

## Analysis of Local Wisdom "*Siri*" in Leadership of the Head Temmappadaue Village, Marusu District, Maros Regency

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### ABSTRACT

This study aims to determine the value of local wisdom *siri* in leadership as a motivational tool to improve the implementation of tasks and work by employees at the Temmappadaue Village office. This study uses a qualitative approach with data collection techniques including observation of research objects, direct interviews with informants, and documentation (namely, tracing evidence in the form of written decisions and regulations, as well as books or magazines). The data analysis techniques used are data collection, data reduction, data presentation, and drawing conclusions. The results indicate that the leadership value of local wisdom *siri* serves as a basis for providing encouragement to employees by using indicators such as *Alempureng* (honesty), *Amaccang* (education), *Assitinajang* (appropriateness), *agetengeng* (firmness), and *reso* (effort), which must be upheld firmly by employees, accompanied by a high commitment to carrying out their tasks and responsibilities. The study found that the leadership value of local wisdom "*Siri*"—if implemented well—produces good and responsible performance. Furthermore, factors hindering optimal implementation of employee tasks and work can be eliminated if leadership values such as *warani* (brave), *masagena* (ability), and *makaritututu* (vigilance) are upheld firmly to support efforts in improving performance and drive employees toward maximum results.

**Keywords:** Leadership; Employee Performance; Local Wisdom.

### INTRODUCTION

Leadership is a field of science that comprehensively examines how to direct, influence, and supervise others to carry out tasks according to predetermined instructions (Korengkeng et al., 2024). Leadership is one of the main factors supporting organizational success in achieving its goals. Many experts define leadership as the process of influencing an organized group to achieve a common goal. Leadership is a complex phenomenon involving three elements: the leader, the followers, and the situation. *Local leadership influenced by local values* is believed to have an impact on group productivity and cohesiveness.

A good leader is one who can assess the current situation and conditions, as well as discern the character of subordinates in the office setting to evaluate their performance (Northouse, 2021; Avolio & Bass, 2020). Of course, today's leaders are also able to understand existing problems, as various employees and subordinates only reflect on those they currently lead to further improve employee performance and processes (Yukl, 2020; Erez & Gati, 2019). Currently, many employees who are service personnel in the context of public administration

are not performing optimally; tasks given are neglected so that outcomes do not match expectations (Kotter, 2019; Latham & Pinder, 2020). Of course, several factors contribute to these problems, such as the ability of human resources—both in terms of attitude or character and skills of employees—personality influencing employee discipline, or inadequate facilities and infrastructure, so that employee performance and assigned responsibilities do not improve (Judge & Piccolo, 2020; Li et al., 2021). Therefore, the role of a leader is more needed in the current situation to provide an example to subordinates as a reflection, increase awareness, and boost performance as employees at the Temmappadaue Village office (Bass & Riggio, 2021; Spector, 2020).

Culture, in general, is a comprehensive lifestyle within a society. Culture is a way of life that develops and is shared by a group of people and passed down from generation to generation. *Temmappadaue Village* is rich in Bugis-Makassar culture, and the daily language used during interactions is more meaningful in the local language. The *Temmappadaue Village* office is a professional forum for government science. Since ancient times, it has had a local leadership system known as the *Siri'* culture. The *Siri'* cultural value system is the main value. This value is interpreted as something very valuable and highly respected by the Bugis people. The *Siri'* value adds color to the life of the community and is complemented by other personality values. The *Siri'* value as the main value must be seen as a complete value and has two sides like a coin; the price lies on both sides.

In the context of the state/public administration system, the role of leadership is very important because it is believed to be a determining factor in the direction of an organization, agency, and institution. The leadership factor is an important determinant in an organization because its position in the process of achieving goals is not only as a static object like other production factors but also as a subject that directs, regulates, and controls all resources used for organizational goals. Leadership according to Soekanto (Ulfa Fajirini, 2014) means that leadership is the ability of a person to influence others so that the influenced person behaves as desired by a leader. According to Hughes (2006), leadership is a complex phenomenon that involves three things: leaders, followers, and situations. *Local leadership influenced by local values* is believed to have an influence on the productivity and cohesiveness of its subordinates. Besides the definitions above, several opinions state what is meant by leadership.

According to Rivai (2004) in Mariam (2009), leadership is also said to be the process of directing and influencing activities related to the work of group members. Wahyudi et al. (2015) in Sukmiah (2019) stated that leadership is an interaction between members of a group so that the leader is an agent of renewal, an agent of change, a person whose behavior will influence others more than the behavior of others that influence them, and leadership itself arises when one group member changes the motivation and interests of other members in the group. Leadership is a science that comprehensively studies how to direct, influence, and supervise others to carry out tasks according to planned orders (Fahmi, 2013). *Local leadership influenced by local values* is believed to have an influence on group productivity and cohesiveness.

According to Rahyono (2009), local wisdom is human intelligence possessed by certain ethnic groups obtained through community experience. This means that local wisdom is the result of a particular community through their experience and is not necessarily experienced by other communities. These values will be very strongly attached to a particular community

and have gone through a long journey throughout the existence of that community. Alfian (1985) in Lintje Anna Marpaung (2013) said that wisdom begins from the ideas of individuals which then meet the ideas of other individuals and form a collective idea. This local wisdom is usually created and practiced for the good of the community that uses it. Sometimes local wisdom is only known and practiced by a few people in small numbers, for example, a sub-district. However, there is also local wisdom that is used by large groups of people, for example, ethnic local wisdom.

This local wisdom cannot be separated from the culture of the community that supports it. Local wisdom typically encompasses all elements of human culture, including religious systems, language, economics, technology, education, social organization, and the arts. Local wisdom begins with ideas, which are then applied in practice and the creation of cultural materials. It will continue to develop in accordance with the times, the intensity of social interaction, and sociocultural enculturation. Especially in today's borderless world, local wisdom is strongly influenced by the insights of the people who think about and use it. Local wisdom can also support the existence of a nation-state. Even in formulating a nation-state, it is always colored by local wisdom that grows in the society that forms and aspires to that nation-state. Savigny states that law is the *volgeist* of the people's soul which is not easily translated even through the creation of laws (Azyumardi Azra, 2007) in Lintje Anna Marpaung (2013).

Muhtamar (2007) in Bustan (2015) states that the cultural values of the Bugis people hold very tightly to the known concept, namely: *Lempu* (Honesty)—in Bugis language, it means the same as straight, as opposed to crooked. In various contexts, this word sometimes means sincere, true, good, or fair, so that its opposite is cunning, cheating, lying, treason, perverse, bad, deceit, and the like. In line with this understanding, the Bone scholar Kajaolaliddo explained honesty when asked by the King of Bone about the basics of knowledge. *Acca'* (Education) means the value of education or intellectualism, often paired with the value of honesty because the two complement each other. Scholars or intellectuals in Bugis are usually called *acca'*. In the concept of intelligence, there are values of honesty, truth, propriety, sincerity, and the spirit of investigation or research. *Acca'* is also interpreted as smart, in the sense of having good intellectual abilities. *Assitinajang* (Appropriateness) can be interpreted as appropriate and fitting. This value of appropriateness is closely related to the value of ability, both physical and spiritual. The submission or acceptance of something, whether a mandate or a task, must be based on appropriateness and ability. The value of appropriateness can be found in *La Taddampare' Puang Rimaggalatung*, who said: "Do not be greedy for position, do not desire a high position too much, if you are not able to improve the country. Later when sought, you will appear; later when appointed, you will agree" (Muhtamar, 2007). *Getteng* (*Teguh*) in Bugis language means firmness. A person who holds the value of firmness is one who keeps from doing bad things and is determined to do good, even though badness attracts the heart but is already known as bad, then it is not done.

The value of firmness is tied to a positive meaning, as stated by *To Ciung* that there are four acts of firmness value: first, not breaking promises; second, not betraying agreements; third, not 3808ulfilment decisions or changing them; fourth, when speaking and acting, do not stop before completion. This explains the need to uphold firmness by always keeping promises that have been said, speaking honestly by not 3808ulfilment and changing something that has

been mutually agreed upon between the ruler and the people, and working optimally for the benefit of the people, not for a group or individual. Then, the local wisdom values referred to in this study are the values highly prioritized in Bugis society, used as a guideline both in leadership and in life. The local wisdom values referred to, as explained by Rahim (2011), namely: *Reso* (Effort) is a key value for implementing honesty values (Rahim, 2011). This can be categorized as doing work seriously based on a sense of love for the job that allows maximum results. If an employee does something like this, then it is in accordance with the Bugis philosophy “*Resopa Temangingngi namolomo naletei pammase Dewata*,” (only by doing continuous work without any ulterior motive will you get maximum results).

Based on the concept (Muhtamar in Bustan, 2015), in carrying out work activities of employees, especially Bugis-Makassar people, they must still adhere to the philosophy of “*Paentengko’ Sirinnu*,” meaning holding fast to the philosophy of *Siri*’ when doing something, because it is feared that someone will not be able to complete their work if not so. The factors in question are as follows: 1. *Warani* (Courage)—a leader should have the character of *warani*, which means daring to take action to maintain the stability of the government. Courage is very necessary in government because if a leader does not have *warani*, then he is easily influenced by others or further by his subordinates. The context of *warani* means daring to act and daring to take risks. That is what a leader is in a government institution. 2. *Masagena* (Ability)—the value of propriety is closely related to physical and spiritual abilities. The handing over or receiving of something must be based on propriety and ability. Therefore, more emphasis is placed on appearance for those in charge. The word “thank you” is a loan word from the Bugis language. Previously, when someone received something from someone, the recipient expressed joy or happiness. For example, they said “*marennu, temmaka’ renniku*”—“I’m so happy.” Ability here also means that a prospective leader should have sufficient wealth or assets. 3. *Makaritutu* (Vigilance)—this can be interpreted as meaning that a leader in running the go’ernment should be careful. Do not let the organization he leads be directed toward negative things instead of positive ones. For example, there is a tendency to corruption, collusion, and nepotism, justifying any means to achieve a goal, and so on. For this reason, a leader is needed who is capable of responsibility and careful in every action.

Furthermore, matters related to the value of local wisdom leadership, according to Weny A. Dunga (2025), Abdul Hamid Tome (2001), and Apriyanto Moha (2024), namely: human resources, which are the abilities possessed by a person related to knowledge, skills, and personality characteristics that directly influence their performance to achieve the desired goals; behavior, namely discipline, attitudes, and actions in accordance with office regulations, both verbal and unwritten; and suggestions and infrastructure, namely the provision of facilities that support the performance process.

Anoki (2010) argues that performance is the work results produced by employees or the actual behavior displayed according to their role in the organization. Performance also means the results achieved by an individual, both in quality and quantity, according to the responsibilities assigned to them. Herbani Pasolong (2013) states that performance has several elements: work results achieved individually or institutionally, meaning that performance is the final result obtained individually or in groups. In carrying out tasks, a person or institution is given authority and responsibility with the right and power to be followed up so that the work can be carried out well. Work must be done legally, meaning that in carrying out tasks,

individuals or certain institutions follow established rules. Work does not conflict with moral ethics, meaning that in addition to following established rules, a job must be in accordance with applicable morals and ethics. It can be concluded that performance is the work results that can be achieved by a person or group of people in an organization according to their respective authorities and responsibilities in order to create organizational goals together.

Employee performance is the willingness of an individual or group to carry out an activity and perfect it according to their responsibilities with the expected results (Rivai, 2005). This performance needs to be measured by the leader so that it can be known to what extent the performance development of an employee can be achieved by an individual or group of people in an organization, in accordance with their respective authorities and responsibilities in order to achieve the goals of the organization concerned legally, without violating the law, and in accordance with morals and ethics. The progress of an organization is certainly supported by the performance of an employee. A person can be said to have good performance when they can carry out their work well, meaning achieving targets or according to standards determined by performance assessment; in other words, it will encourage employees to compete for awards, bonuses, or promotions to better positions.

## METHOD

This study employed a qualitative approach to explore the role of *Siri'* in local leadership and its influence on employee performance at the *Temmappadaue Village* office, Marusu District, Maros Regency. Data sources included primary data from interviews with informants (employees and staff at the district office) and secondary data from relevant books, journals, and supporting references.

Key indicators of *Siri'* in leadership encompassed *Alem-pureng* (honesty), emphasizing sincerity and integrity; *Amaccang* (education), requiring broad knowledge and intellectual guidance; *Assitinajang* (appropriateness), ensuring actions aligned with physical and spiritual capabilities; *Agettengeng* (firmness), reflecting loyalty and resolute decision-making; and *Reso* (effort), promoting diligent collaboration for organizational advancement.

Influencing factors included *Warani* (bravery), for decisive risk-taking; *Masagena* (ability), for effective responsibility fulfilment; and *Makaritutu* (vigilance), to guard against corruption and unethical practices.

Informants were selected via purposive sampling (key informants with relevant knowledge) and snowball sampling (expanding based on initial referrals), totaling 7 participants: 1 Village Head, 1 Village Secretary, 1 Administrative Head, 1 General Head, and 3 community leaders. Interviews, observations, and documentation were conducted at the *Temmappadaue Village* office.

Data analysis followed Miles and Huberman's framework: data collection (interviews, observations, documentation); data reduction (summarizing and focusing key points); data display (narratives, charts, and matrices); and conclusion drawing (identifying themes aligned with research objectives).

## RESULTS AND DISCUSSION

Research results of Sri Wahyuni (2020) with the title: The Perspective of *Siri'* Culture in the Socio-Cultural Life of the Bonto Padang Village Community, Kec. Kahu Bone Regency



(Phenomenological Study of Local Wisdom in Bumi Arung Palakka)”. From the results of this study, it can be concluded that: 1. The existence of *siri'* culture in Bonto Padang Village, Kahu District has been shown by the implementation of local wisdom which is still maintained to this day. Unity, mutual assistance, and concern for each other among village communities show the form of *siri'* culture which is still quite strong in the people of Bonto Padang Village. The *siri'* culture is culturally shown through 5 types of local wisdom that still exist, namely: Marakka bola, Masarappo or mabbaruga or mawalasuji, Community service, and cooperation. 2. The perspective of the Bonto Padang Village Community regarding *siri'* culture has received various responses.

According to social views, *siri'* culture is shown from the manners shown by a person. How to behave and treat others, Research results: Nurbiah Tahir, Muchlas M. Tahir, with the title: The Impact of the Transportation Process of *Siri Na Pacce* Cultural Values in Service Public at the One-Stop Integrated Service Office (KPTSP) of Takalar Regency, conducted in December 2017. The results of the study showed that after examining several elements of values contained in the *Siri' na culture Pacce* in public services, the researcher concluded that in public services the application of *Siri' na cultural values Pacce* in order to have a very big influence on service providers with the community as the public being served by creating harmony between those serving and those being served without needing to abandon the local cultural values of the local community, namely *Siri' na culture. Pacce*.

The leadership value of local wisdom “*siri*” since ancient times, the culture of the people of South Sulawesi has been recorded in the ancient literature of the Bugis people (also Makassar) called “*Lontarak*,” which contains teachings that tell about the origin of human events, the emergence of kingdoms, the rules of human life, and others. From pre- Islamic times until now these things can be expressed through written sources from the 14<sup>th</sup> century AD until the acceptance of Islam as a religion embraced by the people in the early 17<sup>th</sup> century AD. During this period, the source that describes the state of the Bugis people is only *Lontarak* (Mattulada, year III: 76). According to Mattulada (1977), various expressions in the Bugis language that are embodied in literature, *paseng* and messages from their ancestors that can be used as an indication of the concept of “*siri*” in the Bugis people, among others: 1. *Siri' emmi ri onroang ri lino* (Bugis language), meaning, only for the sake of *siri'* alone we live in the world. In this expression, the meaning of *siri'* is contained as something that gives a person social identity and dignity. Only if there is dignity or self-respect, then that is a meaningful life. 2. Materi *siri' na*. Meaning, dying in *siri'* or dying to uphold dignity/self-respect. Such a death is considered a commendable and honorable thing. 3. Mate *siri'*. Meaning, a person who has lost his dignity/self-respect, is a step in life.

According to Rahim (2011), the Bugis people have long adhered to a system of life and values in both their household and social lives. The main values of Bugis culture include honesty (*lempu'*), intelligence (*Amaccang*), propriety (*Assitinajang*), steadfastness (*agetengeng*), effort (*reso*), and the principle of shame (*siri'*). These values have been passed down through *Papangngaja* (advice) and *Paseng* (mandate). As Hamid (2001) cites in Bustan (2015), these values reflect intelligence and local wisdom that inspire enthusiasm in social, national, and state life. Scholars Arung Bila and Kajaolaliddong express that there are five essential traits a leader must possess: *Lempu'e*, the fragrance of fate known; *Tongengnge*

*nasiwangi tike*, true words with caution; *Siri'e*, self-respect with firmness; *Akkalenggnge*, intelligence with heart; and *Awaraningeng*, courage with affection (Hamid, 2001).

Based on the description, it is clear that someone who wants to be appointed as a leader/ruler must have exemplary qualities to uphold lempu ' (honesty), speak (speak) correctly, *siri'* (maintain dignity and honor) in society or his people, have *acca'* (intelligence) in managing the government system, *getteng* (firm) in his policies and must *warani'* (dare) to uphold justice without discriminating between one and another or without discrimination. This is proven by Arumpone La Tenrirawe Bongkangnge (c. 1560-1578) as king in the Kingdom of Bone. During his reign he was known as a king who strictly adhered to *ade'* (custom), making him a king who was highly respected by the people. The people's lives are depicted in a peaceful atmosphere without many disputes occurring, because the king takes part in dealing directly if any of his people have problems.

*Alempureng* (Honesty) is a local wisdom that combines sacred values from God's word with various existing cultural values. It is formed as a result of the cultural excellence of the local community and its broader geographical conditions. Temmappaduae Village, located in Marusu District, is rich in Bugis customs and culture, including the traditional belief of *thariqoh*, specifically the Khalwatiyah Samman in Pattene Hamlet. This tradition teaches about ancestral values that continue to reflect the social environment, based on the customs known as Karaeng/Petta. The leadership values with local wisdom, especially the principle of "*siri'*" (shame), are deeply interconnected. When applied in leadership, local wisdom plays a crucial role in guiding the leader's actions. A great leader can be seen in the honesty they demonstrate, influencing the group to achieve goals and motivating followers to prioritize the collective objectives over personal interests by clarifying roles, tasks, and offering encouragement.

Interview results from various informants highlight the significance of honesty in leadership. The Head of Temmappaduae Village, Aminuddin (February 24, 2022), stated, "Honesty, or *Alempureng*, is very important for a leader because everyone should instill honesty from an early age, ensuring that their actions align with the heart and established rules when making decisions. This applies not only to leaders but also to employees." Similarly, the Village Secretary, Sahabuddin (February 28, 2022), emphasized, "It is very good if everyone, especially a leader, has the value of honesty, as it helps avoid negative actions like corruption. Leaders should feel ashamed of such actions." Nurdiana Putri, the Head of Government Affairs Staff (March 1, 2022), added, "It's important that the value of *Alempureng*/honesty is inherent in every person, especially for a leader, as it sets an example for subordinates and improves future performance." Abd. Rahim, the Head of Pattene Hamlet (March 8, 2022), concluded, "In my opinion, *Alempureng*/honesty is one of the values of wise leadership that should be prioritized by leaders and their communities, especially in Marusu, which is deeply rooted in customs and culture and should serve as a reflection for other villages, particularly for village heads".

Based on the interview, it is supported that the value of *Alempureng* /honesty contained in the local wisdom leadership value "*siri'*" when a leader carries out his duties and responsibilities honestly will become a guideline for shame when doing something negative. Therefore, "*siri'*" namely *Alempureng* /honesty must be prioritized so that it becomes a guideline for every human being when shame in doing something negative regarding their duties and responsibilities.

*Amaccang* (Education); *Amaccang* or “*acca* “ does not mean clever or intelligent, but rather intellectual for everyone, especially a leader in carrying out organizational work. Education is also interpreted as learning, knowledge, skills, and habits that everyone must have. With one of the leadership values of local wisdom “*siri*” this can be seen in the provision of knowledge obtained by each leader through the education they pursue. Therefore, the intellectual and intellectual and intelligence possessed by a leader are able to build and advance the assigned region.

Interview results with Village Head ( Aminuddin , February 24 , 2022) said that: “ mark leadership Yes , the second one is A maccang which mean education according to I is very important for a leader to have, because Leaders certainly have subordinates who certainly provide direction and also learning to employees. Based on the results of the interview, the Head of Temmappaduae Village is certainly very grateful for the knowledge gained in education, but not only in the world of education but also outside of it, such as the ability to analyze existing situations to carry out his duties and responsibilities in determining a decision.

Every leader must receive education regarding their duties and responsibilities in government. The Village Head, as a role model, can inspire other employees and improve their performance. This was emphasized by the Head of Government Affairs Staff, one of the research informants, who stated: “In my opinion, a leader must have education, especially in a field relevant to their current position. This adds value to the leader, ensuring the transfer of knowledge between leaders and employees in carrying out tasks and improving performance.” (Source: Interview with Nurdiana Putri, March 1, 2022)

This view is also supported by several community leaders in Temmappaduae Village, including the Head of Takkalasi Hamlet, who argued: “A leader should have good scientific insight and analysis when determining policies or decisions. The intellectual capacity of a leader can serve as a benchmark for measuring the quality of their actions.” (Source: Interview with Hasruddin, March 8, 2022)

Another community leader shared a similar perspective, stating: “A leader is not only measured by their education but also by their ability to work effectively, make decisions, and implement policies that are assessed by employees and the local community. This becomes a reflection for continuing education in the future.” (Source: Interview with Satullah, March 8, 2022). These opinions highlight that leaders must serve as role models, motivating both employees and the local community to pursue education, enhance their capacities, and improve their performance.

*Assitinajang* (Suitability) refers to the appropriateness or fit of a leader, stemming from the word *sitinaja*, meaning suitable or appropriate. A leader must earn recognition regarding their worthiness to lead. The Secretary of Temmappaduae Village emphasized: “The leadership value of *Assitinajang*, or appropriateness, is very important because a leader must be able to assess everyone. People can judge whether a leader is fit to lead based on their success in carrying out the mandate and responsibilities given to them.” (Source: Interview with Sahabuddin, February 28, 2022)

This aligns with the opinion of the Head of Government Affairs, who stated: “*Assitinajang*, or suitability, is assessed from various perspectives, including the opinions of employees at the Temmappaduae Village office. A leader’s suitability for leadership is



reflected in the success of their mandate and the recognition of their performance during their leadership.” (Source: Interview with Nurdiana Putri, March 1, 2022)

The appropriateness of a leader, based on the local wisdom of "*siri*" leadership values, plays a crucial role in determining the success or failure of leadership. The Head of Pattene Hamlet remarked: "In a region rich in customs and culture, leaders must demonstrate strong leadership, both ethically and with the abilities they possess." (Source: Interview with Abd. Rahim, M.SE, March 8, 2022)

This opinion was also shared by another community leader, who stated: "In my opinion, the suitability of a leader is not only seen from their abilities but also from their experience and active involvement in managing the realities of society." (Source: Interview with Satullah, March 8, 2022). The overall interview results show that the leadership value of local wisdom "*siri*," particularly *Alempureng* (honesty), must be prioritized as a guideline for every individual, especially when they feel ashamed to engage in negative actions regarding their duties and responsibilities.

*Agettengeng* (Firmness): "*Getteng*" means not only firm but also sticking to principles, being loyal to beliefs, and having strength and resilience in one's stance. This is particularly important for a leader in a region, such as the Head of Temmappaduae Village, who must demonstrate a strong and firm stance in both the mandate and decisions taken. The Head of Temmappaduae Village, Aminuddin, stated: "In my opinion, *Agetteng* (firmness) is essential for a leader to be more confident in the decisions made and stay focused on the goals that have been set, ensuring they are achieved as planned." (Source: Interview with Aminuddin, February 24, 2022). The purpose of *Agetteng* is to ensure that a leader is confident in their decisions. This view is supported by the Village Secretary, who added: "With the value of *Agetteng* or steadfastness, a leader can carry out the vision and mission that has been established." (Source: Interview with Sahabuddin, February 28, 2022).

According to Bugis tradition, the value of steadfastness is seen as a strength for every leader in fulfilling their duties and responsibilities. The Head of Pattene Hamlet further emphasized: "*Agetteng* (steadfastness) can serve as a benchmark in carrying out one's duties and increasing confidence in one's stance as a leader." (Source: Interview with Abd. Rahim, M. SE, March 8, 2022). Another community leader also stated: "A leader must be wiser in making decisions because *Agetteng* means steadfastness, and when a decision is made, it should be solid and mature." (Source: Interview with Hasruddin, March 8, 2022). The overall interviews highlight that the leadership value of local wisdom "*siri*," particularly *Agetteng* (steadfastness), is essential for a leader to be confident in their decisions and responsibilities.

*Reso* (Effort); *Reso* in the Bugis language means effort that focuses more on the performance of each person. The effort taken by a leader can be seen when something that has been done is completed within the specified time, even though the performance of both a leader and an employee is optimal or not optimal. This was stated by one of the informants, namely the Head of Temmappaduae Village, Marusu District, Maros Regency, who said that: "The value of local wisdom leadership "*siri*" namely *reso* which means effort in my opinion is very mandatory and must be present for everyone, especially for a leader who leads many people, the success or failure of the performance that has been done has become a strategy or plan for a leader in carrying out his duties and responsibilities" (source: interview with "minuddin, February 24, 2022)

Based on the interview, the Village Head of Temmappadua advised that *reso*, meaning effort, must be present in everyone, especially a leader who must strive to the maximum in completing the mandate, tasks, and responsibilities that have been given. This opinion was supported by the Head of Government Affairs Staff who said that: “*Reso* /effort must certainly be present for every task implementer, whether from leaders or employees in every office. From this leadership value, it can certainly be a reflection to continue to strive in carrying out their duties and responsibilities” (Source: interview with Nurdiana Putri, February 24, 2022). *Reso* or effort, which is embedded in the leadership value of local wisdom “*siri*,” must certainly be present for every task implementer in completing the tasks and responsibilities given. Effort is not judged by success or failure, but rather by the extent to which the effort is carried out by a leader.

This opinion was also expressed by another community leader who said that: “In my opinion, *reso* /or businesses that have the local wisdom leadership value “*siri*” must prioritize hard work in carrying out their duties and responsibilities because success can be seen when the business exists and is carried out effectively” (Source: interview with Hasruddin, March 8, 2022). Based on the overall interview results, it shows that the local wisdom leadership value “*siri*” of *reso* or businesses must be possessed by a leader to make more effort and work harder in realizing his vision and mission.

Factors that influence the application of leadership values include:

*Warani* (Knight/Courage); Courage is essential in implementing leadership because if a leader lacks *warani*, he or she is easily influenced by others or, to a greater extent, by his or her subordinates. The context of *warani* means having the courage to act and taking risks. Interview results informant research, Head of Temmappadua Village have an opinion that: “for value leadership the fifth one is *warani* which means dare to obey I very important “To be implemented by a leader, a matter faced by a leader must certainly be full of courage in taking steps, especially making decisions as a leader” (Source: interview with Aminuddin, February 24, 2022). One of the leadership values of local wisdom “*siri*” is *warani*, which means brave, of course, there must be a chivalrous nature in a leader. A person’s leadership can be measured as in the actions taken and must bear the risks in the decisions made, Secretary of Temmappadua Village is of the opinion that: “It is absolutely true that the value of *warani* is applied to current leadership because the chivalrous nature /courage of a leader is certainly a step that must be taken when facing challenges that have risk “Forward. Courage can be seen when a leader can resolve difficult situations and determine steps to overcome those challenges.” (Source: interview with Sahabuddin, February 28, 2022)

The above opinion is supported by one of the research informants who stated, “It would be very appropriate if a leader seriously implemented local wisdom leadership values, so that they would have the courage to take actions, steps, and decisions, even if they were difficult to face.” (Source: interview with Hasruddin, February 24, 2022). Based on the overall interview results of the local wisdom leadership value “*siri*” namely *warani* which means firm/brave or the chivalrous nature that exists in a leader“ of”ourse this must be present in the application of this value so that courage, especially in making decisions, is certainly not easy for a leader.

*Masagena* (Ability); A leader in developing leadership duties and being entrusted with a mandate is closely related to physical and spiritual abilities. The submission or acceptance of something must be based on abilities, meaning that a leader should have sufficient assets or

wealth. The results of an interview with one of the informants, the Head of Temmappadua Village, stated that: “ It would be very good if the application of the leadership value of local wisdom “*siri*” namely *Masagena* or ability is possessed by every leader because it is basically inseparable from a necessary need. The ability to facilitate office needs, of course, a leader must be able to provide that” (Source: interview with Aminuddin, February 24 , 2022)

The interview aimed to “emphasize that a leader must fulfill and grant requests for needs, such as office facilities, for employees. This was also supported by one of the research informants who stated, “ The *Masagena* value, which means ability, must be applied in a leader. Just like the “*siri*” value, one would feel ashamed when carrying out a task while carrying out a given mandate but failing to achieve leadership skills. And if this value is truly implemented, performance will automatically improve in the future. “ (Source: interview with Nurdiana Putri, March 1, 2022).

The interview above aims to clarify that being a leader Is not easy. Moreover, in an area steeped in culture and customs, failure to lead is certainly embarrassing for the leader. One of the research informants, Kepalann Dusun Pattene, argued that: “ A leader must apply this leadership value, namely *Masagena*, which means leadership ability. This is to maximize one’s leadership period in improving employee performance, especially in the field of service to the local community” (Source: interview with Abd. Rahim. M. SE, March 8 , 2022). The overall interview results mean that the leadership value of local wisdom “*siri*” namely *Masagena* or ability is that every leader must apply this value so that the performance improvement of a leader or employee can be said to be successful in carrying out the tasks and responsibilities that have been entrusted.

*Makaritutu* (Vigilance); A leader must be cautious in carrying out leadership. In leading an organization, a leader must be sensitive to things that can lead him to negative things. For example, there is a tendency to corruption, collusion, and nepotism (KKN), justifying any means to achieve a goal, and so on. For this, a leader is needed who is able to be responsible for every action. The results of the interview with the Secretary of Temmappadua Village said that: “ I strongly agree, if this value is applied by a leader, because of course a leader must be careful of his surroundings , not only focusing on his performance but also must be vigilant in his position as a leader” (Source: interview with Sahabuddin, February 28 , 2022). The leadership value of local wisdom “*siri*” is *Makaritutu* which means vigilance. This requires a leader to be more vigilant of his surroundings. This means being careful in all aspects both inside and outside the office. This does not allow everything to be so safe, but many things happen to a leader with future tests and challenges. One research informant stated that, “ These leadership values are applied by a leader from the moment they receive the mandate, tasks, and responsibilities given. This encourages their subordinates to always be vigilant in observing their surroundings.” (Source: interview with Satullah, March 8, 2022). Another research informant also argued that, “ Indeed, these leadership values must be implemented early in the post-regional leader election period to ensure continued vigilance in future progress.” (Source: interview with Hasruddin, March 8, 2022)

The interview results above demonstrate that every leader, and thus their subordinates, must implement this leadership value from the outset when carrying out a mandate. Because of the vulnerability of the aftermath of regional leadership elections and structural reforms, this is certainly unsafe for carrying out mandates. For example, after the village head election, the

opposing party will still not accept the election of a leader, as will the structural staff due to social jealousy towards others in the process of appointing positions.

## CONCLUSION

The leadership values of local wisdom *Siri'*—including *Alem-pureng* (honesty), *Amaccang* (education), *Assitinajang* (suitability), *Agettengeng* (firmness), and *Reso* (effort)—played a crucial role in enhancing employee performance by promoting integrity, knowledge, appropriate role assignment, resolute decision-making, and diligent effort among leaders at the *Temmappadaue Village* office. Influencing factors such as *Warani* (chivalry), *Masagena* (ability), and *Makaritutu* (vigilance) further supported this by fostering courage in risk-taking, full capability utilization, and cautious attentiveness, creating an environment aligned with organizational goals. For future research, quantitative studies could measure the empirical impact of *Siri'* values on performance metrics across multiple Bugis-Makassar villages, using surveys and longitudinal data to validate qualitative findings and explore scalability.

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