Principal Management: How to Implemented Local Culture-Based Education at Madrasah Aliyah Negeri Luwu Timur, Kab. Luwu Timur

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ABSTRACT

This study aims to determine the Principal Management in the Implementation of Local Culture-Based Education in Madrasah Aliyah Negeri Malili, East Luwu Regency. The research method used is descriptive qualitative using a pedagogic approach that uses several educational theories to examine educational problems and a management approach that includes planning, organizing, implementing, and monitoring. Data collection techniques used are observation, interviews, and documentation. The research instrument is the researcher as the vital instrument. Complementary to this research instrument are observation sheets, interview guides, stationery, and cameras. Data were analyzed using three steps, namely data reduction, data presentation, and concluding. The results showed that the principal's management in implementing local culture-based education was carried out by implementing planning, organizing, implementing, and supervising. The principal tries to organize all activities, directs various activities, regulates school relations with outside parties, has the right to make school decisions, and carries out educational supervision. By applying the local culture at Madrasah Aliyah Negeri Malili, namely lempu", acca, sitinaja, getteng, reso", and siri". The inhibiting factors are increasingly sophisticated and modern technological advances, lack of communication, and lack of socialization about local culture-based education. While the supporting factors are the exemplary principals and teachers fostering through an approach by habituation to come to school on time, teachers shake hands with each other, greet each other, greet each other with a smile, and say hello.

Keywords: Principal Management, Local Culture-Based Education

INTRODUCTION

Management is achieving results by utilizing the available resources productively to combine educational resources in achieving predetermined goals. The management function includes the process of planning, organizing, implementing, and supervising. Educational management is a person's effort to direct and provide opportunities for others to carry out work effectively. In this context, more emphasis is placed on The principal management in implementing local culture-based education. Therefore, the objectives must be formulated in a quantifiable measure to compare the planning and the results achieved based on planning. In other words, management needs a standard as a measure of success. In addition, the principal seeks to master management theory and all national policies as the basis for school policy.

As educational institutions, schools function to determine change and build students' spirit to solve problems. Effective leadership will provide the basis and place goals to change learning programs, increase productivity, and develop creative approaches to achieve maximum results. In addition, a leader must provide supervision and teaching to teachers and employees so that they become active, creative, and innovative role models for students.

Principals manage education well from human resources, learning, teachers, and management to produce students who can compete with more complex challenges. Top management is supporting the success of education to make students compete with the education industry. Principals and teachers are one of the school's inputs which have duties and functions that are very influential in the ongoing education process. The principal is a career position that someone obtains after a long career as a teacher. A person who is trusted to be a school principal must meet the required criteria. Effective principals have leadership characteristics and can manage or lead schools, solve problems, have social and professional skills, are competent in their field of duty.5 Principal management can be seen from the performance produced in implementing their leadership.

Principals who are competent in their field of duty are school principals who have the competencies described in the Regulation of the Minister of National Education of the Republic of Indonesia Number 13 of 2007, concerning School Principal Standards, namely the competence of principals including personality, managerial, entrepreneurial, supervisory, and social competencies. From the competence of the principal, it is expected to improve the quality of education in the school. The principal has a vital role in improving the quality of education and is responsible for organizing educational activities, school administration, fostering academic staff, and utilizing and maintaining facilities and infrastructure.

The principal is the core of school management; without a leader, local culture-based education is not optimal. A leader must have good management to implement local culture-based education to increase and compete with other schools. School development is a goal to be achieved by leaders in order to be able to compete with other schools both in the development of science in general and education in particular and become the basis for assessing the school they lead.

Education provides various kinds of opportunities for students to carry out learning activities to gain educational experience. Thus, it encourages its growth and development towards an aspired goal compiled in a curriculum and teaching method. The development of science and technology has brought changes in people's lives, such as social, cultural, spiritual, intellectual, and material values. The success of local cultural education can occur if the interaction between school principals, teachers, employees, and students can be communicatively intertwined. As an educational leader in an institution, the principal will significantly determine his leadership role—teachers as implementers of the learning process as a determinant of the quality of education for students.

The school's progress depends on the young generation, while the younger generation that will come depends on how the teachers plan and deliver and develop the potential of their students towards progress. Therefore, it is in line with the goals of national education, as stated in the Law on the National Education System, namely that national education aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen.

Culture can be formulated as a set of values and habits that are generally learned by a society. Local culture refers to various aspects of life such as behavior, beliefs, attitudes, and human activities that certain groups usually carry out. In social life, a person has his way of expressing opinions about what is happening in his life. Then, the local culture will produce a different way of thinking in each individual. The human mindset is one of the formations of culture that can shape behavior. In society, the culture continues to

develop by the mindset and actions of the community. Local culture is not only limited to aesthetic values but is more valued at community actions. Communities have different local cultures according to their development which functions to meet these needs. It can form a pattern of life that causes an everyday life and affects human social movements. The local culture contained in the community is the determinant of everything that is owned by the community.

Local culture will be more meaningful because it can encourage the spirit of love for human life and the universe. Meanwhile, technology, as a result of physical culture, without the spirituality of the values contained in customs, religion, art will lose its function to improve the quality of human life. This research Using qualitative data was analyzed descriptively. Factors that challenge local culture are changes in the order of cultural values in society and the death of traditional art forms in several regions in the archipelago caused by technology in the global era.

The current decentralization of education implemented by the Indonesian government gives local governments greater authority to make policies and implement these policies according to the various potentials in an area to develop their respective regions. With the decentralization of education, each region can develop the potential and culture in their respective regions. In connection with this, education based on local culture is a policy that can be developed in an educational institution. With local culture-based education, various potentials possessed by an area can develop, and children in an area can get to know the culture and values of their region.

According to Endarswara, culture is not just a variety of random phenomena or habits often found, but culture is also neatly organized and has meaning. Various expressions found in literature and language can be a bridge between social and cultural values in society. The meaning of language or literature is determined by the cultural level of an area related to values in life.

Makassar Bugis culture can be described that three characteristics that guide the social life of the Bugis people; these characteristics include *sipakatau, sipakainge*, and *sipakalebbi*.

Sipakatau is a trait that views humans as human beings, which means that under any conditions, social life should look at humans as complete human beings who respect each other regardless of status and degree or commonly referred to as manners or manners in the association. Sipakinge" is a trait that reminds each other or a trait that is closely related to character, namely a trait that affects thoughts and actions, such as character and character. And sipakalebbi" is a trait that forbids someone from seeing humans with their shortcomings, forgetting someone's badness and remembering their goodness or family characteristics. Those are the three traits inherited by the descendants of Bugis Makassar, which by implementing them in daily life means that they have realized local culture in life. In education based on local culture, it is required to build human resources with science and technology and the need for ethics and morality in education, which will give birth to the integration of science.

Scientific dualism between general science and religious science is the background of the emergence of integrating science or science itself. This dualism is seen in educational institutions with two educational systems, namely general education and religious education. Thus, scientific dualism has broad implications for education both from science, curriculum, and educational institutions. Due to the enormous impact of scientific dualism, religious and general science thinkers try to build integration between religious science and general science and initiate the concept of integration of science or integration of science.

Based on the initial observations conducted at the Madrasah Aliyah Negeri Malili, East Luwu Regency, Luwu local cultural education implementation still needs to be done. Students do not understand the local culture of Luwu. Therefore, it is deemed necessary to raise awareness for the younger generation to understand their local Luwu culture better. By empowering and instilling the local cultural values of Luwu by conducting training and habituation in schools. The informant said that the education applied put more emphasis on the cognitive abilities of students so that it did not apply the

inculcation of local Luwu cultural values to students such as *lempu"* (honest), *acca* (scholar), *sitinaja"* (care), *getteng* (steadfast), reso (effort), and *sirri"* (shame).

METHOD

This research is descriptive qualitative, designed through problem identification, preparing proposals, collecting data, analyzing data, and writing reports. The approach used is a pedagogic approach, a management approach, and a psychological approach. This research was conducted at Madrasah Aliyah Negeri Malili, East Luwu Regency. The subjects in this study, namely the principal, teacher students, and cultural leaders. The object of this research is local cultural education which is implemented in Madrasah Aliyah Negeri Malili. Data collection techniques were used, namely observation, interviews, documentation. In this study, the authors used research instruments in interview guidelines, observation sheets, direct observations, recording devices, cameras as evidence of documentation, writing instruments in books and pens. The data analysis techniques used are data reduction, data presentation, conclusion drawing/verification.

RESULT and DISCUSSION

Principal Management in the Implementation of Local Culture-Based Education at Madrasah Aliyah Negeri Malili

The results of interviews with several resource persons who are teachers at the school know that the principal, as the highest leader, must establish interactions and the learning process in the classroom. The principal can implement the management function by implementing planning to the maximum, carrying out the organization, implementing local cultural activities, and carrying out supervision in collaboration with various school parties.

The implementation and management of the Malili State Madrasah Aliyah begin with transparent planning by involving all work units at the Malili State Madrasah Aliyah to submit activity plans and are discussed in the Malili State Madrasah Aliyah annual working meeting. The organization was formed to cooperate between teachers and students in carrying out Luwu's local cultural education. This working mechanism will give birth to credible and accountable leadership in all work units at Madrasah Aliyah Negeri Malili.

The Efforts of the Principal in the Implementation of Local Culture-Based Education in the Madrasah Aliyah Negeri Malili

The principal as a teacher has more duties because he has to lead education in the assigned school. The principal leads the school and serves as a manager, supervisor, administrator, educator, innovator, and motivator for himself, teachers, and students. The principal functions as the person in charge of the tasks assigned, have a vision and mission for the school, understands the condition of teachers, has the right to make decisions, and must have innovations and new ideas that improve the quality of education.

Based on the results of interviews with resource persons in the form of teachers and local cultural shops, it can be seen that the principal tries to implement local culture-based education in schools optimally. The principal is a role model for students in implementing the local culture. The types of local culture applied in schools are lempu" meaning honesty and integrity, acca meaning scholar, sitinaja meaning caring and obedience, getteng meaning firmness, reso" meaning the effort and hard work Siri" meaning shame.

Inhibiting and Supporting Factors in the Implementation of Local Culture-Based Education at Madrasah Aliyah Negeri Malili

The principal carries out management, including planning, organizing, implementing, and supervising as much as possible in implementing local culture-based education. However, it is

undeniable that every activity has inhibiting and supporting factors.

Based on the results of interviews with several sources, it can be seen that each activity has obstacles or inhibiting factors as well as factors that support these activities. For example, in implementing local culture-based education, the inhibiting factors are the unpreparedness of the school, increasingly sophisticated technological advances, and lack of communication and interaction between the school and the parents of students, while the supporting factors are the principal's policy, the example of parents, teachers, and principals: schools, and a supportive community environment.

Discussion

Management is more often associated with management or administration that seeks to manage schools. In essence, management requires interaction and synergy between organizational components in moving the resources they have to realize the hopes and ideals of the organization. Management is planning the organization, leading, and controlling all its aspects to achieve goals effectively and efficiently. Management at Madrasah Aliyah Negeri Malili is well implemented, implementing a planning process with related parties. The implementing the organization by forming a collaborative team to implement Luwu local cultural education. Luwu's local cultural education implementation is implemented through exemplary training and habituation from school principals and teachers. Luwu local cultural education implementation is supervised when students are at school until they come home from school.

School management is carried out to design and maintain the school and community environment to achieve common goals. The purpose of implementing Luwu's local cultural education is to instill values and preserve culture. The management functions implemented at Madrasah Aliyah Negeri Malili are planning, organizing, implementing, and supervising. The

management is carried out efficiently through the utilization of human resources to achieve a goal. The implementation of the principal management function is as follows.

1. Planning is the primary step in a rational process; planning is a rationale for carefully setting goals and actions to assess the appropriate resources and methods to be used. Planning includes activities to determine goals and tools that are predetermined goals. Planning is the first step in formulating a strategy by considering the ability of organizational resources to predict school success.

2. Organizing is the second step after planning to organize, distribute, allocate work and activities to achieve goals. Proper organization will make the position of people evident in the structure and work through the selection, allocation of professional work. The leader must have the ability to understand the nature of the job and the qualifications of the person who fills the position and is responsible. Organizing is determined after planning, compiling, and forming working relationships between people so that a business unit is realized in achieving common goals. At this stage, arrangements are made, and the division of tasks to all administrators or elements and managers of educational institutions is carried out to achieve goals.

3. Implementation is the process of implementing an activity program to be carried out by all schools. The organizational process motivates all parties to work together and be responsible with full awareness and high productivity. The process of motivating encourages all parties to be sincere in carrying out their duties according to a predetermined plan. In education in schools, management is carried out by the principal through the act of inviting teachers and employees to have the will to achieve goals with enthusiasm enthusiastically. In carrying out his function, the principal must pay attention to the effectiveness of the work organization on several school service needs. Have smooth communication by maintaining

the quality of work as a continuous process. Mobilization has the function of implementing planning and organizing activities. The emphasis of the mobilization function is the creation of cooperation in increasing the morale of all members to achieve organizational goals. Direction and guidance activities as the embodiment of the actuating function in management require creating and developing effective and efficient communication.

The movement in the learning process is carried out by the teacher in an educative atmosphere so that students can carry out learning tasks with enthusiasm and optimize their learning abilities well. The teacher's role is vital in mobilizing and motivating students to carry out learning activities, whether in the classroom, in the laboratory, in the library, in fieldwork practices, and in other places that allow students to learn. As an instructional leader, the principal moves all school personnel and potential to fully support learning activities controlled by the teacher to teach students.

1. Supervision is carried out so that learning activities run smoothly and there are no deviations. Supervision carried out by schools is essential to measure the effectiveness of learning services and education unit management. In addition, the monitoring process is applied to identify individuals and organizations in obtaining and utilizing resources effectively and efficiently in achieving goals.

Supervision in educational institutions should not be carried out because the exact supervision model applies machine control to humans. An oversight that does not respect human dignity. Good supervision can make optimal use of human professions and careers by involving them in setting goals, creating a climate that encourages self-development, and making them responsive with future enthusiasm.

The principal management sometimes has an evaluation function which means assessing educational activities or organizations. Evaluation is the process of assessing and controlling to ensure the implementation of activities in schools is by what has been determined. The purpose of

the evaluation is to obtain a basis for considering the end of a job by looking at how it works to get attention to ensure effective and efficient work. Evaluation can improve the quality of educational programs based on program objectives and needs assessment. In identifying the strengths and weaknesses of the program components, the school and the community are involved. Therefore, program evaluation as a determinant of quality is systematic, and the program can be improved.

The evaluation is divided into two: First, evaluating the process to realize the goals set in the school program. The guidance and counseling program is carried out to see the implementation that needs to be evaluated; Second, the evaluation of results is carried out through a review of the results obtained because they have participated in various aspects. An evaluative review focusing on the effect produced with the aim of the guidance is known as formative evaluation. Assessment of results places more emphasis on collecting data and information about the success and impact of the service activities.

Educational institutions as a place for account management and a social institution. The predicate as a social institution is concluded that educational institutions are inhabited by people from various social backgrounds, forming a unity with specific values and cultures. In this educational institution, various values meet, unite, cooperate in realizing a shared vision and mission. These diverse values and cultures have the potential to support the success and accountable management of educational institutions. There is an infiltration of the strength of local cultural values in influencing the course of education management. Cultural values that dwell in the soul and mind of the community almost invisible have a significant influence on the success or failure of a management implementation. Educational management has an epistemological foundation to base it on local cultural values.

Schools are complex and unique institutions because schools have various dimensions that are interrelated and mutually determine. The

school's uniqueness is the character so that the teaching and learning process occurs, where the civilizing of human life is held. The principal is the head or leader in an organization or an institution that receives and gives lessons. The principal is a person or functional teacher assigned to lead a school held in the learning and teaching process.

The success of education in schools is primarily determined by the principal's success in managing the available education personnel. As the highest leader, he is very influential and determines the school's progress, so that he must have administrative skills, have high commitment, and be flexible in carrying out his duties. Leadership responsibilities in educational institutions are quite complicated because they relate to human resources management and educational material resources. Therefore, mastery of educational management is needed in managing an organizational activity.

Principal management in implementing local culture-based education through planning, organizing, implementing, and supervising. Each region has its local cultural values, as is the case in Palopo City. Local cultural values become a precious wealth that must be embodied as a hereditary heritage. In shaping the character of students, culture takes essential actions to be applied in the educational environment. Therefore, attention must be paid to inculcating local cultural values to keep them applied in everyday life.

Educational management occupies a vital position in education because management will move the body of education. The success or failure of the world of education to achieve its goals and objectives is primarily determined by the management that is carried out correctly. Management is the effective use of human and non-human resources and other material materials to achieve predetermined goals. Management as a social process places its weight on interactions inside and outside formal institutions. In addition, education management is a strategic alternative to improve the quality of education. Improving the quality of education is not an easy task because it is related to technical

issues and includes various complex and complex issues.

Leadership is one of the determinants of principal management to support improving the quality of education. Because the behavioral characteristics shown by the principal will influence and move students and even the school organization he leads. The principal's leadership style in managing the school is carried out using a commitment approach based on togetherness. Principals who encourage effective school sustainability processes by having a vision and mission are confident and inspiring and can be followed by all schools to implement local culture-based education.

Local culture-based character education is carried out by adjusting the curriculum and educational materials containing local culture. Thus, local culture-based education is integrated with elements of art, language, and local socio-cultural systems. For example, delivering material about the values of honesty, humility, discipline, courtesy, cooperation, caring, and responsibility instills the principles of respect, harmony in life, honesty, wise character, low self-esteem, and good manners a form of character.

Local cultural values have not been socialized even though this is the primary key in building a quality young generation by implementing them in education. Because the current of sophisticated globalization is one of the causes of students forgetting the order of local cultural values, the development of local culture-based character education can be developed from several culture-based school programs, namely arts and culture-based school programs, school culture, integration of character education in subjects, and self-development programs. As a school strategy in developing culture-based character education in schools, it creates students with character and culture. Culture-based character education strategies are developed with teaching strategies, exemplary, strengthening, and habituation.

The school has a goal in implementing local culture-based education by strengthening and developing life values that are considered essential and necessary to become the distinctive personalities of students. The behavior of

students is corrected so that they can apply local cultural values planned by educational institutions. Build a harmonious connection with family and community in playing the responsibility of local culture-based education together. Local culture as values, activities, symbols that become the commitment of all elements in improving the quality of education. Local culture as a concept contains a constructive value for an institution.

The principal understands local culture-based education as a condition that applies local wisdom in a learning atmosphere. Local culture-based education is implemented in learning as a conscious and planned effort through exploring and utilizing existing potential. This potential is wisely to create a conducive learning atmosphere to have the skills, knowledge, and attitudes. The principal stated that local culture was integrated into subjects and extracurricular activities.

Education that is oriented towards instilling cultural values has a solid argumentative basis to continue to be demonstrated. There are at least two important reasons that can be identified so that education remains up to date for review. First, education is essentially crucial because it is directly related to the realm of life and human life. Talking about education means talking about primary human needs. Second, the harmful impact of keeping people away from their cultural education is straightforward to guess, so that the younger generation is swayed. Students will lose their cultural identity and be rolled up by the flow of information in globalization, which erases identity and leads to absurdity. The younger generation must maintain their culture so that the era of globalization does not rival them.

Second, culture-based education is a strategic vehicle for improving the quality of human life, which is marked by increasing levels of welfare. The reduction in poverty and the opening of various alternative options and opportunities for self-actualization in the future. It is no exaggeration to say that a culture-conscious society will transform into an advanced and civilized society. Cultural values can bring in material profits if maintained and developed correctly, one of which is through tourism development. Cultural values that are

successfully embedded in people's souls will produce promising results. Education, which plays a significant role in instilling cultural awareness, also occupies the most important position.

The value of culture-based education has a vital role as a driving force for individuals and community members to achieve progressivity in all lines of life. A progressive, productive, and innovative soul will grow gradually and with a high education level. Education can also be an essential determinant of personal and social transformation; this is the ideal of education that requires empowerment. Principal management based on local culture is a manifestation of democratic and community-based education. So that education can be designed, directed, supervised, implemented, and assessed based on the locality of the school and community.

Intellect on regional or cultural wealth exists in a place in the form of knowledge, beliefs, norms, customs, insights, and heritage maintained by the community as identity or identity as a guide in teaching to act appropriately in life. Local cultural wisdom is an idea that arises and develops continuously and from generation to generation in a society that is applied in everyday life. Local culture refers to the culture belonging to the original community in the local area, seen as cultural heritage.

Culture has become a tradition that appears and develops in area form of the culture and habits of the community. Therefore, one of the values of local community wisdom that is integrated into the world of education is to apply local cultural values as follows:

1. Lempu" is the value of honesty which means straight. a king owns this value during the Luwu Kingdom so that the people are safe and prosperous. Lempu" is a critical honesty possessed by an educator. Honesty is the key to all human actions. The honesty of an educator will be an example for his students. Honesty is a source of trust because the core of trust is honesty and responsibility. Integrity must be built in a process situation, even if it is built with habituation, example, supervision, and control. All of these are the

most critical and urgent educational tasks of all time.

2. Acca is a scholar, intelligent, clever, and clever. People who have wisdom and behavior in both ways of thinking and acting. The background of wisdom adorns the way of thinking so that they act positively. The behavior of intellectuals emanates from every correct and polite speech, honest behavior, forgiving, and being kind. A person's intelligence is not measured by academics but by words and behavior that are commendable and full of wisdom. Intellect is the principal cultural value that is interconnected with honesty. Intellect means nothing is challenging to do; no conversation is difficult to welcome, with kind and gentle words to all human beings. Successful education can instill in students a polite personality, honest behavior, forgiving, and happiness to help others;

3. *Sitinaja* is obedience, appropriateness, concern, and worthiness. In principle, it regulates everything so that it is in its place, including Sitinaja's actions. In the principle of local culture, living and practicing culture, the results must be by the work and responsibilities. The principle of propriety must be taught and trained to students to grow in proper and reasonable behavior in terms of religion and culture. When he grows up and takes on a role in an institution, both government and private, he always gets and takes his rights according to appropriate standards. The amount always refers to the applicable rules.

4. *Getteng* is a firm character, not easily influenced and shaky, sticking to its stance or being consistent. This trait is one of the characteristics possessed by a datu or king in the past Luwu Kingdom. If a leader does not possess this trait, the community he leads will be swayed. The nature of this assertiveness also needs to be owned by educators. The assertiveness of an educator gives birth to students who are firm, consistent and have character. The four constancy values are not breaking promises, second, not betraying the

agreement, not canceling the decision; third, not changing the decision; and fourth, speaking and doing if the work does not stop before it is finished. These values have long been known before the arrival of Islam and applied by the Bugis-Luwu community in their daily lives.

Firmness is a principle of courage to take risks for honesty, truth, appropriateness so that it is impossible to be swayed by temptation and transaction practices for pseudo interests. Courage (a warning) sometimes has to bear the risk of separation of spirit and body (death), but that is self-respect (Siri"). In occupying, positions and authorities must provide value for the benefits of society fairly (temmappa-silaingeng). So, the position will be the goal, opportunity, and mandate to benefit the state and society.

Firmness in holding the principles of truth and goodness must be instilled into the souls of students. It is intended to have a strong mentality and firm principles in facing various challenges in their respective eras. The wave of globalization often makes the younger generation lose their way and forget the values of local culture and religion. Firmness in holding the principles of truth and goodness will form the primary personality to be respected and respected wherever they are.

5. Reso," which means effort. Work ethic in terms of religion and culture is the key to success. The values of work or business ethic (reso) are closely related to the values of honesty (lempu"), intelligence (acca), propriety (sitinaja), and firmness (getteng). Effort and hard work (reso) are the keys to implementing the values of lempu", acca, sitinaja, getteng because these values can only play a role and be effective if they are supported by business values (reso"). The business value above is the basis for these values because it often adorns the community's personality, so that persistence and hard work always adorn him. These values are the key to success because wherever the earth is stepped on there, the sky is upheld.

As long as it is based on local cultural values and upholds them, it will give birth to public trust to exist wherever it is located. If local cultural values do not become a principle in life, they will find failure. Dishonesty will only breed distrust (distrust) for society, as well as laziness. Four things need to be applied in the world of education: First, honesty (lempu"), because it will lead to trust; Second, association (*assisom-pungeng*), because the excellent association will develop business; Third, scholarship (*acca*), because it will improve management and management; and Fourth, capital, because this is what drives the business. Effort (reso") is the key to a successful life for everyone in the world. Therefore, work ethic is a universal necessity, not limited to certain religions and cultures.

6. Siri" means shame which is the primary value, framed by the principle of shame or self-respect. Shame has a meaning that has a positive connotation, but if it is not framed with other noble values, it can also have a negative connotation. Siri" is often interpreted as a value because someone does things that are not good; it is shameful (*mappakasiri*"). If doing positive and good things will raise the degree of humanity as a human being.

Siri's culture must be taught to students so that they become individuals who have high self-esteem. Siri values will encourage strong, hard-working, and intelligent individuals not to become a burden to others. With the principle of reso, we will grow to be an independent people and never give up because this is not by the principles adopted. With a local culture that is applied to life, it will have a hard-working soul. If it is properly maintained, the community does not need to accept the population distribution program in the form of transmigration because from the beginning; they have dared to emigrate through the *sompe*" culture (migrate).

Preparing local culture-based classes by preparing everything related to the facilities and infrastructure to support activities. Prepare a conducive, good, clean study room for the implementation of learning. Using appropriate techniques, strategies, methods according to the age of the students. Creating mutually agreed class rules and teaching students to be brave to appear as leaders. Implement local culture-based classroom management by creating a pleasant learning atmosphere, forming groups in learning activities, and using appropriate learning media. The ability to link lessons with the curriculum that develops in the school environment. Habituation in utilizing school equipment provided, cultural understanding that can affect the character of students.

Teachers' efforts in implementing the integration of Luwu's local wisdom values, such as honesty (lempu), responsibility (getteng), hard work (reso), shame/self-respect (Siri) in education are still in the stage of integrating subjects and extracurricular activities. The teacher's strategy in inculcating the values of Luwu local wisdom in education is through an integration strategy of subjects and strategies for developing extracurricular activities through several approaches and exemplary methods. The element of regional culture is potential as a local genius because it has proven its ability to survive until now. The characteristics that are owned are; able to survive in foreign cultures, accommodate elements of foreign cultures, integrate foreign cultures into indigenous cultures, and control and give direction to cultural development. In local wisdom, traditional culture develops with all the elements and ideas resulting from material culture.

If local cultural wisdom has been integrated into the education system, it will create a cultured and respectful learning environment so that educational goals can be easily achieved. Principals and teachers as role models must have these local cultured traits so that students can imitate these traits. These values are still relevant to us today and are not inferior to modern understanding. The leadership values possessed by the principal are closely related to the cultural system they have. These values influence and shape the overall attitude of students towards one orientation and appear or patterned on the surface in social life. Therefore, these values are

fundamental to be applied to current conditions, including in education.

The inhibiting factor for implementing local culture-based education from an internal and external perspective aims to develop character education based on local culture requires a high commitment. In addition, other inhibiting factors are a. the absence of standard guidelines for the implementation of educational programs containing local culture, b. students' interest in local culture that often changes, c. lack of readiness to apply local culture. While the supporting factors owned by the school are: 1) regulations from the department and local government as well as support regarding the implementation of local culture-based education, 2) the provision of facilities, funds, and educators, 3) committees and parents of students also support in terms of material and non-material, 4) school management with competent principals, 5) The majority of students come from the surrounding community. In addition, there are policies, environment, and conditioning of the school environment.

Based on the description, it can be explained that management has four functions that must be appropriately implemented in order to produce optimal implementation. The management functions include planning, organizing, implementing, and supervising. The school principal tries to implement education management based on local Luwu culture such as lempu, acca, sitinaja", getteng, reso," and sirri."

CONCLUSION

Principal management in implementing local culture-based education at Madrasah Aliyah Negeri Malili has been implemented by management to plan, organize, implement, and supervise. The application of local cultural education is applied in all classes in the Malili State Madrasah Aliyah. Implementing the planning focuses more on the management of local culture, which aims to preserve Luwu culture. Organizing is done to regulate, allocate, and direct teachers to implement local cultural

education integrated into subjects. The implementation of local wisdom-based education has been handed over to subject teachers to be applied in the classroom through habituation. Teachers carry out supervision to measure the effectiveness of the application of Luwu's local culture. Monitoring must be carried out to train students' habits in applying the local culture.

The principal's efforts in implementing local culture-based education at Madrasah Aliyah Negeri Malili are carried out by applying the local cultural values of Luwu as a tradition from their ancestors that cannot be separated from religious values namely Islam. The planting of local Luwu cultural values is implemented through habituation inside and outside the classroom. Principals and teachers are role models in applying these local cultural values such as lempu", acca, sitinaja, getteng, reso," and Siri."

Inhibiting and supporting factors in the implementation of local culture-based education in Madrasah Aliyah Malili. The inhibiting factors in implementing local culture-based education are increasingly sophisticated and modern technological advances, lack of communication to parents of students, and lack of socialization of local culture-based education. At the same time, the supporting factors in the application of local culture-based education are exemplary principals and teachers in fostering and providing direction to students. The approach is taken by habituation to come to school on time, teachers shake hands with each other, greet each other, greet each other with a smile, and say hello.

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