

School Principal's Wanua *Mappatuo Naewai Alena* Leadership: A Strategy to Develop School Entrepreneurship

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ABSTRACT

A leader with entrepreneurial skills facilitates students to be creative, innovative, and have entrepreneurship enthusiasm, to be ready to adapt to the working demands. The school principal's entrepreneurship commitment resolves the issues of the current working competition. Meanwhile, the school principal's entrepreneurship attitude based on *Wanua Mappatuo Naewai Alena* cultural value can be exclusive excellence that supports entrepreneurship education. This study seeks to contribute to local culture-based schools' entrepreneurship programs in shaping students' life skills and independence. This study employed a qualitative approach with a case study design. In-depth interviews, observation, and documentation were used to obtain the data, which were then analyzed through stages of data condensation, data presentation, and conclusion formulation. The data validity was investigated from the degree of trustworthiness, dependability, compatibility, and assertiveness. Findings from the study suggest that the principal's leadership strategy based on the cultural values of *Wanua Mappatuo Naewai Alena* has a positive impact on supporting entrepreneurship education in schools. The values contained in the "Wanua Mappatuo Naewai Alena" culture can unite in the souls of school principals, teachers, and students. Cultural values such as daring to face problems (*Siri na Pacce*), having an innovative spirit (*Macca Na Malempu*), working hard for school entrepreneurial success (*Warani na Magetteng*), entrepreneurial instincts and desires to make children independent (*Sipakatau and Sipakalebbi*), motivation entrepreneurship (*Sipakingeng*).

Keywords: Scholl Principal Leadership, Entrepreneurship, *Wanua Mappatuo Naewai Alena* Culture

INTRODUCTION

As leadership is crucial in an organization, a leader is expected to have exceptional skills in planning, coordinating, conditioning other people, being hard-working, and contemplating the cultural elements. In schools, the school principal is expected to guide, motivate, and influence the teachers and students in accomplishing the school's purposes (Giannini, 2015; Rais et al, 2022). One of the school's purposes is to guide students to be independent (Issa dan Khataibeh, 2021). The attainment of this objective should be assisted with intelligence and innovative resources (Yourneli, R, 2018), complete infrastructure, sufficient financial support, and critical and creative principal in developing students' entrepreneurship skills (Leaman & Flanagan, 2013).

The school principals' consistency in implementing the entrepreneurship program enhances students' bargaining value in the Indonesian business and economic domain. In that regard, students should be introduced to entrepreneurship programs as early as possible (Bikse, 2014; Barnawi & Arifin, 2012). The management of the school entrepreneurship program should acknowledge the local culture since the school is an institution correlated with cultural values. Therefore, local culture-based entrepreneurship program carries a special predominance. This current cultural approach adoption in school entrepreneurship programs is crucial since 1) school environment is profoundly affected by local culture values and perspective; 2) the principal's and teacher's performance

is affected by the local culture character; and 3) students inquisitiveness on the local cultures, primarily the "*Wanua Mappatuo Naewai Alena*" philosophy from Luwu, Indonesia. (4) the spirit of students to learn entrepreneurship with cultural elements, and (5) the principal's entrepreneurial innovation based on culture.

Education institutions are encouraged to actively participate in reflecting and elevating the traditional values, including through school entrepreneurship programs. However, the "*Wannua Mappatuo Naewai Alena*" schools in Luwu (1) are regulated with no cultural reinforcement, resulting in graduates with no particular characteristics; 2) provides no sufficient portion for the entrepreneurship program; 3) principal's less maximum effort in implementing the

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entrepreneurship program; 4) the student's parents perspective that tends to encourage their kids to be employe, and 5) low psychological capability in resolving the risks of entrepreneurship.

In response to this, the present study investigates the leadership of the principal in developing school entrepreneurship with the cultural concept of "Wanua Mapputo Naewai Alena". Thus, the paradigm of government, education observers, and parents regarding entrepreneurship and local culture is a unity that needs to be preserved. Through educational institutions, the cultural philosophy of Tanah Luwu, namely a prosperous land, can be revived through school entrepreneurship activities.

LITERATURE REVIEW

School Principal Entrepreneurial Leadership

Education revitalization requires changes in the educational paradigm, including the paradigm on school entrepreneurship programs that should be enhanced to face the current 21st-century challenges. Entrepreneurship involves the entrepreneur who is the respected inventor and primary actor due to their future expansion (Papulová dan Papula, 2015). The school entrepreneurship program implementation should be directed by a leader, as the catalyst of changes who initiate and implement the changes (Bafadal, 2018; Malakolunthu, 2010; Koka et al, 2019; Madanchian & Taherdoost, 2019). Therefore, the leader's commitment to completing his tasks and function, including in understanding his subordinates situation is essential (Supriyanto, 2016; Zhang et al, 2018), as a substantial capital to shape the students' life skills (Ulfatin & Mukhadis, 2017; McMullena & McMullenb, 2017; Hermino, 2020).

Entrepreneurial leadership represents a leader's ability in identifying new elements through collaboration (Leitch & Volery, 2017; Felix et al, 2018). It is formulated based on values that articulate and intensify the vision and mission (Ranjan, 2018; Sani, et al, 2018), through enhancing the leader's confidence and the subordinates' trust (Agosto et al, 2013). The entrepreneurial leader should have 1) futuristic vision, 2) ability to understand others and 3) the ability to determine efficient means (Khalifa et al, 2016; Simanjuntak, 2021).

Consistent entrepreneurship education carries a positive influence for students, such as students with entrepreneurship enthusiasm, great creativity, and excellent life skills (Sandra & Robert, 2014; Ulfatin & Mukhadis, 2017; Leitch & Volery, 2017; Felix et al, 2018). Therefore, entrepreneurship education is essential since it guides the students to be creative individuals, capable of facing economic risks and issues because the students are trained to open job vacancies (Maranto, 2015; Felix et al, 2018). Students who have attended entrepreneurship programs are expected to be human resources with great bargaining values and a strategic position in Indonesia's economy.

The substantial responsibility of entrepreneurial leadership obligates the leader to empower all available resources (Tukiyo et al., 2017; Agosto et al, 2013). This leader's performance is characterized by 1) their tendency to take more business-related risks; 2) their support toward transformation and innovation to realize competitive excellence; and 3) their ability to aggressively compete with other corporations. Meanwhile, the nature of new entrepreneurial leadership should encompass 1) the public interest; 2) the leaders' social identity; 3) the leaders' conscious perception of the objectives and the strategies to achieve them; 4) the leaders' teamwork skills; 5) the leaders' ability to present the leadership quality; 6) the leaders' ability to evaluate behavior following the morality and ethics; 7) the leaders' initiative and activity skills; 8) the leaders' innovation and creativity skills; 9) the leaders' willingness volunteer; 10) strategic vision; 11) the leaders' expansive social and ecological perspective; and 12) the leaders' ability to see business opportunities (Suryaman, 2014).

The entrepreneurial leadership characteristic signifies that leaders with entrepreneurial attitudes significantly contribute to the education institution (Papulová and Papula, 2015). Thus, entrepreneurial leadership is responsible for school improvement (Rusdiana, 2018; Bumbungan, 2016). It functions to generate great education outputs. A school's success relies on school independence and initiative in managing and empowering the available resources, maximally (Simajuntak, 2021; Tran et al, 2018), linear with the concept of entrepreneurship education (Bakar, 2015; Bumbungan & Baharuddin, 2016).

Principal's leadership Based on *Wanua Mappatuo Naewai Alena* Culture

In performing the tasks, the principals have to understand their obligation, and be capable of resolving the issues, so that the principals are proactively oriented (Bafadal, 2018; Rais et al, 2022). Besides, the principal leadership carries influence for the subordinates (Malakolunthu, 2010; Bafadal, 2016; Tran et al, 2018). This colossal influence of the school principals in the education objective attainment places their leadership as one of the most crucial factors in education (Bafadal, 2018; Youneli, 2018; Simajuntak, 2021; Rais et al, 2022). Additionally, culture also significantly correlates to educational success. It is within the authority of school principals and managers to develop the school culture (Efendi et al., 2020; Barida. 2021). Therefore, the *Wanua Mappatuo Naewai Alena* philosophy from Luwu should be introduced to the student, in an effort to familiarize the culture.

This observed principal's leadership follows *Wanua Mappatuo Naewai Alena* with the actualized program to develop students' creativity, skills, and interest. The local culture-based entrepreneurship model prioritizes learning processes that produce the cultural creative product. The previous study

suggests that local culture-based entrepreneurship program produces students with greater entrepreneurial skills. Finally, the enhancement of local culture is expected to expand the adoration for local products.

Constructing Entrepreneurship Enthusiasm through *Budaya Wanua Mappatuo Naewai Alena* Culture

Historically, Luwu is a sustainable area that carries prosperity, support, and hope for its people. It is a place where people merge with the environment, along with the social elements revolution. *Wanua Mappatuo Naewai Alena* is an expression of historical, sociological, religious, democratic, and political values. It illustrates the condition of the environment and society, along with the ideal system for both of the elements. In its literal meaning, "*Wanua Mappatuo Naewai Alena*" represents a place with abundant resources that prosper its society.

Wanua Mappatuo Naewai Alena preservation is carried out through the social life that follows *Wanua Mappatuo Naewai Alena* culture. As an education institution, school should reflect and elevate the traditional values through school entrepreneurship programs, so that schools should participate to resolve the aggressive cultural intervention. A local culture base entrepreneurship program is required to maintain and preserve the local culture and history of Luwu. The local culture actualization aid the culture to survive (Efendi et al. 2020; Agosto et al, 2013). Therefore, cultural awareness is exceedingly needed in establishing an excellent community capable of self-reviewing.

METHODOLOGY

Research Design

This study employed a qualitative research approach with a case study design in order to collect written or oral data and information which will later be made in the form of sentences based on interviews with informants (Denzin & Lincoln, 2000; Miles, Huberman & Saldaña, 2014). This research was designed by conducting in-depth interviews regarding the Culture-Based Principal Leadership *Wanua Mappatuo Naewai Alena* in Developing School Entrepreneurship.

Purposive sampling was adopted to select the informants, expected to present accurate information. Further, snowball sampling was carried out until saturated information was carried out. This study involved three case studies, to answer the following questions:

1. How is *wanua mappatuo naewai alena* philosophy implemented in education?
2. What are the cultural-based principal's leadership or strategy in establishing school entrepreneurship programs?
3. What are the effects of cultural-based school principal leadership on the development of school entrepreneurship programs development?

Data Collection

The selected data collection technique facilitated the attainment of integrated and holistic data, by also considering the research focus. In a qualitative study, the data could be obtained through a number of techniques. First, an in-depth interview technique is selected through the outlining questions that can be refined to gain deeper information, following the interview guideline. Second, the observation technique, that is used to comprehend data on *wanua mappatuo naewai alena* culture-based school principal leadership in establishing a school entrepreneurship program. Besides, this technique also produces accurate and clear data from the informant and facilitates a reality check on the informants' information. Third, documentation is chosen to gather documents relevant to the research topic.

Data Analysis

Data collection and data analysis are intercorrelated. This present study's data analysis and collection referred to the data analysis interactive model from Miles, Huberman, and Saldaña (2014), as illustrated in Figure 1.

The data analysis comprised of data condensation, data presentation, and drawing a conclusion, appeared as a contingent until the study was ended.

Data Validity

In a qualitative study, the data validity test can be carried out through four aspects. First, direct engagement in the study increases the credibility of the obtained data, ensuring the accuracy of the gathered information and trust from the research informant. Second, dependability ensure that the produced research article has been valid. Third, adjusted obtained data are generalized within the research context. Fourth, we assured assertiveness of the research finding through re-examination of the processed data (Yin, 2017).

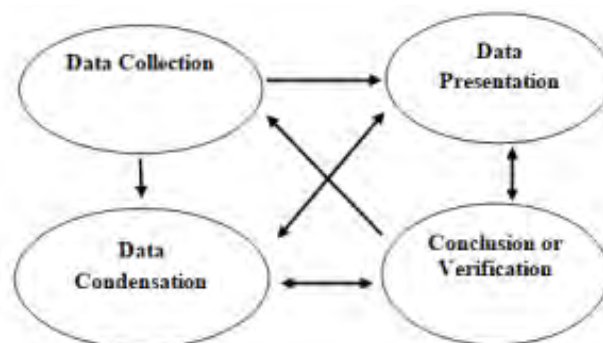


Fig. 1: Data Analysis Interactive Model (Miles, Huberman, and Saldaña, 2014)

FINDINGS

Wanua Mappatuo Naewai Alena Cultural Values

Commonly, a culture should be preserved as local wisdom. Cultural preservation through education can be highly efficient, including the culture of *Wanua Mappatuo Naewai Alena* from Luwu, Indonesia. Similarly, students' entrepreneurship skills development is also crucial. Therefore, an entrepreneurship program that involves cultural values can be an exclusive value for the school, as explained by the school principal:

Culture is an exclusive element in every area. In Luwu, we have *wanua mappatuo naewai alena* culture. As this culture is very meaningful, it has to be preserved and developed to support our culturally integrated learning.

It indicates that the educational process needs cultural integration. This integration is able to give birth to its own color in the long-term educational process. This is also in line with the teacher's opinion which states that:

The culture integration is realized in our entrepreneurship program. Initially, entrepreneurship education's objective is to prepare the students to be skillful and independent. Therefore, with this cultural integration, they are expected to be independent and still contribute to cultural preservation. Thus, this program is beneficial for the students, culture, and education system. However, I cannot implement this program alone, I need to involve the students, teachers, and even government to attain maximum results.

Interview sessions are also carried out with the students:

Right now, I am happy and interested in learning entrepreneurship because we are also learning about culture. Natural results are usually in practice. That way I also get to know the culture better and can become an independent entrepreneur candidate

The actualization of school entrepreneurship can be a means of cultural revitalization. This means that entrepreneurship and culture are able to shape the character of school independence. Thus, the following cultural values assist the entrepreneurship education program.

Siri na Pacce

Siri' na Pacce is a culture from South Sulawesi (Bugis, Makassar, Mandar dan Tana Toraja) that reflects the identity and characteristics of the South Sulawesi people. The word *siri'* means prudency (self-conception), while the word *pace* (Makassar) or *pesse* (Bugis) means painful or pungent (firm stance/tough) (Hasni et al, 2019). Therefore, *pace* represents someone with emotional intelligence so that he has great empathy toward other people's pain and sorrow (Rahayu S, 2018;

Hasni et al, 2019). Meanwhile, *Siri na pace* signifies self-conception that should be maintained to conserve dignity (Subri & Idris, 2016; Said, 2011; Rahayu, 2018)

In a cultural system, *siri'* can be defined as part of defense on self-conception, feeling, decency, law, and religion, as the essential elements for human thought, feeling, and will. In the social system, it can be perceived as individual formation in society to maintain kinship. Meanwhile, in personality, *siri'* represents the real projection of human intelligence in honoring honesty and human dignity.

Macca Na Malempu, Warani Na Magetteng

Nilai Macca/Acca (Skills)

Macca means intelligence, cleverness, and intellectual. It represents someone's skills in innovating and managing information with various situations and conditions. The ability to objectively comprehend the environment requires the ability to process information from the surrounding environment (Tran et al, 2018; Murtiningsih, 2019; Yassa, 2020; Sarifuddin, 2021). Therefore, these skills encourage a person to have an objective evaluation that is not affected by their presumption, resulting in a more realistic conclusion (Tran et al, 2018; Murtiningsih, 2019; Yassa, 2020; Sarifuddin, 2021). There are four characteristics of this skill 1) logical thinking, 2) communication and problem-solving skills, 3) full of consideration, and 4) persistent (Sarifuddin, 2021).

Nilai Lempu (Honesty)

Malempu represents honesty, a crucial attitude for human relationships. A conversation between Kajao Laliddong with Arumpone signifies that humans should always practice honesty.

"*Ajak muala waramparang narekko taniya waramparammu; Ajak muala aju ripasanré narekko tania iko pasanré; Ajak muala aju riwetta wali narekko taniya iko mpettai.*"

Translation: Do not take any goods that do not belong to you; do not take bent wood propped up by other people; do not take chopped wood if it is chopped by other people (Bahri et al, 2017).

Nilai Warani (Bravery)

Bravery value is illustrated by the preparedness to be placed at the front or back of the line. In marketing, this character is known as the ability to adapt (Murtiningsih, 2019; Yassa, 2020). However, this marketing characteristic is based on market demand.

Nilai Getteng (Constancy)

Getteng refers to consistency. It represents someone's consistency so that he has a firm stance. It is illustrated by an

individual's loyalty and consistency in the decision-making process. This value of consistency carries a positive influence in conducting good deeds while avoiding wickedness, even when the malignancy seems interesting (Rahim, 2011; Murtiningsih, 2019; Yassa, 2020).

Sipakatau, Sipakainge, Sipakalebbi

Sipakatau

This culture represents mutual respect, concerning the acknowledgment and appreciation toward other human beings. This culture has five crucial messages, namely, 1) correct word; 2) honesty; 3) determination; mutual respect; and 5) surrender to the Almighty God (Mallombasi, 2012; Halima et al, 2021; Ramadani et al. 2021). Nilai-nilai sipakatau mengajarkan bahwa manusia sudah seharusnya dihargai dan diper. These *sipakatau* values signify that humans, as God's creatures, should be respected and given proper treatments (Muhidin, 2013; Ramadani et al, 2021).

Sipakainge

Sipakainge culture means the attitude to remind, motivate, and critic each other, to aid others to practice behavior (Halima et al, 2021; Ramadani et al. 2021). *Sipakainge* culture consists of *warani* (bravery) and *arung* (leadership) values. *Warani* represents bravery to convey ideas, opinions, suggestions, and criticism. Meanwhile, *arung* means a humble leader in dealing with differences, ideas, suggestions, and criticism from its follower. This culture enhances control in the internal system since this culture aims to improve the existing efforts. This culture carries positive influences toward the leader's performance, so the leader does not focus on his individual business.

Sipakalebbi

Sipakalebbi means mutual praise, affection, and cooperation. This culture teaches the importance of acknowledgment and appreciation for other people's achievements. It habituates people to appreciate the work of others, without considering their social status. This is essential since the leader's appreciation affects the subordinates' working patterns. It encourages the subordinates to finish the work, quickly.

School Principal's Cultural Based Leadership Strategy in Developing The School Entrepreneurship Program

In regard to the entrepreneurship program with school principal leadership based on *luwu wanua mappatuo naewai alena* culture, the school principal explained:

Similar to entrepreneurship objectives to ensure the nation's welfare, many of Luwu culture also aims to prosper its nation. Therefore, entrepreneurship programs should involve the local culture, as a novelty in the education system.

The same thing was conveyed by the teacher that the principal is an innovative figure, an innovative form is shown through the integration of school entrepreneurship with culture. This is the first time we have made entrepreneurial modifications. We feel proud and satisfied with this idea, we even got appreciation from the government.

The adoption of *wanua mappatuo naewai alena* culture in the school entrepreneurship program is illustrated in Figure 2.

As illustrated in Figure 2, the school principal's cultural-based leadership strategy in developing a school entrepreneurship program is explained below.

a. Formulate Crucial Innovation for School Development (*Macca Na Malempu*)

Using the cultural-based leadership strategy, the school principal establishes cooperation with various local and foreign institution that contributes to the school facility development, such as assistance on chocolate processing and marketing. It signifies that the school principal has implemented the local culture-based business plan, through the utilization of natural resources. The interview results suggest that the school principal has been actively developing cooperation with a relevant governmental and private institution. The school entrepreneurship program is also juxtaposed with the endemic cultural values. The observation results indicate that this innovation is linear to the school committee in providing education and training that prepare students with excellent competence useful for finding jobs.

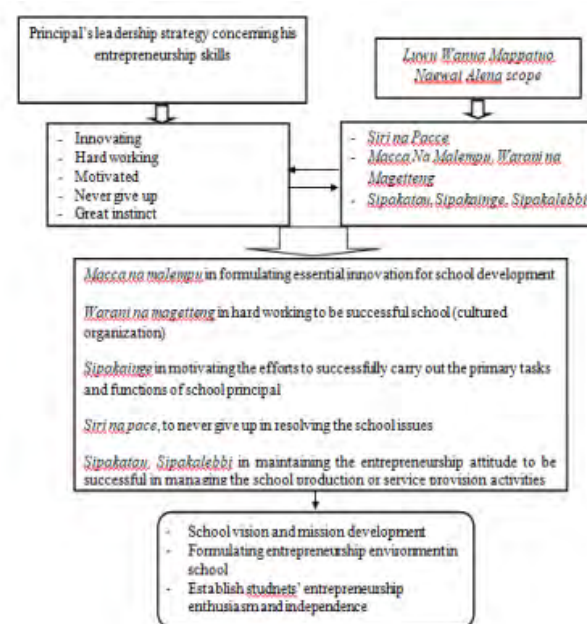


Fig. 2: The implementation of wanua mappatuo naewai alena culture in the school entrepreneurship program

To ensure the successful program implementation, the school principal appoints a teacher as a person responsible for the local culture-based entrepreneurship program. This weekly program is planned to be held continuously. As for the compensation, the school provides the funding for assessment and teachers' operating costs. However, considering the teachers' skills and competencies, only a number of teachers are involved in this program. Additionally, the data shows students' great enthusiasm in participating in this program.

b. Hard Work to Attain School Success as an Organization (*Warani Na Magetteng*)

The school principal interprets and practices the hard-working characteristic as the continuous effort to maintain the commitment to supervise and maintain the educational process in school (Cohen, 2015). During the interview, the school principal explains that the supervision is carried out to find the information useful for the school development and the implementation of *wanua mappatuo naewai alena* based entrepreneurship program. At the end of the program, the students are expected to innovate and create new products with great bargaining values, enhancing the school image and endemic culture from Luwu.

c. Great Motivation to Practice the Primary Task and Function of School Principal (*Sipakainge*)

With great motivation, the school principals should also involve all school members (Halima et al, 2021). Therefore, during the interview, one of the informants explains that the principal always motivates the teachers and other school members in every formal and informal activity, so that they are encouraged to attain achievement. This finding signifies that, in enhancing the school quality, the school principal establishes active and friendly communication with the teachers, staff, and students.

This characteristic realizes better, effective, and efficient cooperation within the school environment since it is equipped with great motivation to get the achievement (Halima et al, 2021).

d. Consistent Effort to Find the Best Solution to Resolve Every School Issues (*Siri Na Pacce*)

The school principal explains that unsuccessful programs are taken over to maintain the attainment of the initial purpose. Besides, it also motivates the person in charge to evaluate their performance. The program takes over is usually followed by the formation of a new team with a better participation level. This step ensures the program implementation and purposes attainment, while also encouraging the school member to avoid the same failure from the previous program.

The school principal effort to involve the relevant school staff and committees gets a great response. Meanwhile, in

internal activities and the learning process, many relevant stakeholders are also involved. Therefore, distinctive various ideas can be obtained to resolve the school issues.

e. Entrepreneurial Attitude in the School Production and Service Provision Management as Students Learning Resources (*Sipakatau, Sipakalebbi*)

This fifth characteristic of entrepreneurial skills is observed in school principal management of cacao, sago, and seaweed processing. Besides, the principal also develops the cooperative to be the school's supermarket, to transform this learning source to also generate material income. Generally, these activities aim to grow the school members' entrepreneurship attitude.

Effects of Cultural Based School Principal Leadership in Developing School Entrepreneurship Program

Development of school vision and mission

Vision and mission illustrate the schools' objectives realized in the school activities in a specific period. It should be clearly formulated and reinforce the entrepreneurship program. Meanwhile, the mission would be formulated into the technicalities of the entrepreneurship program. Clear vision and mission aid the school principal and other stakeholders to determine strategies and actions to ensure the maximum implementation of the entrepreneurship program.

Realization of entrepreneurship environment in the school

The entrepreneurship environment represents excellent entrepreneurship components that support the entrepreneur's performance. It carries a substantial influence on a business, and even affects the success or failures of a business. A dynamic entrepreneurship environment carries challenges in determining a solution. Therefore, entrepreneurial skills are essential for business survivability. The realization of this environment requires relevant policies, proper public facilities, and infrastructure, flexible bureaucracy, the informal network between the small and medium enterprises.

Expand students' entrepreneurial innovation

Cultural-based leadership motivates the followers to find excellent ideas. Further, entrepreneurship innovation shape students' skills (Ulfatin & Mukaddis, 2017; Parvathy & Pillai, 2015; Singh & Gera, 2015). Therefore, local culture should be maintained through the entrepreneurship program, such as the observed cocoa processing into chocolate snacks and cake ingredients. This innovative attitude is the specific and primary element for the school entrepreneurship strategy.

Developing students' Independence

Someone's independence represents his explorative, decision-making, self-confidence, creativity, critical, and bravery of

self-control. It is the ability to stand alone with no help from other people. Independent person relies on no other people, but he is not individualist or not isolated himself.

DISCUSSION

Development of Cultural Based Entrepreneurship Program

Cultural preservation through education is expected to present the local culture product to the students. This preservation is marked by culture and character inheritance (Khalifa et al, 2016). Meanwhile, the school entrepreneurship program should be properly planned to ensure students' independence (Britchenko et al, 2018; Carcamo-Solís et al, 2017). Entrepreneurship and culture should be presented in the education system. Further, the local culture integration in the school entrepreneurship program is essential since the culture represents the hereditary art, behavior, act, and paradigm (Arifuddin, 2015).

The *Wanua Mappatuo Naewai Alena* local culture represents a fruitful area carrying prosperity for its people. As this culture is highly meaningful, it should be equally implemented in school, to ensure cultural preservation.

To assure students' understanding of the cultural values, the learning activities should be amusing without burdening practices. This entrepreneurship program should provide balance understanding and training on the entrepreneurship values (Hakim, 2015; dan Supriatin & Nasution, 2017). Essentially, the local culture integration on the school entrepreneurship program aims to help students to have entrepreneurial skills and independence, with a number of basic entrepreneurial values (Arifinur, 2013; Adibah, 2014; dan Bunyamin, 2016). Entrepreneurship learning is essential since it shapes students' character and changes the nation's economy (Bakar & Lee, 2015; Clarka & Ramachandran, 2018). Fundamentally, culture-based entrepreneurship learning should be carried out formally and informally. The informal learning broadens the entrepreneurship understanding through the cultural diversity; revitalization of entrepreneurship techniques; visual presentation of entrepreneur types and background; along with creative and innovative attitude to improvise (Nieto, 2014; Rusdiana, 2018)

Cultural-based education integration on entrepreneurship refers to the concept of successful entrepreneurship, consisting of pray, attitude, knowledge, skill, and action (PAKSA) (Suryaman, 2014). The concept of pray shapes someone's character to consistently pray and struggle to maintain the business. Attitude represents the honesty, appreciation, and ability of resonance of the entrepreneur. Knowledge is placed as a fundamental element for the entrepreneur to attain extensive knowledge, expected to generate creative and innovative ideas (Leitch & Volery, 2017; Felix et al, 2018).

Skill represents the entrepreneur's ability to manage every element of a business, including the business risks. The last concept, action, represents the realistic thinking of the entrepreneur, with no doubt on his action.

This culture-based entrepreneurship can be called *preneurculture*. This *preneurculture* concept is formulated to cultivate students' creativity, along with cultural preservation. It aims to enhance student's entrepreneurial skills through fun learning activities that respect the environment and local culture preservation (Arifinur, 2013; Suryaman, 2014)

School Principal's Leadership Strategy Based on *Wanua Mappatuo Naewai Alena* cultural Values

The education revitalization in Indonesia, primarily in the area of Luwu, Indonesia, demands the presence of a leader with great entrepreneurial skills to generate more creative and innovative graduates. Therefore, it is essential to have a leader with *macca na malempu* in formulating innovation for the school development, *warani na magetteng* hardworking in attaining school success as a cultured organization, *sipakainge* in encouraging the principal to complete his primary task and function, *siri na pace* representing the persistence in resolving school issues, and *sipakatau sipakalebbi* in maintaining the entrepreneurship attitude to manage the production process and service provision in school. Therefore, 1) the entrepreneurship program should be integrated into all learning, extracurricular, and self-development activities; 2) curriculum development should consider the local culture; and 3) the school entrepreneurship program should be integrated with the local culture.

Initially, revitalization places the local culture as a meaningful and beneficial element for society (Sibarani, 2018; Kaso et al, 2019). In completing the revitalization process, a number of aspects should be considered (Sibarani, 2012). First, we should encourage the ethnic culture to develop, with no discrimination, by avoiding majority culture domination, majority culture hegemony, and cultural uniformity. Second, we should establish a cultural village as a medium for cultural transfer, socialization, and tourism. Third, all forms of construction should be based on the local culture. Fourth, we should place the local society as the actor, the one who determines the priority, planner, executor, and the one who attains benefits from the cultural activities. Fifth, we should involve the "cultural people" in every culture-related research, planning, and development (Sibarani, 2018). The local culture should carry benefits and prosperity for its surrounding society (Sarifuddin, 2021).

The tradition and culture preservation should be carried out top-down. Therefore, the strategy formulated for the recent challenges in society should be reviewed. Historically, past experience is proven to be useful to resolve the present issues and maintain a social life. Therefore, discussion on the local

cultural values revitalization to ensure better society living has been popular. Therefore, society's collective memory on the importance of cultural preservation should be resurrected. This culture-based entrepreneurship program is urgent to be carried out to resolve globalization-related issues.

CONCLUSIONS AND SUGGESTIONS

Conclusion

The study's findings showcase that culture is a gift that should be preserved. Cultural preservation is very wise through an educational approach. Thus, the values contained in the "Wanua Mappatuo Naewai Alena" culture can be integrated into the souls of school principals, teachers, and students. So that the principal's leadership in implementing the principal's entrepreneurial competence has an effect on the teacher, the teacher is able to present entrepreneurial content in the learning process. In addition, the principal actualizes cultural values in entrepreneurship such as daring to face problems (Siri na Pacce), having an innovative spirit (Macca Na Malempu), working hard for school entrepreneurial success (Warani na Magetteng), entrepreneurial instincts and desires making children independent. (Sipakatau and Sipakalebbi), entrepreneurial motivation (Sipakinge).

Consistent principals in the application of culture-based entrepreneurial leadership will foster the soul of a teacher who is always active, creative, empowered, creative, initiative and unpretentious in improving the quality of education. In addition, it also has implications for the development of the school's vision and mission, forming a learning climate for students, school entrepreneurship innovation becomes an attraction for students, shaping the work character and independence of students.

SUGGESTION

It is advisable for the principal in carrying out his role as an educational leader to always make innovations in schools, develop teacher professionalism and the activeness of students in working. Thus, changes and novelties in education can be realized.

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