

Siri Culture Representing Self-Respect and Honor in Higher Education Leadership (Case Study at Puangrimanggalatung University)

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DOI: <https://doi.org/10.56707/ijoerar.v3i3.123>

Sections Info

Article history:

Submitted: June 3, 2025

Final Revised: June 12, 2025

Accepted: June 12, 2025

Published: June 12, 2025

Keywords:

Higher Education Leadership

Module Siri Cultural Values

Self-Respect

Honor

Education

ABSTRACT

Objective: The rector's leadership in higher education in carrying out learning has not appeared as honest, brave, firm, fair, and truthful, being trapped in short-term interests and pragmatism. This deviates from the noble values of past leadership. The purpose of this study was to describe and analyse the application of siri culture as a sense of shame, self-esteem, and honour through the values of lempu (honesty), macca (intelligence), warani (courage), adele (justice), and getteng (firmness) in the leadership of the rector of Puangrimanggalatung University in the implementation of learning. **Method:** This qualitative research employed a case study design using thematic analysis. **Results:** The findings revealed that in the value of lempu, the rector's actions aligned with his words, showing apologetic and forgiving attitudes and maintaining trust. In the value of macca, the rector demonstrated high initiative, careful and earnest work, and good emotional stability. Regarding warani, the rector was ready to receive both good news and criticism and acted decisively. In adele, the rector exhibited fairness and balance in speech and actions. Lastly, in getteng, firmness was shown through steadfast beliefs, unwavering decisions, sincerity, honesty, and strong camaraderie. **Novelty:** These values synergistically contribute to effective leadership. This study contributes to the development of leadership in higher education, value-based leadership, and national character building.

INTRODUCTION

The emergence and development of higher education institutions are fundamentally aimed at shaping the character and civilization of a dignified nation. These institutions serve as cultural centers, pillars of the nation, and drivers of social transformation. To effectively fulfill these missions and functions, it is essential to implement management and leadership grounded in sound ethics and moral values (Rao, 2012). Historically, leadership practices across various ethnic groups in Indonesia have emphasized the alignment between words and actions, calls and implementations, as well as resolutions and deeds. This ethical foundation has produced leaders of strong and mature character, whose legacies are remembered across generations (Triyono, 2011). However, recent trends in leadership within many higher education institutions reveal a concerning shift—where the pursuit of success increasingly disregards ethical and moral considerations. This tendency has led to deviations from prevailing rules and policies, undermining the integrity of institutional governance.

According to *Sindo* newspaper (Ludigdo, 2018), ten professors and 200 doctoral graduates were reportedly involved in corruption cases. Furthermore, as stated in (Adhari, 2017), corruption in higher education often stems from academic transactions that occur throughout various stages, from the teaching and learning process to final graduation examinations (commonly referred to as "green table" or informal settlement sessions). This reality starkly contradicts the fundamental role of higher education

institutions, which are expected to teach ethics and morals and to educate the younger generation as future national leaders. The erosion of shame, self-respect, dignity, and inner sensitivity, along with the diminishing internalization of truth, honesty, religiosity, decency, justice, courage, and integrity among leaders, poses a serious threat. This moral decline not only undermines institutional credibility but also hampers social development and perpetuates systemic injustice (Setiadarma, 2018).

The preceding explanation underscores the critical importance of implementing ethical and moral-based leadership, a principle deeply rooted in the traditions practiced during the *Galigo* era through the attitudes and behaviors of leaders in their speech and actions, oriented toward *ada tongeng* (truth), *lempu* (honesty), *macca* (intelligence), *warani* (courage), *adele* (justice), *sitinaja* (propriety), *getteng* (firmness), *reso temmangingngireng namalomo naletei pammase dewatae* (persistent effort facilitates divine grace), *sipakatau* (mutual humanization and respect), *sipakalebbi* (mutual honor), and *sipakainge* (mutual reminder), which were further developed during the *Lontaraq'* period and enriched with the arrival of Islam (Mattulada, 1991). Ethical and moral-based leadership is vital because historical evidence shows that nations can progress and develop rapidly when they remain anchored in their cultural roots—for instance, Japan with *Bushido* and *Kaizen*, Korea with the spirit of *Hwarang*, and China including Taiwan with the spirit of *Jin Sheng*—where cultural principles guide both leaders and subordinates to be trustworthy, honest, brave, disciplined, diligent, and loyal (Junid, 2016; Taylor, 2007), fostering innovative behavior and leading to improved performance. Furthermore, leadership devoid of value-based norms tends to lack the drive to inspire innovation (Eich, 2012; S, 2013), which demonstrate a strong and positive correlation between value-based leadership and enhanced institutional performance.

The application of the cultural value of *siri*, which embodies a sense of shame, self-esteem, and honor, has been widely integrated across various domains, including its incorporation into the code of ethics for public accountants (Prabowo & Mulya, 2018), communication patterns within single-parent families (Indyayanti et al., 2019), studies on the degradation of *siri* values in Bugis-Makassar society (Hasni et al., 2019), the development of accountability concepts (Faridah et al., 2017), the rejection of external values inconsistent with local customs (Syamsudduha et al., 2014), educational processes (Bahri et al., 2018), Bugis ideological frameworks (Amin et al., 2015), legal, social, and humanist perspectives (Darmawati, 2018), financial management and reporting accountability (Suhartono et al., 2019), and as a guideline for the Bugis-Makassar community's way of life (Rahayu et al., 2018). Additionally, it has been applied in reinforcing auditor independence in audit opinion issuance (Lannai & Prabowo, 2016), within community service institutions and schools (Murtiningsih et al., 2019), in determining the ideal criteria for leadership (Abbas, 2013), and as a leadership model in both Minangkabau and Bugis cultures (Elfira, 2013), all of which have contributed significantly to institutional advancement.

Based on the explanation above, it is evident that no existing studies have examined the application of *siri* cultural values in the leadership of the rector at University Puangrimaggalatung (Uniprima) in the context of learning implementation. Therefore, this research aims to explore the integration of *siri* cultural values and their synergy

within the learning process. Specifically, the objectives of the study are to describe and analyze the application of *siri* values—manifested through *lempu* (honesty), *macca* (intelligence), *warani* (courage), *adele* (justice), and *getteng* (firmness)—as expressions of shame, self-esteem, and honor in the rector's leadership in the learning process. Furthermore, the findings of this study are expected to contribute to the development of leadership models grounded in *siri* cultural values for higher education leadership, the advancement of indigenous Indonesian-based leadership theory, and the strengthening of national character building.

Value-Based Leadership in Higher Learning

Higher education serves as a foundational platform for shaping the character of a dignified nation, which necessitates the implementation of leadership grounded in ethics and morals (Clarke, 2018; Copeland, 2014) to elevate institutional integrity and reputation. According to (Peregrym & Wollf, 2013; Premji, 2008), institutions can achieve excellence and long-term success when guided by core values and beliefs that shape their strategic direction. These values influence the attitudes and behaviors of subordinates, particularly through the power of constructive and value-driven communication (Reese, 2017). As further, value-based leadership plays a critical role in steering both leaders and followers toward the achievement of shared goals (Heathfield, 2020). Leadership styles that are rooted in values—such as authentic, ethical, transformational, spiritual, and servant leadership—have been empirically shown to contribute significantly to superior institutional performance (Avolio & Gardner, 2005; Klenke, 2007).

Authentic-based leadership aims to build trust among stakeholders within the organization (Baron, 2016), enabling leaders to recognize their strengths and weaknesses, and to consistently engage in self-monitoring to ensure the organization develops effectively (Iqbal et al., 2018). This leadership style emphasizes the promotion of moral principles, sincerity, and positive thinking by leaders (George, 2003). According to (Bamford et al., 2012), such leadership fosters respect, dignity, integrity, and trust among subordinates, positioning leaders as role models through their values and personal qualities (Ling et al., 2016). Authentic leadership is characterized by specific behaviors, including self-awareness, self-regulation, balanced processing of information, and relational transparency (Datta, 2015; Saġnak & Kuruöz, 2017).

Ethical-based leadership requires leaders to demonstrate normative behavior through personal conduct and interpersonal relationships, operating in both directions—top-down and bottom-up (Hartog, 2015). This leadership style aims to establish an ethical climate within the organization (Hartog & Belschak, 2012; van Gils et al., 2015), thereby enabling the institution to progress effectively toward its goals (Demirtas & Akdogan, 2015). According to (Jha & Singh, 2019; Madanchian et al., 2018), organizations led by ethical or morally upright leaders are more likely to operate efficiently and successfully. Ethical-based leadership is characterized by key behavioral traits such as caring, trustworthiness, honesty, and fairness (Jordan et al., 2013). Furthermore, as highlighted in (Yukl et al., 2011), ethical leadership encompasses a wide range of behaviors related to moral dimensions, including integrity, altruism, humility, empathy, healing, personal development, justice, and empowerment. In addition, (Northouse, 2013) emphasizes

ethical practices such as respecting and serving subordinates, promoting ethical goodness and honesty, and fostering ethical community building.

Transformational-based leadership requires leaders to inspire subordinates to work professionally and creatively to achieve the organization's vision, mission, and goals (Putri et al., 2020). Moreover, leaders must act as agents of change by stimulating and transforming the motivation, attitudes, and beliefs of their subordinates (Busari et al., 2020). According to (Keevy & Perumal, 2014), transformational leadership enables organizational change more effectively due to the leader's high levels of empathy and inspirational motivation. This leadership style is characterized by four key behaviors: inspirational motivation, idealized influence, individualized consideration, and intellectual stimulation (Avolio et al., 2014; Lajoie et al., 2017).

Spiritual-based leadership requires leaders to motivate subordinates to pursue the common good, grounded in love and compassion. The characteristics of spiritual leaders include performing good deeds, avoiding excessive formalities, speaking less but working more, and relying heavily on spiritual intelligence (Tobroni, 2015). Such leaders incorporate spiritual values into their leadership practices (Freeman, 2015). Spiritual leadership also encourages subordinates to find fulfillment and happiness in their work (Bayighomog & and Araslı, 2019; Salehzadeh et al., 2015), fostering a workplace environment that promotes meaning and well-being. According to (Chang & Teng, 2017), spiritual leadership drives pro-social behavior among subordinates by cultivating a sense of care and concern for one another in pursuit of collective prosperity. Furthermore, (Tobroni, 2015) emphasized that spiritual leadership involves developing a social mission and upholding honesty and justice for both leaders and subordinates. In line with this, (AKINCI & EKŞİ, 2017) noted that spiritual leaders strive to meet the needs of their subordinates with sensitivity to their emotional states, providing value through understanding and ethical principles while fostering shared values within the organization.

Servant leadership begins with a desire to serve, followed by a conscious decision to lead (Greenleaf, 2015). This leadership model emphasizes the responsibility of leaders to ensure that all subordinates are provided with the best possible opportunities to fully develop their potential (Afsar et al., 2018; Luu, 2020; Tuan, 2020). Servant leaders exhibit a range of behaviors that reflect their commitment to the growth and well-being of others, including empathy (Allen et al., 2018; Lumpkin & Achen, 2018), self-awareness (Arain et al., 2019; Frémeaux & Pavageau, 2020; Giambatista et al., 2020), persuasiveness (Andersen, 2018; Tuan, 2020), and a strong sense of commitment (Harris et al., 2021; Upadyaya & and Salmela-Aro, 2020).

The discussion above highlights the importance of authentic, ethical, transformational, spiritual, and servant leadership styles, all of which emphasize specific behaviors aimed at guiding subordinates to perform effectively. Both leader and subordinate behaviors are consistently oriented toward avoiding shame while striving to uphold self-esteem and honor. These leadership behaviors align closely with the principles of *siri* cultural values, which emphasize a sense of shame, self-respect, and dignity through core attributes such as honesty, intelligence, courage, justice, and firmness of stance. These values are reflected in the leadership practices of the rector of

Uniprima in the implementation of learning, aiming to ensure the realization of graduate competencies, curriculum content, learning processes, assessment systems, lecturer and education staff performance, infrastructure, management, and financing—all by established mechanisms.

Self-Respect and Honor in *Siri* Culture

The *siri* culture of the Bugis-Makassar people serves as a fundamental guide in various aspects of life, including personal conduct, community interactions, self-defense, frugality, and generosity (Hamid et al., 2003). These cultural values are evident in practices such as marriage arrangements (Pelras, 1996), responses to disgrace and insult (Rahim, 2011), and reinforcing faith as emphasized by Al-Ghazali (Hamid et al., 2003), as well as in fostering legal awareness (Marzuki, 1995). Core values embedded within the *siri* culture—namely honesty, justice, scholarship, and propriety—function as expressions of shame, self-respect, and honor (Rahim, 2011). Kajaolaliddong, as cited in (Teng, 2018), identified key virtues such as honesty, religiosity, speaking truthfully with vigilance, self-respect grounded in resolve, courage tempered with compassion, surrender to the One God, and particularly emphasized honesty, intelligence, and courage as the primary values. Similarly, (Sikki, 1998) highlighted values such as loyalty, bravery, wisdom, work ethic, cooperation, firmness, solidarity, unity, harmony, and deliberation. Additionally, (Darmawati, 2018) noted that in Bugis ideology, the concept of *na gauk*—which includes honesty, intelligence, determination, and diligence—represents essential character traits. In line with this, (Shaleh et al., 2021) identified the cultural values of *lempu* (honesty), *macca* (intelligence), *sitinaja* (propriety), *getteng* (firmness), and *reso* (effort). Furthermore, (Bustan & Bahri, 2018) explained that within the historical political culture of the Bugis kingdom, the values of *lempu* (honesty), *ada tongeng* (truthful speech), *getteng* (firmness), and *macca* (intelligence) were regarded as foundational.

An analysis of the values embedded in *siri* culture reveals that they encompass all aspects of human life, particularly in maintaining a sense of shame, self-esteem, honor, confidence, social interaction, solidarity, and the principles of deliberation or democracy, as well as development. Therefore, in this study, the application of *siri* cultural values in higher education leadership—particularly in the learning process—is interpreted through the core meanings of shame, self-respect, and honor, which are embodied in the values of *lempu* (honesty), *macca* (intelligence), *warani* (courage), *adele* (justice), and *getteng* (firmness).

***Lempu* (Honesty)**

Honesty is the fundamental pillar for building trust, as exemplified by past leaders such as Nenek Mallomo, Latadampare Puang ri Maggalatung, To Maccae ri Luwu, Karaeng Matowae, and La Bungkace To Udama MatinroE ri Kanna (Rahim, 2011). The absence of honesty can lead to unrest, anxiety, and suffering within the community (Saleh, 2017). According to (Mannahao, 2010), indicators of honesty include: *narekko salai*, *naengauwwi asalanna* (if guilty, one admits the mistake); *narekko rionroisala*, *naddampangengngi tau ripasalonna* (if someone occupies a position unjustly, they must seek forgiveness); *narekko*

risanre'kiwi, de'nappabbeleang (if someone is relied upon, they should not disappoint); *narekko rirennuangngi, de napacekawang* (if entrusted, they must not betray the trust); and *narekko majjanciwi, narupaiwi jancinna* (if a promise is made, it must be kept). Similarly, To Maccae ri Luwu emphasized that honesty is reflected in the ability to forgive the guilty, to safeguard entrusted responsibilities, to avoid coveting what is not rightfully one's own, and to reject goodness if it is solely self-serving (Rahim, 2011). In a broader sense, (Kahar, 2012) defined honesty as speaking in alignment with reality, placing things in their rightful position, and refraining from taking what does not belong to oneself—presenting honesty as a precious gem hidden within the human soul.

Macca (Intelligence)

In Bugis culture, *macca* (intelligence) refers to intellectual acumen characterized by a sharp mind, the ability to quickly grasp situations, and skill in finding effective solutions or seizing opportunities to resolve problems. In *Lontara* manuscripts, this concept is often described using the term *nawa-nawa*, which denotes intelligence or cleverness. According to (Rahim, 2011), *macca* is expressed through various attributes, including *tekkurangi nawa-nawai* (never running out of ideas and highly creative), *tekkurangi pabbali ada* (having a wealth of responses or knowledge), *masagena risininna gaue* (proficient in various types of work), and *tekkurangi pattujuangnge* (always having productive activity due to having strong foundational skills). Furthermore, (Hamid et al., 2003) describes intelligent individuals as those who are honest and firm, slow to anger, consistently behave appropriately, and speak only when necessary, demonstrating thoughtful and purposeful communication.

Warani (Courage)

In Bugis society, *warani* (courage) is grounded in the principles of truth and honesty. As noted by (E et al., 1986), courage does not imply the absence of fear, as fear is a natural human instinct that functions as a protective response to danger. Rather, courage is demonstrated when an individual can endure or suppress fear to take risks and uphold convictions that are deemed just and true. In *Lontara* manuscripts, courage is illustrated through various expressions, such as *de na matau ripariolo* (not afraid to be at the forefront), *de na matau riparimunri* (not afraid to be at the rear), *de na matau mengkalinga kareba* (not afraid to hear either good or bad news), and *de na matau mita bali* (not afraid to face opponents) (Hamid et al., 2003). A similar perspective is offered by To Maccae ri Luwu, as cited in (Rahim, 2011), who stated that true courage lies in not fearing praise or criticism, not avoiding difficult information, and not hesitating to stand firm whether placed in the front, or middle, or rear—nor when facing an adversary.

Adele (Justice)

The term *adil* (just) is derived from Arabic, meaning balance, honesty, and sincerity. In its practical application, justice refers to the adoption of an attitude free from discrimination, dishonesty, and partiality. According to La Wadeng Arung Bila in (Mannahao, 2010), the essence of *adele* (justice) is reflected through the alignment of speech, heart, and action. This triadic expression of justice—spoken, felt, and enacted—requires that words be

spoken truthfully, supported by sincere intentions, and translated into fair actions. In contrast, the failure to uphold justice can lead to social unrest and disorder (Hakim, 2013). Furthermore, the practice of justice in Bugis culture must be grounded in *ati mapaccing* or *kalewangeng ati* (a clean or pure heart) (Said, 2008), signifying that justice should only be carried out in alignment with *ada tonging* – the ultimate, intrinsic truth possessed by every human being.

Getteng (Firmness)

In Bugis society, *getteng* (firmness) is understood as the embodiment of determination, resilience, loyalty to one's beliefs, and unwavering adherence to principles (Bustan & Bahri, 2018). This concept is often expressed through the phrase *toddo' puli' temma lara'*, meaning "firm in place or unwavering instance," which reflects the consistency between one's words and actions (Rahim, 2011). The value of firmness carries inherently positive connotations, as taught by To Maccae ri Luwu in (E et al., 1986), who emphasized: *tessalaie janci* (do not break promises), *tessosoriulu ada* (do not betray pledges), *telluka anu pura teppinra assituruseng* (do not revoke decisions that have been made), and *mabbicara naparapi, mabinrui tepupi napaja* (if one speaks, they are capable; if one acts, they must see it through to completion). This principle is further reinforced by the Bugis motto *Pala Urage, Tebbakke Tongengnge, Teccau Maegae, Tessiewa Situla'e*, which conveys that while deception may temporarily succeed, truth will ultimately prevail and continue to shine in the human conscience. Additionally, (Rahim, 2011) reiterates the importance of *toddo' puli' temma lara'* and *taro ada taro gau*, which means never wavering in one's stance and never betraying a promise or agreement.

RESEARCH METHOD

Selection of the Informants

The primary informant in this study was the rector, who also identified additional informants directly involved in the implementation of leadership practices based on *siri* cultural values. Informants were selected using purposive sampling, whereby individuals were chosen not based on the size of the population but on their ability to provide relevant and rich information. The selection process prioritized informants who were representative and had significant involvement in the studied context. The number of informants was allowed to grow progressively until data saturation was achieved – that is when the information gathered was sufficient to comprehensively address the research objectives. This iterative process ensured that the data obtained in the field was both detailed and satisfactory for the study.

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

No	Position	Institution	Description	Number of Informants
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 in this study was conducted through three primary methods: in-depth interviews, participatory observation, and document analysis. In-depth interviews were carried out with the rector as the key informant, given his central role in applying *siri* cultural values within his leadership practices in the context of learning implementation. Additional interviews were conducted with the vice rector, dean, vice dean, heads of study programs, lecturers, and students to gather supplementary data and gain diverse perspectives on the phenomenon under study.

Participatory observations were conducted during various rector-led activities, such as semester preparation meetings, course distribution planning, implementation of evaluations, and the monitoring of teaching and learning processes. These observations aimed to capture how *siri* cultural values are manifested in everyday leadership practices.

To triangulate the data and enhance the validity of findings, document analysis was also performed. This included a review of institutional documents such as the university's vision and mission statements, internal policy documents, and records of academic and administrative activities. These documents provided contextual support and reinforced the insights obtained from interviews and observations.

Data analysis and validity

Data analysis was conducted using a thematic approach, which involved systematically coding the data and identifying key themes that emerged from interviews, observations, and documents. This method allowed for the exploration of patterns and meanings relevant to the application of *siri* cultural values in leadership practices.

To ensure the validity and reliability of the findings, methodological triangulation was applied by comparing and cross-verifying data obtained from in-depth interviews, participatory observations, and document analysis. This process ensured consistency and strengthened the credibility of the interpretations. Additionally, member checking was employed by providing participants with the opportunity to review and confirm the accuracy of their interview transcripts. This step helped to minimize potential biases and misinterpretations in the data analysis process.

RESULTS AND DISCUSSION

Findings of *Lempu* (Honesty)

The finding of honesty speaks one word with actions where the rector of Uniprima speaks according to the reality that occurs so that honesty is carried out one word with actions or information is conveyed according to the facts this shows the rector of Uniprima in speaking always limits himself or even rarely speaks if it is not by the facts in the field for fear of causing unrest. The findings of honesty apologize and forgive where the rector of

Uniprima in learning if he makes a mistake whether intentional or not makes an apology, and gives an apology to subordinates who apologize. The findings of honesty in maintaining trust and trust where the rector of Uniprima in learning is full of responsibility and tries to keep promises that have been determined to subordinates without expecting rewards, also trying to keep and supervise the mouth from words that do not match what happened.

The findings related to honesty reveal that the Rector of Uniprima demonstrates the behavior of *ada na gauk*—a harmony between thoughts, conscience, emotions, and actions—which fosters trust among subordinates. These findings align with authentic leadership theory, which emphasizes the importance of building trust with organizational stakeholders to ensure effective functioning (George, 2003), prioritizing moral values, character, sincerity, and intellectual quality (Ling et al., 2016), as well as enhancing respect, dignity, integrity, and trust among followers (Datta, 2015). They are also consistent with ethical leadership, where leaders are guided by moral principles and aim to cultivate an ethical organizational climate (Demirtas & Akdogan, 2015; Jha & Singh, 2019), while consistently exhibiting honesty and trustworthiness (Northouse, 2013). Furthermore, the findings support spiritual leadership, which upholds honesty both personally and about others (Bayighomog & and Araslı, 2019), and seeks to fulfill the emotional and ethical needs of subordinates based on shared values and ethical standards (Afsar et al., 2018). Lastly, the findings reflect servant leadership principles, in which leaders assume responsibility for the actions of their subordinates rather than placing blame when mistakes occur (Allen et al., 2018; Lumpkin & Achen, 2018; Upadyaya & and Salmela-Aro, 2020).

The findings and theoretical perspectives discussed are also supported by previous research. For instance, research by (Prabowo & Mulya, 2018) demonstrates that the public accountant's code of ethics can be effectively implemented when grounded in the value of honesty. Similarly, (Indyayanti et al., 2019) found that parents regard honesty as a core value in daily life. Research by (Hasni et al., 2019) highlights how feelings of shame and guilt serve as internal controls against dishonesty among the Bugis-Makassar people. Studies (Faridah et al., 2017; Suhartono et al., 2019)[14] further emphasize that honesty, as one of the core values of *Sulapa Eppa*, plays a crucial role in the practice of financial accountability. According to (Syamsudduha et al., 2014), honesty is a fundamental value in *paseng* and serves as a guiding principle for communities to act and resist external influences that conflict with traditional customs. Additionally, (Bahri et al., 2018) reports that honesty functions as a moral compass in personal and social behavior, guiding interactions with God, fellow humans, and oneself. Further supporting the findings, several research studies highlight the central role of honesty in various aspects of social, cultural, and institutional life. Research by (Amin et al., 2015) shows that the Bugis-Makassar tribal ideology—particularly the practice of *ada na gauk* expressed through honesty—has been a guiding principle in community life from the past to the present. According to (Darmawati, 2018), honesty is essential in adhering to life's guiding principles, including legal, social, and humanitarian norms. Similarly, (Rahayu et al., 2018) affirms that honesty has consistently served as a foundational ethic in social life. Research by (Lannai & Prabowo, 2016) demonstrates that honesty, as part of the cultural value system of *siri*, has evolved into a sociocultural and personal framework for the Bugis people, shaping real-world attitudes and behaviors. Moreover, (Elfira, 2013)

identifies intelligence as an ideal criterion in selecting leaders, indirectly emphasizing the value of moral clarity. In the context of character development, (Abbas, 2013) reports that honesty plays a vital role in education programs delivered by community service institutions and schools. The study by (Murtiningsih et al., 2019) explores how *tongeng*, which embodies honesty, underpins auditor independence when issuing audit opinions. Additionally, (Saleh, 2017) shows that honesty is a key principle in village financial management, while (Bustan, 2016) underscores its central role in the effective functioning of government.

Findings of *Macca* (Intelligence)

The findings related to *macca* (intelligence) reveal that the Rector of Uniprima demonstrates a high level of initiative in the learning process, enabling him to guide subordinates toward forward-thinking—both individually and collectively—thereby fostering institutional growth and development. The findings also indicate that the Rector consistently works with precision and care, directing subordinates to adhere to established guidelines while simultaneously encouraging innovation within their respective fields. This approach not only benefits the individuals involved but also contributes positively to the institution and broader society.

Moreover, the Rector performs duties with sincerity and emotional stability. This is evident in his responsible leadership, where every assigned task is completed by predetermined plans. In executing his responsibilities, the Rector consistently demonstrates strong self-discipline and effective emotional regulation.

The intelligence findings indicate that the Rector of Uniprima demonstrates a future-oriented approach to learning, grounded in truth and adherence to established rules. His actions are marked by diligence, seriousness, and emotional stability. When faced with learning-related challenges, the Rector consistently seeks comprehensive and effective solutions. These findings align with transformational leadership theory, wherein the leader acts as a change agent—stimulating motivation, reshaping attitudes, and enhancing the confidence of subordinates (Avolio et al., 2014). They also correspond with authentic leadership, in which decision-making is preceded by careful analysis of relevant and objective data, including input from subordinates (Hartog, 2015; Hartog & Belschak, 2012). Furthermore, the findings reflect spiritual-based leadership behavior, where leaders aim to meet the emotional and developmental needs of their subordinates, guided by ethical values and principles (Afsar et al., 2018). Lastly, the findings are consistent with servant leadership principles, wherein leaders prioritize serving, motivating, and creating a supportive environment that enables subordinates to grow and thrive (Arain et al., 2019).

The findings and theoretical perspectives on intelligence are consistent with several previous studies. Research by (Prabowo & Mulya, 2018) indicates that the implementation of the public accountant code of ethics is effective due to the application of intelligence as a core value. Similarly, (Indyayanti et al., 2019) found that parents consider intelligence to be one of the primary values in everyday life. Studies (Faridah et al., 2017) and (Suhartono et al., 2019) highlight that intelligence, as one of the values of *Sulapa Eppa*, is applied in the implementation of financial accountability. In line with this, (Syamsudduha et al., 2014) shows that the fundamental values in *paseng*, including intelligence, have been used by communities as a basis for action and as a means to resist

external values that conflict with local customs. Research by (Amin et al., 2015) reveals that in the ideology of the Bugis-Makassar people – particularly through the practice of *ada na gauk* – intelligence has been a guiding principle in daily life, both historically and in the present. In (Darmawati, 2018), it is noted that intelligence is utilized in adherence to life's rules, whether legal, social, or humanitarian. According to (Rahayu et al., 2018), intelligence, as a component of the cultural value system of *siri*, has been transformed into a socio-cultural framework and personal identity of the Bugis people, expressed in attitudes and behaviors in everyday life. Furthermore, (Elfira, 2013) identifies intelligence as an ideal criterion in leadership selection. Research by (Abbas, 2013) emphasizes the role of intelligence in character education within schools and community service institutions. Study (Saleh, 2017) illustrates the application of intelligence in managing village finances, while (Bustan, 2016) underscores its central role in the effective functioning of government.

Findings of *Warani* (Courage)

The findings related to *warani* (courage) indicate that the Rector of Uniprima consistently demonstrates courageous leadership in the learning process. This is reflected in the Rector's willingness to take the lead when necessary, supported by a strong foundation of honesty. At the same time, the Rector also knows when to step back, allowing subordinates the opportunity to grow and develop – an act that also reflects confidence and trust in their abilities. The findings further show that the Rector displays courage in accepting both positive and negative feedback. Praise is received with humility, while criticism is accepted constructively, without discouragement – demonstrating emotional resilience and openness to improvement. In addition, the Rector exercises courage in taking firm and decisive action. This is evident in consistently adhering to institutional guidelines and addressing violations by subordinates by established rules and procedures.

The findings above indicate that the rector of Uniprima demonstrates courage in facing all situations. This aligns with the perspective of (E et al., 1986), who states that a brave leader is willing to take risks to uphold what they believe is right. Similarly, To Maccae ri Luwu in (Rahim, 2011) defines brave leaders as those who are unafraid to accept both criticism and praise or good and bad news. These results correspond with transformational leadership behavior, which requires leaders to act as agents of change by motivating, influencing attitudes, and fostering trust among subordinates (Avolio et al., 2014). Furthermore, the findings align with authentic leadership theory, where leaders are expected to serve as role models by embodying strong personal values and qualities (Sağnak & Kuruöz, 2017).

The findings and related theoretical perspectives correspond with several previous studies. Research by (Prabowo & Mulya, 2018) demonstrates that the code of ethics for public accountants can be effectively implemented because the value of courage is upheld. Similarly, a study (Indyayanti et al., 2019) highlights how parents emphasize courage as a fundamental value in daily life. According to (Syamsudduha et al., 2014), fundamental values in Paseng, including courage, serve as the foundation for behavior, rejecting values that conflict with customary norms. Research (Darmawati, 2018) shows that courage is essential for adhering to social rules through legal frameworks. A Study (Rahayu et al., 2018) identifies courage as a guiding principle and ethical standard within

Siri cultural values. The findings of (Abbas, 2013) suggest that courage is a key criterion in selecting leaders, while (Murtiningsih et al., 2019) emphasizes the role of courage in character education within community service organizations and schools. Research (Lannai & Prabowo, 2016) discusses the influence of courage on audit report opinions, and study (Saleh, 2017) highlights the application of courage in managing village governance, particularly in financial management.

Findings on *Adele* (Fairness)

Fairness is reflected in the rector of Uniprima's communication during the learning process, where the rector speaks only when necessary to avoid statements that are inconsistent with the reality on the ground, recognizing the negative consequences of unnecessary remarks. Fairness is also evident in maintaining balance, as the rector ensures that learning is not conducted one-sidedly but is always oriented toward the truth. This balanced approach is demonstrated through simultaneous monitoring and evaluation of learning across all faculties.

These findings indicate that the rector of Uniprima applies justice in leadership with great caution and balance. According to (Hakim, 2013), neglecting justice can lead to disharmony or conflict among subordinates. Therefore, justice is grounded in *ati mapaccing* or *kalewangeng ati* (a clean or pure heart) (Said, 2008). A clean heart, as defined by (E et al., 1986), involves speaking truthful and reasonable words, responding with authority, and ensuring that words are reflected in actions. These results align with authentic leadership behavior, which emphasizes self-awareness and consistency between words and actions (Datta, 2015; Saġnak & Kuruöz, 2017). They also correspond with ethical leadership principles, where fairness is essential (Jordan et al., 2013; Yukl et al., 2011). Furthermore, the findings resonate with service-oriented leadership, where leaders serve subordinates without imposing their will (Tuan, 2020), as well as spiritual-based leadership, which calls for upholding justice both for oneself and others (Tobroni, 2015).

The findings and theoretical perspectives are consistent with previous research. Study (Suhartono et al., 2019) highlights justice as a core value of Sulapa Eppa applied in the implementation of financial accountability. Research (Darmawati, 2018) demonstrates that justice is fundamental to adhering to social, legal, and humanitarian rules. Additionally, findings from (Abbas, 2013) identify justice as a key criterion in the selection of leaders.

Findings on *getteng* (firmness)

The finding of firmness in conviction is evident in the attitude and behavior of the Rector of Uniprima, who makes decisions independently, free from external influence or intervention. This firmness is reflected in the consistency of upholding decisions and promises; once a decision is made, it remains binding unless formally revoked. The rector demonstrates a strong commitment to keeping promises and understanding the serious consequences they carry both morally and spiritually. Therefore, when the rector makes a promise, it signifies a confident assurance of its fulfillment. The research further reveals that this firmness is grounded in a pure heart and honesty, as the rector conducts the learning process sincerely and transparently. Firmness is also expressed in the rector's

approach to relationships, treating lecturers and students not only in formal roles but also as friends – engaging in light-hearted interactions, discussions, and exchanges of ideas.

The findings indicate that the rector of Uniprima maintains a balance between steadfastly adhering to the truth and demonstrating flexibility when circumstances require it. This aligns with the perspective of To Maccae ri Luwu (Hamid et al., 2003), who describes constancy as speaking neither in exaggeration nor understatement, expressing truthful words, performing righteous actions, communicating with humility, and eliciting genuine sympathy. The core of constancy involves *tongeng* (rightness) and *lempu* (honesty). These findings correspond with authentic leadership, which emphasizes integrity and the cultivation of trust among subordinates (Bamford et al., 2012), as well as self-regulation, where leaders consistently align their words with their actions (Datta, 2015), (Sağnak & Kuruöz, 2017). Additionally, this reflects servant leadership, where leaders are committed to helping subordinates realize high ideals (Harris et al., 2021; Upadyaya & and Salmela-Aro, 2020).

The findings and theoretical perspectives are consistent with previous research. A Study (Prabowo & Mulya, 2018) demonstrates that constancy is essential for the effective implementation of the code of ethics for public accountants. Research (Indyayanti et al., 2019) highlights how parents prioritize constancy as a fundamental value in daily life. In (Suhartono et al., 2019), constancy is identified as a core value of Sulapa Eppa applied in financial accountability. According to (Syamsudduha et al., 2014), constancy serves as the foundation for accepting or rejecting external values that conflict with customary norms. Research (Amin et al., 2015) shows that constancy has been a consistent principle in people's lives historically and continues to be so today. A Study (Darmawati, 2018) indicates that constancy is vital for compliance with legal, social, and humanitarian norms. Additionally, constancy is recognized as an ideal criterion for selecting leaders (Abbas, 2013), a key component in character education within community service institutions and schools (Murtiningsih et al., 2019), and an important factor in village financial management (Saleh, 2017). Finally, research (Bustan, 2016) places constancy at the center of effective governance.

Synergy findings of *lempu*, *macca*, *warani*, *adele*, and *getteng*

The research findings reveal that the *siri* culture – encompassing values of shame, self-esteem, and honor – manifests synergistically through the rector of Uniprima's application of *lempu*, *macca*, *warani*, *adele*, and *getteng* in the learning process. This integrated approach is illustrated in the following figure:

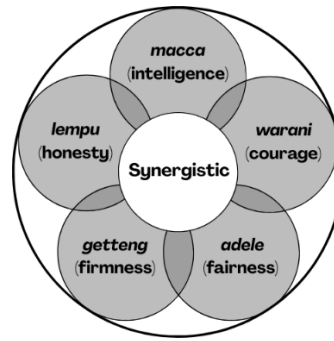


Figure 1. Synergy of *Lempu*, *Macca*, *Warani*, *Adele* and *Getteng* in the Leadership of the Rector in Learning at Uniprima

The research findings on the application of *siri* cultural values—namely *lempu*, *macca*, *warani*, *adele*, and *getteng*—by the rector of Uniprima in the learning process demonstrate a holistic integration of key virtues: honesty in speech and action, the willingness to apologize and forgive, and the maintenance of trust; intelligence characterized by high initiative, prudence, sincerity, and emotional stability; courage to face any situation, openness to both praise and criticism and decisiveness; justice in balanced communication and fair judgment; and firmness in upholding decisions and brotherhood with honesty. When these five cultural values of *Siri* are applied synergistically, the results are notably positive. However, if these values are not enacted simultaneously—where one or two values dominate while others play a secondary role—the outcomes are less effective. Therefore, all five values must be cultivated and practiced concurrently to achieve optimal results.

The research findings on the cultural values of *siri*—understood as shame, self-esteem, and honor—through *lempu*, *macca*, *warani*, *adele*, and *getteng* reveal a historical evolution in their application. During the *Galigo* period, these values were present but applied in a limited scope, both in terms of their interpretation and the groups who practiced them. Their significance became more prominent during the *Lontaraq* period and was further refined with the arrival of *Islam*, at which point these values became foundational guidelines in selecting leaders (Mattulada, 1991). However, in contemporary contexts, the application of these values among many current leaders appears to be lacking; leadership is often marked by pragmatism and short-term interests rather than strong and principled character (Triyono, 2011). The findings of this study are particularly valuable in informing the selection of leaders within universities, faculties, institutions, bureaus, study programs, student organizations, and other leadership contexts. By grounding leadership selection in the *siri* values—aimed at upholding shame, self-esteem, and honor—leaders are more likely to embody *tongeng* (truth) and act with integrity, consistently doing what is right.

The findings on the application of *siri* cultural values—expressed as shame, self-esteem, and honor through *lempu*, *macca*, *warani*, *adele*, and *getteng*—are also highly relevant for future development at both regional and national levels. These values promote principles of goodness, truth, and transparency, which can significantly contribute to the advancement and enhancement of institutional dignity (Peregrym & Wollf, 2013). As noted by (Premji, 2008), organizations that are grounded in strong values and beliefs are more likely to achieve excellence. Furthermore, according to (Reese, 2017),

such foundational values support organizations in attaining sustainable success and long-term progress.

The research findings on leadership based on *siri* cultural values—*lempu*, *macca*, *warani*, *adele*, and *getteng*—demonstrate relevance when contextualized within global leadership models. In the current global era, leadership theory is often divided between Western models, predominantly represented by the United States, and Eastern models, rooted in Asian cultural traditions (Santoso, 2019). The findings are particularly aligned with Asian leadership theories, which are localized and culturally grounded. In discussions of traditional leadership effectiveness in Asia, the application of *lempu*, *macca*, *warani*, *adele*, and *getteng* proves highly relevant in fostering organizational harmony and stability.

Conversely, when related to Western leadership theories—often centered on competition, resource acquisition, and organizational survival—these cultural values remain pertinent. The principles of *lempu* (integrity), *macca* (intelligence), *warani* (courage), *adele* (justice), and *getteng* (firmness) offer a strong ethical and strategic foundation for leaders striving to succeed in competitive environments. These values provide the moral and behavioral compass necessary for sustaining leadership excellence and long-term organizational strength. As supported by (Capra, 1982), this aligns with the vision of scholars who advocate for the emergence of a future leadership model rooted in pure Eastern values, which can serve as a transformative force in the advancement of science, societal well-being, and cultural renaissance.

The findings on leadership grounded in *siri* cultural values—as expressions of shame, self-esteem, and honor through *lempu*, *macca*, *warani*, *adele*, and *getteng*—are acknowledged to be incomplete, as several important values were not explored in this study. These include *tongeng* (truth), *malabbo* (generosity), *reso temmanging-ngireng* (perseverance or tireless effort), and *sitinaja* (appropriateness or propriety). Future research is therefore needed to further examine these values and to validate and expand upon the findings of this study. Nonetheless, this research is expected to make a meaningful contribution to the advancement of leadership in higher education, the development of indigenous-based leadership models, and the broader agenda of national character building.

CONCLUSION

Fundamental Finding: The *siri* cultural values, understood as self-esteem and honor, are reflected in the leadership of the Rector of Uniprima in the learning context through the following five principles: 1) *lempu* (honesty), shown in speech, actions, the willingness to apologize and forgive, and in maintaining trust, 2) *macca* (intelligence), demonstrated through high initiative, prudence, seriousness, and emotional stability, 3) *warani* (courage), evident in the readiness to face any situation, accept both praise and criticism and act decisively, 4) *adele* (justice), reflected in fair speech and balanced actions, and 5) *getteng* (firmness), shown in upholding decisions, having a sincere determination, and fostering brotherhood with honesty. **Implication:** These cultural values—*lempu*, *macca*, *warani*, *adele*, and *getteng*—are synergistically applied by the Rector in the leadership of learning at Uniprima, reinforcing each other to produce strong leadership outcomes. This study contributes to the development of indigenous-based leadership theory, the shaping

of organizational culture, national character education, and future research in leadership and community engagement. **Limitation:** This research has not explored additional values such as *tongeng* (truth), *malabbo* (generosity), *reso temmanging-ngireng* (tireless effort), and *sitinaja* (propriety) which need to be explored and are still limited to quantitative research types. **Future Research:** While the application of leadership based on *siri* cultural values has been insightful, further refinement is necessary. Additional values such as *tongeng* (truth), *malabbo* (generosity), *reso temmanging-ngireng* (tireless effort), and *sitinaja* (propriety) should be explored in future research to strengthen and confirm the findings of this study. Quantitative or mixed method research is also needed to perfect the results of this research.

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