your values are key to your leadership. *Leaderonomics.com*. <https://leaderonomics.com/leadership/values-key-leadership>
- Copeland, M. K. (2014). The emerging significance of values based leadership: A literature review. *International Journal of Leadership Studies*, 8(2), 105–135.
- Daft, R. (2005). *Organizational theory and design* (9th ed.). Mason, OH: Thompson South Western.
- Dubrin, A. J. (2007). *Leadership: Research findings, practice, and skills*. <https://doi.org/10.1119/1.2342454>
- Etzioni, A. (2019). Power as a societal force. In *Power in modern societies* (pp. 18–28). Routledge. <https://www.worldcat.org/title/power-in-modern-societies/oclc/1103674375>
- Føllesdal, H., & Hagtvet, K. (2013). Does emotional intelligence as ability predict transformational leadership? A multilevel approach. *The Leadership Quarterly*, 24, 747–762.
- Frémeaux, S., & Pavageau, B. (2020). Meaningful leadership: How can leaders contribute to meaningful work? *Journal of Management Inquiry*. <https://doi.org/10.1177/1056492619897126>
- George, B. (2014). Kepemimpinan otentik: Menemukan kembali rahasia untuk menciptakan yang abadi nilai. *Journal of the American College of Radiology*, 11(5), 1–24. <https://doi.org/10.1016/j.jacr.2013.11.002>
- Giambatista, R., McKeage, R., & Brees, J. (2020). Cultures of servant leadership and their impact. *The Journal of Values-Based Leadership*, 13(1), 12–28.
- Gunawan, I., Kusumaningrum, D. E., & Sumarsono, R. B. (2020). Pengaruh kepemimpinan pembelajaran, kepemimpinan perubahan, kepemimpinan spiritual, budaya sekolah, dan etika profesi terhadap kinerja mengajar guru. *Jurnal Manajemen dan Supervisi Pendidikan*, 4(3), 198–219.
- Guillén, M., Ferrero, I., & Hoffman, W. M. (2015). The neglected ethical and spiritual motivations in the workplace. *Journal of Business Ethics*, 128(4), 803–816. <https://www.unav.edu/documents/10174/6546776/wp8.pdf>
- Harris, S. J., Metzger, M. L., & Duening, T. N. (2020). Innovation in national governing bodies of sport: Investigating dynamic capabilities that drive growth. *European Sport Management Quarterly*, 1–22.
- Hasham, P. A. (2008). Value-based leadership. *IBS Center for Management Research*.
- Heathfield, S. (2018). Leadership values and workplace ethics. <https://www.thebalancecareers.com/leadership-values-and-workplace-ethics-1918615>
- Jha, J. K., & Singh, M. (2019). Exploring the mechanisms of influence of ethical leadership on employment relations. *IIMB Management Review*, 31. <https://doi.org/10.1016/j.iimb.2019.07.010>
- Jufri. (2010). Ideologi Sipakatau dan Implikasinya dalam Pendidikan Bahasa. Disampaikan dalam Pidato Pengukuhan Guru Besar UNM. <https://www.scribd.com/doc/75445782/Jufri-Pidato-Pengukuhan-Guru-Besar-19-Mei>
- Junid, S. (2016). Nilai-nilai murni yang membangun bangsa di Timur. <https://sanusijunid.blogspot.com/2016/05/nilai-yang-membangun-bangsa-di-timur.html>
- Kaddi, S. M., & Dewi, R. S. (2017). Sipakatau, Sipakainge, Sipakalebbe and Sipattokong as Falsafah and value of local ethnic Bugis (Intercultural communication studies of Bugis perantau in <https://ijoerar.net/index.php/ijoerar>

Improving Learning Interaction through *Siri* Culture in Rector Leadership (Case Study of Puangrimaggalatung University)

- Palu Central Sulawesi). *Journal Prosiding Konferensi Nasional Komunikasi*, 1(1), 347–357.
- Kairawan. (2017). The local value-based leadership of the principal (A case study at SMPN 1 Enrekang). *Edumaspul - Jurnal Pendidikan*, 1(1), 88–101.
- Kasma, F. Amin, Tang, M., & Salam, S. (2015). The ideology of Buginese in Indonesia (Study of culture and local wisdom). *Journal of Language Teaching and Research*, 6(4), 758. <https://doi.org/10.17507/JLTR.0604.07>
- Khotimah, K. (2013). Pengamalan nilai Sipakatau, Sipakalebbi, Sipakainge di lingkungan Forum Komunikasi Mahasiswa Bone-Yogyakarta. *Thaqāfiyyāt*, 14(2), 202–229.
- Kiker, D. S., Callahan, J. S., & Kiker, M. B. (2019). Exploring the boundaries of servant leadership: A meta-analysis of the main and moderating effects of servant leadership on behavioral and affective outcomes. *Journal of Managerial Issues*, 31(2), 172–117.
- Klenke, K. (2007). Authentic leadership: A self, leader, and spiritual identity perspective. *International Journal of Leadership Studies*, 3(1). <http://www.regent.edu/acad/global/publications/ijls/new/vol3iss1/klenke/klenke.htm>
- Lee, A., Legood, A., Hughes, D., Tian, A. W., Newman, A., & Knight, C. (2020). Leadership, creativity and innovation: A meta-analytic review. *European Journal of Work and Organizational Psychology*, 29(1), 1–35.
- Lee, A., Lyubovnikova, J., Tian, A. W., & Knight, C. (2020). Servant leadership: A meta-analytic examination of incremental contribution, moderation, and mediation. *Journal of Occupational and Organizational Psychology*, 93(1), 1–44.
- Lajoie, D., Boudrias, J., Rousseau, V., & Brunelle, E. (2017). Value congruence and tenure as moderators of transformational leadership effects. *Leadership & Organization Development Journal*, 38(2), 254–269.
- Lumpkin, A., & Achen, R. M. (2018). Explicating the synergies of self-determination theory, ethical leadership, servant leadership, and emotional intelligence. *Journal of Leadership Studies*, 12(1), 6–20.
- Luthans. (2006). *Organizational behavior* (9th ed.). Singapore: McGrawHill International Editions.
- Luu, T. T. (2020). Integrating green strategy and green human resource practices to trigger individual and organizational green performance: The role of environmentally-specific servant leadership. *Journal of Sustainable Tourism*, 28(8), 1193–1222.
- Madanchian, M., Hussein, N., Noordin, F., & Taherdoost, H. (2018). The impact of ethical leadership on leadership effectiveness among SMEs in Malaysia. *Procedia Manufacturing*, 22, 968–974. <https://doi.org/10.1016/j.promfg.2018.03.138>
- Mattulada. (1985). *Latoa: Satu Lukisan Analisis terhadap Antropologi Politik Orang Bugis*. Yogyakarta: Gadjah Mada University Press.
- Megheirkouni, M. (2020). Psychological contract, leadership, and job satisfaction: An empirical investigation into the non-profit sports sector. *Annals of Leisure Research*, 1–24.
- Mills, J. P., & Boardley, I. D. (2017). Development and initial validation of an indirect measure of transformational leadership integrity. *Psychology of Sport and Exercise*, 32, 34–46. <https://doi.org/10.1016/j.psychsport.2017.05.005>
- Mujtahid. (2016). Urgensi kepemimpinan berbasis spiritual. <http://old.uin-malang.ac.id>
- Mulyasa. (2003). *Menjadi Kepala Sekolah Profesional, dalam Konteks Menyukkseskan MBS dan KBK*. Bandung: PT Remaja Rosdakarya.
- Muhammad, A., & Karim, S. (2017). Source value of *Siri*'na Pesse in formatting civic disposition (A philosophy review about Buginese life wisdom). *International Review of Social Science (IRSS)*, 5(10).
- Naisbitt, J. (1988). *Global paradox: The bigger the world economy, the more powerful its smallest players*.
- Northouse, P. G. (2013). *Leadership: Theory and practice* (6th ed.). Thousand Oaks, CA: Sage Publications, Inc.

- Nurmalasari, A., Wahida, W., & Mamonto, M. A. W. (2020). Eksplorasi nilai-nilai Sipakatau, Sipakainge, Sipakalebbi Bugis Makassar dalam upaya pencegahan sikap intoleransi. *Alauddin Law Development Journal (ALDEV)*, 2(3), 284–292. <https://doi.org/10.24252/aldev.v2i3.16997>
- Ode, S., & Rachmawati, N. A. (2017). Peran budaya lokal sebagai media resolusi konflik. *Journal of Government*, 2(2), 103–119.
- Peregrym, D., & Wollf, R. (2013). Values-based leadership: The foundation of transformational servant leadership. *The Journal of Values-Based Leadership*, 6(2), 1–13.
- Purbasari, V. A., & Suharno. (2019). Interaksi sosial etnis Cina-Jawa Kota Surakarta. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 21(2), 1–9. <https://doi.org/10.25077/jantro.v21.n1.p1-9.2019>
- Qamar, N., Syarif, M., Busthami, D. S., Khalid, H., Rezah, F. S., & Muzakkir, A. K. (2018). Menguak nilai kearifan lokal Bugis Makassar: Perspektif hukum dan pemerintahan. CV. Social Politic Genius.
- Rahim, A. (2019). Internalisasi nilai Sipakatau, Sipakalebbi, Sipakainge' dalam upaya pencegahan tindak pidana korupsi. *Jurnal Al-Himayah*, 3(1), 29–52.
- Rahim, A., & Syuaib, M. M. (2012). *Pappaseng: Wujud idea budaya Sulawesi Selatan*. Makassar: Dinas Kebudayaan dan Kepariwisata Provinsi Sulawesi Selatan. <https://www.worldcat.org/title/pappaseng-wujud-idea-budaya-sulawesi-selatan/oclc/795522377>
- Reese, S. R. (2017). Leadership core values and beliefs are keys to greatness. *Center for Management and Organization Effectiveness*. <https://cmoe.com/blog/great-leaders-have-specific-beliefs-and-core-values/>
- Robert K. Greenleaf Center for Servant Leadership. (2016). The servant as leader. Retrieved from <https://www.greenleaf.org/what-is-servant-leadership/>
- Safitri, A., & Suharno. (2020). Budaya Siri' Na Pacce dan Sipakatau dalam interaksi sosial masyarakat Sulawesi Selatan. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 22(1), 102–111. <https://doi.org/10.25077/jantro.v22.n1.pp.102-111.2020>
- Salehzadeh, R., Pool, J. K., Lashaki, J. K., Dolati, H., & Jamkhaneh, H. B. (2015). Studying the effect of spiritual leadership on organizational performance: An empirical study in hotel industry. *International Journal of Culture, Tourism and Hospitality Research*, 9(3), 346–359. <https://doi.org/10.1108/IJCTHR-03-2015-0012>
- Suhartono, I., Virana, H. R., Irmawati, N. S., & Putri, N. S. (2019). Revealing the accountability of village financial management and reporting behind the veil of local cultural values. *Conference Proceeding AICIEB 2019*, 52–64. <https://doi.org/10.24252/iqtisaduna.v1i1.11813>
- Syarif, E., Sumarmi, Fatchan, A., & Astina, I. K. (2016). Integrasi nilai budaya etnis Bugis Makassar dalam proses pembelajaran sebagai salah satu strategi menghadapi era masyarakat ekonomi ASEAN (MEA). *Jurnal Teori dan Praksis Pembelajaran IPS*, 1(1), 18–31.
- Tahir, N., & Tahir, M. M. (2017). Dampak proses transformasi nilai budaya Siri' na Pacce dalam pelayanan publik pada Kantor Pelayanan Terpadu Satu Pintu (KPTSP) Kabupaten Takalar. *Jurnal Analisis Sosial Politik*, 1(2), 85–92. <https://doi.org/10.23960/jasp.v1i2.16>
- Tobroni. (2015). Spiritual leadership: A solution of the leadership crisis in Islamic education in Indonesia. *British Journal of Education*, 3(11), 40–53.
- Treviño, L. K., Hartman, L. P., & Brown, M. (2004). Moral person and moral manager: How executives develop a reputation for ethical leadership. *California Management Review*, 42(4).
- Tuan, L. T. (2020). Environmentally-specific servant leadership and green creativity among tourism employees: Dual mediation paths. *Journal of Sustainable Tourism*, 28(1), 86–109.
- Upadyaya, K., & Salmela-Aro, K. (2020). Social demands and resources predict job burnout and engagement profiles among Finnish employees. *Anxiety, Stress, & Coping*, 1–13. <https://ijoerar.net/index.php/ijoerar>

Improving Learning Interaction through *Siri* Culture in Rector Leadership (Case Study of Puangrimaggalatung University)

<https://doi.org/10.1080/10615806.2020.1746285>

Wu, J., Liden, R. C., Liao, C., & Wayne, S. J. (2021). Does manager servant leadership lead to follower serving behaviors? It depends on follower self-interest. *Journal of Applied Psychology*, 106(1), 152.

Yukl, G., Mahsud, R., Hassan, S., & Prussia, G. E. (2013). An improved measure of ethical leadership. *Journal of Leadership and Organizational Studies*, 20(1), 38–48.
<https://doi.org/10.1177/1548051811429352>

***Ambo Upe (Corresponding Author)**

Universitas Negeri Surabaya,
Address: Jalan Kampus Lidah Wetan, Surabaya
Email: amboupea@gmail.com

Toho Cholik Mutahir

Universitas Negeri Surabaya,
Address: Jalan Kampus Lidah Wetan, Surabaya
Email: tohocholik@unesa.ac.id

Bambang Suratman

Universitas Negeri Surabaya,
Address: Jalan Kampus Lidah Wetan, Surabaya
Email: bambangsuratman@unesa.ac.id
